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1846.

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INDEX.

Page.

ESSAYS, EXTRACTS, COMMUNICATIONS, &c.

Acrostics, Biblical - - 216
Addresses, Occasional, by T. S. K. - 425, 473, 543
Advent, Second - - 411
Altar, the Domestic - - 98
America, Religious Anniversaries in - - - - 38
———, Revivals of Religion in - - - - 105, 134
———, Revival Preachers in 224
———, State of the Ministry in - - - - - 279
———, Provision for the Ministry in - - - 328
Angel Visit, an - - - 683
Apostles, the Press and the - 522
Baptism, Infant 129, 240, 298 372
Baraputsa Mission, the, 605, 752
Beast, Number of the - 204
Belief, man responsible for - 679
Believer, the True - - 618
Bereavement, Family - - 588
Biblical Acrostics - - 216
——— Instruction - 666, 705
Biographies, Religious - 612
Bishop, an English, for the Cape - - - - 112
———, Appointment of, for the Cape - 153, 155, 208
Bishops, Colonial - - 188

Page.

Blunt, Rev. H., Selections from the Works of, 6, 70, 175, 233, 304, 359, 398, 490, 517
Bunyan's Prison Scene - 740
Buriates, Domestic life of - 593
Catholics, the Holy Coat and the German - - - 83
Cecil, a Fragment by - - 92
Change, on - - - 341
Christ, Nativity of - - 193
Christian Dispensation, superior glory of - - 212, 263
Christian, Doubts and Fears of the - - - - 31
Christian Intercourse - - 217
——— Union 120, 369, 738
Christians, Daily Rules for - 48
Church of England, the, and the Wesleyans - - 34
Consideration, the law of - 149
Constance, Huss & the Council of - - - - 167
Conversion, Dew an emblem of - - - - 245
Conyers, Dr., letter from - 141
Cross, Inscription on the - 183
Crucifixion, Note on the date of our Saviour's - - 345
Disciples &c. of the Redeemer at Jerusalem - - 487, 554
Doomsday Balance - - 193
Ecclesiastical, Thoughts concerning Things - - 143
Editors, Notice by the - 755

	Page.
Energy, Mental	50
Family Religion	14
——— Worship	99
Forgiving Spirit, the	722
Fragment, A	92
Garment, the Wedding	505
God our Guide	730
Heaven! Long after	250
Heaven, Protestant & Roman Catholic	552
Hour Eleventh, Mercy shown	650
House of Jacob	441
Holiness, Thoughts on	456
Human Nature, Corruption of	220
Huss and Council of Constance	167
Immortality, the Patriarchal hope of	702
Intercourse, Christian	217
Jacob, the House of &c.	441
Judgment of others	481
Labor, Daily	633
Labourers in the Vineyard, Parable of the	697
Laman Priesteraft	512
Lamanism of Siberia	461
Learning, Advancement of	580
Lier, Last Moments of Rev. H. R. Van	179
Little Whiles, the	569
Liturgy, English, Suitableness of	392
Look to Yourselves	662
Mass, Rev. J. C. Brown and the	238
——, the 309, 354, 421, 493,	530
Mental Energy	50
Mercy shown in the eleventh hour	646
Minister's Responsibility, a	97
Miracles, spiritual meaning of our Lord's	236
Mission, Siberian	600
——— Baraputsa	605, 752
Motives, the value of	321
Mount of Olives, and other Lectures on Prayer	724
New Year, the	9
Palestine	250
Papal Rome, a Stroll about	266
Pastoral Visits, importance of	163
Perfect Peace,	101
Perils of the Deep 348, 384,	446
Philip, Dr., letter from	153
Prayer, the Mount of Olives and other Lectures on	724
Prophecy, Sketches of	1, 65
Propriety, a Sense of	732
Punjaub, the	275
Question, the	433
Races? Why were you not at the	287
Relative Claims and Character	744
Religion, Family	14
Romaine, Letter from the Rev. Mr.	141
Rome, Papal, a Stroll about	266
Sabbath Law	257
St. Helena Mission, the 24, 161, 444, 494,	687
Saints, Manufacture of	739
Sanctuary, the Balance of the Scriptural Exegesis 223, 347, 402, 470, 535,	78 734
Secret, the	306
Self-Improvers, Encouragement to	675
Shagdur, the Son of Kennat	713
Shamanism of Siberia	406
Siberian Proto-Martyr,	649
——— Tribes	403
——— Mission	600
Sikhs of India	272
Somerset, District of, and the English	118
Spirit, the Forgiving	722
Spring and Spring Flowers	537
State and Religion, the, by the Rev. T. R. Birks,	26
State Future, the knowledge of &c.	576
Tekshie and other Buriate Converts	654
Transfiguration, Reflections on	377
Tribes, Siberian	403
Trumpets, Feast of	294
Types, Studies of	74, 202
Union, Christian, 120, 369,	738
Vagrant Lodging House, Model	620
Watchman, The South African Christian	124
White, the Rev. J. Blanco	15
Word, a, Fitly Spoken	36
Worship Family	99
Year, the New	9

Page.

Yourselves, Look to - - 662
Zeal, rare instance of costly 221

NOTES OF THE MONTH.

Bishops, Colonial - 188
Frontier Affairs - - 558
Kafir War - - - 364
Lent, Historical and Theological - - - - 184

RELIGIOUS INTELLIGENCE.

Bible, the, at Manchester - 438
—— Society, the - - 565
Borneo, Appeal on behalf of 317
———, the Dajaks in - 566
Cape, Inebriety at the - 189
Christian Association, Young Men's - - - - - 691
Christian Instruction Society, Wynberg and Rondebosch 692
Church, Trinity, Harrington-street - - - - 496
Episcopal Church at Graaff-Reinet - - - - 128
Free Church of Scotland - 692
Inebriety at the Cape - 189
Jerusalem, the late Bishop of 626
London Missionary Society, 189
Loochoo Mission - - 254
Morija, Extract of letter from 253
Popery at Turin - - 126
St. Helena Mission - - 319
Scholtz, death of Rev. Ernst 55
School at Kalk Bay, - - 252
School House, Green Point 500
South African Missionary Society - - - - - 626
Trinity Church, Harington-street - - - - - 496
Turin, Popery at - - 126
Wesleyan Missionary Society 51, 568, 753
Wynberg and Rondebosch Christian Instruction Society - - - - 692
Young Men's Christian Association - - - - 691

Page.

POETRY.

Carol, an Easter - - 254
Colloquy, a, with Myself - 689
Crucifixion, The - - 437
Ecclesiastical Sketches from Wordsworth - - - 89
Epiphany, The - - - 53
Home of the Soul, The - 689
I even I am he that comforteth You - - - - 54
If there arise among you a Prophet, or Dreamer of Dreams - - - 495
Jew, The - - - - 623
Lines by a Lady - - 563
Self-Examination - - 376

THE CASKET.

Antinomianism - - - 631
Atheism - - - - 696
Bible, the - - - - 694
Children, management of - 504
———— of God, Walk of the 255
Christ? What think ye of - 191
Christian, Dignity of the - 695
————, Temper in the - 632
———— Union - - 439
Declension in Religiou - 503
Differences in Heaven - 320
Family Worship - - - 628
Forbearance, the divine - 502
Growing in knowledge - 693
Holiness - - - - 503
Hunting - - - - 694
Inconsistency - - - 504
Inconsistency in Parents - 192
Love - - - - 630
Mothers, To - - - 629
Parents - - - - 504
Pastoral Visitation - - 256
Pope's Infallibility, the - 192
Religion - - - - 693
———, Declension in - 503
———, Negative - - 695
Scripture - - - - 320
Scriptures, the - - - 503
Sin - - - - - 696
Superstition - - - 629

	Page.
Temper in Christians	632
There is no difference for all have sinned	192
Truth	631
——, why, is hated	694
Ungrateful, the	440
Walk of the children of God	255
What think ye of Christ	191
Worship, Family	628
Zeal,	620

OBITUARY.

Kelsey, Mrs., a short account of the last days of	59

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JANUARY 1846.

SKETCHES OF PROPHECY.

No. 13.—The Beast from the Abyss.

The apocalyptic visions, having come down to the cluster of events which consummate the mystery of God, are interrupted in their regular succession to give place to a supplemental series, explanatory chiefly of the beast from the abyss, already mentioned, and his connexion with the church of Christ. The latter begins in chapter xii, with the appearance of a woman, symbolising the church, in the political heaven, clothed with the imperial sun and lesser luminaries, and in the crisis of travail. A portion of the firmament is at the same time occupied by Satan, under the form of a dragon, with seven diademed heads and ten horns, the well-known symbols of the yet undivided Roman empire after the emperors had assumed the eastern diadem. Between these rival occupants of the firmament there is deadly hostility; but the part of the woman being taken by Michael and his angels, the child born of her is preserved and caught up to the throne of God, and the dragon with his angels is cast down out of the political heaven. Whereupon jubilant voices in the firmament sing the power of Christ and the triumph of the martyrs' cause. The historical epoch opens with the elevation of

christianity to the imperial throne by Constantine and Licinius in 313, while the third ruler of the empire, the fierce Maximin, raged against it with satanic enmity throughout his *third* portion of the Roman world. The opponent systems being thus both in the firmament of imperial rule, war followed for the exclusive supremacy; and through the divine favouring of the christian cause, paganism was cast down utterly and stripped of power, and the children of the church, raised to the highest political elevation, ruled the Roman earth as from the throne of God. In songs of praise did they then celebrate their victory, and remembered in solemn commemoration the heroes of the Cross, who by their witnessing and martyrdom had contributed to win it.

The scene changes, and the dragon, dejected to the earth, goes forth in great wrath to persecute the woman and the righteous remnant of her children. It is implied that these latter are now in the earth, not in the heaven where they appeared before; the meaning of which change is that, through the growing corruption and worldliness of the visible church, the true seed were still strangers and pilgrims, notwithstanding the political elevation of christianity. By Arianism, and increasing superstition, the dragon assailed Christ's true church, the company of the sealed ones, and forced her to flee towards the wilderness, where she was to abide through the long period of the 1260 years, almost an outcast from the world. Unable to prevail entirely to her destruction by these means, he brought the flood of Gothic invasions on the empire, that the religion of Christ might be swept away by the torrents of Arian and Pagan barbarians. But still the church survived, being helped, till at length, about the close of the sixth, or beginning of the seventh century, she entered on the predicted wilderness-state, in which she was to continue throughout the long domination of the beast from the abyss, and endure the assaults of the master-piece of Satan's devices for her destruction.

These preceding and introductory events having been scenically figured, a new vision now brings the monstrous beast from the abyss bodily before the Apostle's sight. It is in a manner the successor of the pagan dragon, animated by the same satanic power, and designated by

the same seven heads and ten horns, linking it to Rome; it is even a revival of the old monster, whose head had received a deadly wound, but is now healed in its revivification in this new form. The difference of the epoch is marked by the crowns on the ten horns, indicating that the European kingdoms had already risen out of the subsiding Gothic flood. And what the historical fulfilment? What power, just after their rise, revivified old Rome, almost in its ancient spirit, spread a new dominion over Europe with great authority, with lion-like mouth spake great things and blasphemies, and warred on the true professors of Christ's pure doctrine? What but the famous *Papacy*, the wonder of Europe since the old Roman empire was broken up, the proud subduer to its arrogant pretensions of the kingdoms of the West, the bold usurper of the divine prerogatives, and the bloody persecutor of the rejecters of its superstitions? Truly were the times of its domination times to exercise both the patience and the faith of the saints!

In the presence of the great beast rises a second and subordinate one, which acts ministerially before the other, to uphold its power and worship. It has two horns like a lamb, and is probably covered with the skin also, according to the representation of faithless ministers as "wolves in sheep's clothing." In its actions it performs the part of a prophet or spiritual teacher and minister, and in fact it is afterwards styled "the false prophet." The symbol plainly represents a corrupt hierarchy, subject to the ruling head of the beast from the abyss, and having some twofold organisation within itself. Such is precisely found in the papal clergy, with its division into parochial and monastic, whose members are bound by oath to the Pope, and have been the great supporters of his antichristian power, by their unwearied activity in riveting the fetters of his spiritual supremacy on men's consciences, and their unblushing dealing in frauds and lying miracles.

At the instigation of the lamb-like beast, an image is made to the great beast by his adherents, which being caused to speak, issues and enforces its mandate that all who worship it not shall be killed. The image must be symbolical like the beasts, and will therefore probably mean some delegated body, gathered by the papal clergy,

as *representative* of Roman Christendom, by which decrees are issued in support of the papacy, and universal subjection to them demanded on pain of death. Such is presented to us exactly in the Papal General Councils, which were summoned by the Pope as head of the clergy, proclaimed by clerical nuncios, and gathered from all christendom by the instrumentality of the various orders of the hierarchy. They were in fact representative of Papal Antichrist, since they were for the most part the creatures of the Pope and echoed his voice. And with the assumption of the Holy Ghost's authority did they promulgate their pretended infallible dogmas, and devoted to extermination all recusants and so-called heretics. Thus was the supremacy of the antichristian system firmly established, and the inhabitants of the Roman earth were enslaved beneath its iron yoke, and bound, under a tremendous penalty, to devote themselves to the papal antichrist, as soldiers to their emperor, slaves to their master, devotees to their God.

And who this fearful ruler and despot? He whose descriptive name enigmatically numbers 666; LATEINOS, the Latin one, the ecclesiastical head and connecting bond of the decem-regal Latin empire, the Papal Autocrat of the kingdoms of the West.

It was of such deep importance to the Church of Christ to have a clear understanding of what was meant by the great beast under his last ruling head, that when the time of his destruction came, the Apostle was shown two additional visions, contained in chs. xvii and xviii, for the purpose of fully pourtraying the apostate system intended. In the former, the idolatrous and persecuting Church of Rome is figured as a splendidly attired whore, riding the Roman beast under its last head—the papal power—which succeeded the seven extinct forms of government through which Rome had successively passed. She herself is distinctly identified with Rome (v. 18), and the epoch whereat the beast receives the form under which she is his rider is that of the rise of the ten kingdoms of the West (vs. 10—12); whence the vision is tied down to *Papal* Rome. In the latter chapter, the figuration adopted is that of a city, identified in meaning with the scarlet whore of the preceding chapter by the common name of "Babylon the great."

In these visions, and the former description of the beast from the abyss, the monstrous antichristian system of the papacy stands broadly revealed for the warning of the Church of Christ.

The Apostle had now beheld the dark scene of the reign of the antichristian beast, the usurper of Christ's offices, titles, supremacy, and kingdom, with Babylon, the great Roman city, for his capital, the apostatised christian clergy for his priesthood, and all the world wondering after him, worshipping his image, and receiving the impress of his mark and name. But he had been advertised before of sealed ones who should not apostatise, a seed who keep the commandments of God, and have the testimony of Jesus Christ, saints whose patience and faith should endure. Where are they during the beast's domination? In the former series of visions, their triumph at the Reformation had been exhibited to him; shall not some vision of the same triumph cheer his wearied sight now, and be an earnest of antichrist's total overthrow? Lo! the 144,000 appear on Mount Zion, with the Lamb in their midst, a pure and indestructible church, visibly delivered from the thraldom and persecution of the apostacy, and singing the song of their victory. Ah! but none know that song but the sealed ones,—not all of those who outwardly escaped from the papacy; for even among the Protestant children of the Reformation the true church is but an election of grace, dwelling among many who follow not the Lamb whithersoever he goeth. Formality, heterodoxy, spiritual deadness, gradually infected and caused to decline the churches of the Reformation. Their general history during the eighteenth century is a melancholy record.

But the next feature of the vision is cheering, as indicating a revival of the churches. An angel bears forth the everlasting gospel to all that dwell on the earth. It is a glorious awakening of christian love and zeal; it is the era of *Evangelic Missions*. Two other angels follow to cry against Babylon, and warn of her impending fall. Christ's people arise to meet the last efforts of popery; they renew their protest against it, again denounce it as antichristian, and utter a solemn warning of its near destruction.

The supplemental series of visions having thus come

down very nearly to the time of the end, concludes with hurried intimations of the consummation, similar to those before given on the sounding of the seventh trumpet. The approaching blessedness of the departed saints is announced, and a vision exhibited of the judgment of the earth, in strict correspondence with the anticipative address of the elders, ch. xi, vs. 17, 18. The outside-written series being thus brought to the same point which the visions within had reached, is concluded, and the way is now clear for describing the details of the consummation, which fall under the seventh trumpet.

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(*Continued.*)

LIII.

"Except a man be born again, he cannot see the kingdom of God." Plain and unquestionable as is this declaration, there are few, very few, which our Lord ever announced, that have given rise to so much opposition, and to such angry and bitter controversy; because there is no truth so mortifying, so humbling to our fallen nature, and so improbable and unintelligible, till taught us by the Spirit of God. To tell the man who is boasting of his honor, and his rectitude, and his conscientiousness, and his benevolence, that there is still much, which God requires, to which he has not attained, would be in itself sufficiently displeasing to the natural heart; but to tell that man, as the Christian minister is bound to tell him, that with all his high and chivalrous notions of what he esteems the best and brightest virtues, that he must actually be "born again;" that he must undergo a great and visible change; that the virtues which he now delights in, and upon which he is contented to rest for his acceptance with God, are, as they at present grow, in no degree better than weeds in the spiritual garden; that before they can please God, they

must all be replanted in a different soil from that in which they have so long been flourishing; that the very heart and motives from which they spring must be altered; and that all which he has done, or is doing, from the love of self, or the love of man, must—not be left undone—but, before they can even be tolerated in the sight of the most High,* must flow from the love of God; this is indeed, at first most unintelligible, and, when clearly understood, most offensive.

Nor have we yet reached the end of our difficulties, or the conclusion of the offence which this subject, when propounded as our Lord propounded it, almost invariably brings with it. We have to tell the man of the world, the virtuous, high-minded, benevolent man of the world, that he needs this renewal of God's Spirit as certainly as the most abject and degraded of his fellow-beings; that it was not more essential to the thief on the cross to be thus renewed in the spirit of his mind, than to the most amiable and conscientious individual to whom we address ourselves. And even more; that this renewal is, from first to last, the work of the Most High, in which he who is the subject of it, has no merit, no claim, but is simply a recipient at the hand of infinite power, and infinite wisdom, and infinite love.

* * * * * * *

It is because this and similarly painful truths are withheld, that the people "are destroyed for lack of knowledge," and that on the great day we shall be ashamed to meet with those who, if we had been more faithful to our trust, and more regardless of human opinion, might have been "our joy and crown of rejoicing." * * * * We repeat then, brethren, and may God write it as with a sun-beam on every heart, that there is no true christianity without this new birth of the soul, this renewal of the heart, and affections, and motives, by the Spirit of God; for, as our Lord says, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit," or spiritual; and without this spiritual apprehension and spiritual feeling, you "cannot see the kingdom of God."—*History of our Lord.*

* Art. xiii of the Church of England.

LIV.

"Take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof." Each day brings with it its daily cares, and God has mercifully ordained that, although we are graciously invited to cast all our care upon him, he never casts the whole of it at any one time upon us. It is his merciful appointment that the total amount of care and trouble, which we are to bear during our earthly pilgrimage, should be divided into little daily burdens. Were all the sorrows or trials that await any one among us to come upon us in a single moment, we should probably be crushed beneath their weight; be thankful, therefore, for that kind and considerate Providence which has so separated and divided them, that you are enabled, by his grace, to carry them; and learn to think of them only as those "light afflictions which are but for a moment." Do not, by unnecessarily anticipating to-morrow's woes, reverse this compassionate arrangement, and make to-day miserable by what belongs to futurity If your troubles are new every morning, God's mercies are also new every morning. Like the Israelites of old, your manna comes down to you daily from the hand of your heavenly Father; you cannot lay up a stock, or you would grow presumptuous; but his word is pledged to you that you shall never want a supply; that you shall have no trouble without a sufficiency of grace to bear it, no trial without a way to escape. Look, therefore, humbly, but confidently, for "to-morrow's strength to do to-morrow's work, and to bear to-morrow's burden," and you shall not be disappointed. As long as you are really seeking "first" the kingdom of God and his righteousness, you may rest assured that in all other things, as "the Lord has provided, the Lord will provide;" and say unhesitatingly with the pious Psalmist of old, "Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." —*Posthumous Sermons, 2d vol.*

LV.

— In every dispensation has it pleased God to appoint an order of men, who should devote themselves

exclusively to spiritual services; in the old dispensation, to the tabernacle; in the new, to the altar (Heb. xiii. 10.)

We find, therefore, our Lord himself in the Gospels, and the Apostles in the Acts and Epistles, setting apart his ministers for their great and important office; and although under the "better covenant," the extreme penalty attached to any, the smallest interference with ministerial duties has been abrogated, and we are no longer taught "that the stranger that cometh nigh shall be put to death," there still can be no question that the duties and privileges of the christian ministry are of the most solemn and awful nature, instituted by our Lord himself, and not without guilt to be intruded upon by any who have not been "lawfully called, and sent to execute" them. And lest there should be the least doubt in our minds to what limits this exclusion extends, our church most wisely and warily adds, "And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given them in the congregation, to call and send ministers into the Lord's vineyard." (Art. xxiii.) We do not hesitate to say, that none but men so called and so sent, can rightly exercise the ministerial functions; and every holy and devoted servant of the Lord Jesus Christ, who *is* so called and so sent, whether, as in our own apostolical church, by the authority of the bishops, or in the Scotch, or non-conforming, or continental churches, "by the laying on of the hands of the presbytery," is acknowledged by our church herself, in the article we have just quoted, to be an accredited minister of the religion of our Lord and Saviour Jesus Christ.—*Exposition of the Pentateuch.*

THE NEW YEAR.

For the Christian Magazine.

Another year hath departed, and been gathered to the irrevocable past; its knell is now tolling on the dark midnight. It was but a moment since,—but now it is not! Many has it borne away and buried; but it is itself gone, and is committed to the grave of time. The sparkling mirth, the quiet happiness, the striving energy, the endur-

ing patience, the frenzied agony,—all things that mingled and flowed along with the stream of its hours have passed away together, and left but their shades to haunt the bowers of memory. Its days were all yours in turn, but you may take your final leave of them, for never shall you see one of them more That which has been, has been; and that which is done, is done; you cannot make that which was as though it was not, nor change it in one tittle. Immutability is the seal of the past.

Awful Past! inexorable to the cry of remorse, stern witness of fact, repository of all secrets till the day of revealing! what hast thou against me? Another leaf of thine account is closed; another long catalogue of items is added to thy record. Nay! I cannot face thee, and say I am just. Accusing whispers ring in my ears; the ghosts of waste and sloth, vanity and meanness, ill humour and sin flit thickly in narrow circles around me; and the rising boast dies on my lips. Thou hast charges against me, too true and too many; and I cannot answer. I will sit humbly, but I will not despair; I confess, and there is forgiveness; I repent, and there is peace.

Be still, O Memory, and let my soul gaze onwards. Like thick night on the ocean, mysterious, impenetrable unbounded, stretches away the infinite Future from my baffled sight. Its depths I cannot fathom, even its nearest events lie hid in utter darkness. What will it bring unto me? I invoke its spirit for an answer, but there is no voice nor echo; the Future hath no existence yet; it is nothing. But what will be the birth of each moment, as it springs into being, and becomes the present? O Fancy! thou art wild; thy dreams are like the shiftings of a motley crowd; thou peoplest the Future with dim phantoms, thronging and changing like the motes of the sunbeam. Joys shadowed over with grief, hopes frozen into despair, happiness cut short by some sudden stroke, losses, dishonors, bereavements, penury, reproach, death,—these are among the people of thy domain, mingling with gayer forms of gain and honour, successful endeavour, peace and affection, and such things as men seek by the instinct of happiness. I know not what to think; I am bewildered by the variety; the possibilities seem infinite. Yet with all its mutations the scene abides more dark than bright; its gleams of light but illustrate the brooding gloom. Fears gather upon me, lest I should be soon

tossed as a dismantled wreck on the shore of Time; but I will not give way to them. Hope is still mine, and I will not surrender it. The Future, unknown to me, is not all unknown. There is One who knows and controls it; and in Him I trust. He doeth all things well. He will sustain and protect me. Into thine hands, O my God, I commend myself from henceforth; thou wilt guide me with thy counsel, and afterwards receive me to thy glory.

* * * * * *

Oppressed with thoughts of my own share in the year just departed, and the year newly born, I went forth silently and unseen to observe how my fellowmen were moved by the solemn march of life. Sounds of merry music drew my steps to a bright scene of festivity. Pleasure was entertaining her light-hearted guests. She had woven her garlands, and spread her feast, and brought forth her wine and her melody. All was graceful delight; no care, no weariness seemed to find a place within that magic circle. The festive garments and breathing odours, the lively movements of beautiful forms, the sparkling smiles and soft words, all attested that Pleasure had not plied her charms in vain. And as I watched the elastic and radiant figures winding in harmonious intricacy through the mazy dance, the spell seemed to have power over me, and I almost forgot wherefore I had come. But a musical voice called me to recollection, and I caught the words of one speaking to her admiring listener,—"We determined to dance the old year out, and the new year in; it crowns our past gaieties, and banishes all unpleasant memories; and by devoting its first hours to mirth we consecrate the infant year unto pleasure and gaiety." And the music struck up, and seemed to adapt itself to the song,

Strike the lyre, and strew the flowers,
Dance and sing in Pleasure's bowers,
Life's too short for gloomy hours,
Dance and sing.

"The world without souls!" I unconsciously exclaimed; but it was said unto me, "Sporting themselves in their own deceivings."

Hard by, in a spacious room, sat a solitary old man; his grey hairs were no crown of glory, for alas! they were not found in the way of righteousness. Pain sat on his worn features, furrowed with the traces of passion and

sensuality. And with a vehement groan he spoke,—"A year nearer to perdition! cursed be the day of my birth! O Time, which I have wasted and abused, thou hast thy revenge; thou hurriest me unto hell. Repent! I cannot; it is too late; I have sinned too long; I have chosen my lot beyond change; God has left me. The new year! what is it to me but laden with judgment and fiery retribution? Oh that I were blotted out of being; that I could die like a brute; that the new year might indeed be nothing to me!" As I passed on shuddering, the voice that spoke before said, "They that plough iniquity and sow wickedness reap the same"

I next saw a pious father gathering his family together, befittingly to greet the opening year. He spoke of the past,—its mercies and its trials; God, praised be his name! had graciously watched over them with a father's care, and poured out his undeserved bounties into their bosom. When he had visited them with chastisement, and brought sorrow to their hearts, it was in tender love to their souls; and in the midst of judgment he had remembered mercy. Their sins were many, but his grace was infinite. Another year now stretched before them, but they knew not which of their little company should see the end of it. They had much to do in it; ill habits to conquer, christian graces to acquire: patient diligence was needed to prepare them for all God's holy will. Let them therefore gird themselves to their work anew, with thankfulness, humility, and high resolution; and stedfast in faith, commit their way unto the Lord. They then knelt down and prayed, and made consecration of themselves unto God, with confession, and thanksgiving, and humble trust. And as they rose from their knees, I read in each countenance a deep sense of the seriousness of life, and high resolvedness to devote the new year to the attainment of the eternal. "See," said the voice as I departed, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

A little further on I entered the cabinet of a statesman. I found him alone, striding to and fro with excited steps, interrupted by absent pauses of thought, only to be resumed with greater vehemence. Ambition was throned on his lofty brow; but subtle scheming and anxious effort had paled his cheek, and soured his mouth. In broken sentences his thoughts found utterance. "I seize the omen;

this new year shall see my triumph. My rival has counterplotted long; but let him beware how he again crosses me; I have an engine to crush him. Then fame, nobility, power! O Power, how sweet thou art! to be waited on by envy, to be incensed with homage, to move as the star of the world's worship,—yes, it shall be mine!" His eye kindled, his form grew loftier, his tread more rapid; but the voice arrested my ear,—"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

Again, a solitary man sitting at a table, surrounded with books of accounts. His head was slightly sprinkled with the snow of years; the upper part of his face was full of shrewdness, but appetite had moulded the heavy lines of his mouth. As he raised his eyes from the figures on which he was intent when I entered, they sparkled with joyous light; but it was of the earth, earthy. He was evidently a successful seeker of riches; his schemes had prospered; the new year beheld him a millionaire. The golden idol which his labour had created was shrined in his heart of hearts, and his whole being bowed in earnest adoration of it. He would shine in the broad day of fashion; he would delight himself in every luxury that earth's several climes and the toil of her children could furnish; he would buy flattery and homage and wisdom. "Gold, thou art omnipotent," I heard him say, "and I am more than a king; wag as thou wilt, O world, I am thy master, I care not for thee; I will swim in delights, and be merry." But the voice answered,—"Thou fool, this year thy soul is required of thee;" and in my ear it added, "He that soweth to his flesh, shall of the flesh reap corruption."

Unto one more scene my feet were led. It was a lowly cottage, and on a pallet lay a woman's wasted form. By long mortal sickness, she was nigh consumed; her light of life was in its last flickering, ere it forsook the darkening tabernacle. But on her face beamed a faint smile, so quiet and full of peace, that it seemed to spread a sacredness over the room. I hushed my tread, and listened to the low sound which issued from the gently-parted lips,—"I know, O Lord, that in very faithfulness

thou hast afflicted me. How many are thy mercies, how inexhaustible thy grace! Through another year thou hast preserved me from falling; thou hast strengthened my patience, and cheered me with the sweet comforts of thy Spirit. And now, O Lord my Saviour, I wait for thee. Of the new year I shall see few days below; soon will it bring my birth-day into the life of heaven, and I shall live the eternal year with thee. Father! thou hast redeemed me; I am thine; keep me unto the end. My salvation is a whole year nearer; it is close at hand; blessed be thy name! Father! into thy hands I commend my spirit."

As I turned to go homewards, the voice once more spoke, and said, "All things work together for good to them that love God."

B.

FAMILY RELIGION.

To the Editor of the Christian Magazine.

Sir,—Family Religion, the raising of an altar to the service of God in our houses, is so intimately associated with domestic happiness, so indispensably necessary to the true well-being and usefulness of man's offspring, so imperative a duty of every parent who properly weighs his social duties,—that I shall be excused for sending you the following extract from a sermon of the good Cecil on that topic, for insertion in your useful work.—The prayers of Christians should be more instant in these our days, when the unscriptural doctrines of expediency enter so largely into the counsels of the rulers of kingdoms, that the great Head of the Church would vouchsafe to hasten the time when all the families of the earth shall be able to say, with the prophet of old, "As for me, and my household, we will serve the Lord."

L.

"Family religion is of unspeakable importance. Its effects will greatly depend upon the manifest sincerity of the head of the family. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with his religion. Tediousness will weary them. Fine language will shoot

over them. Gloominess will make them dread religion as a hard service. Let them be met as for a most delightful service. Let them find it savory, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effects of worldly affairs. It arrests every member as with a morning and evening sermon in the midst of life. It says: There is a God! There is a Saviour! There is a spiritual world! There is a life to come! It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father, or master, with an opportunity of gently glancing at faults, where a direct admonition might not be expedient."

THE REV. J. BLANCO WHITE.*

The subject of these remarks was in several respects an extraordinary man. A Spaniard by birth and education, but of Irish descent by the father's side, he came to occupy some space in the public eye in England, especially during the struggle for Roman Catholic emancipation. He left behind him, for posthumous publication, two brief narratives of himself, chiefly of a psychological character; and these are now given to the world by Mr. Thom, a unitarian minister, with such portions of his correspondence, and extracts from his note books, as to complete his intellectual portrait.

The most interesting part of the work is the writer's sketch of his early life in Spain; and this portion is likely to be useful. But of the rest we cannot but think that the tendency is to do mischief, and strengthen the hands of unbelievers; though not to the extent probably anticipated by Blanco White himself, or his editor, inasmuch as his mind, throughout its race in scepticism, was so evidently under the dominion of the disease of Doubting, and shifted in its erratic course with such continuous instability, as to make his ultimate conclusions look as like a quicksand as those which he spent his life in successively forming and abandoning.

*The Life of the Rev. J. Blanco White, written by himself, &c. 3 vols. London 1845.

When a man jumps from bigoted Popery into downright atheism, then adheres to the articles of the church of England, and soon proceeds to cast off one item after another of his new belief, till he reaches the extreme of unitarianism, or rather an undefined Pantheistic Deism, and all the while esteems himself equally right in each of his multifarious positions,—it cannot much matter, as to the resulting influence of his theological opinions on others, in what intellectual phase he was overtaken by death. Nobody doubts that Blanco White was sincere in his opinions while he held them, and expressed no changes in them which did not occur in his mind; but though this saves his honesty, it leaves his judgment as unstable, and as little to be relied on, as before. The apology is absurd which his editor makes for him, in the natural desire that his great ability and allowed truthfulness should serve the unitarian cause. Some of his friends, he says, "commonly described him as a man intellectually unsteady, fickle, and apt to change." But he replies, "it was a libel.....*honesty*, not speculativeness, enforced each change." As an answer, this is nonsense; the argument, if it can be called so, would acquit a disordered time-piece of irregularity and unfitness to be depended on, because all the vagaries of its mechanism were indicated in turn by the hands! The fickleness of a diseased intellect may co-exist with perfect honesty of heart; and after all that can be said, Blanco White was "intellectually unsteady," and as eccentric in his mental course as a boy in chase of a butterfly. The fact is, the effect of his training for the Romish priesthood on an acute mind, both naturally disposed to discover difficulties rather than to be satisfied with their solution, and also affected by wearing bodily disease, was to beget in him a morbid restlessness in adherence to definite opinions or dogmas of any kind. The reaction from superstition, and his angry disgust at the impositions by which he had been duped and enslaved, made him habitually jealous of all articles of belief, and uneasy lest they should be fetters on his freedom; hence the bent of his fine powers was to discover flaws in their evidence; and a morbid fear of dishonesty perversely aided each growing doubt, till little more than negatives was left in his intellectual repository. He was always too hard for himself.

At a comparatively early stage of his doubting, several years after he had professed adherence to the anglican articles, he compared himself to the celebrated Chillingworth, who, as is well known, having been seduced into popery, recoiled through the church of England into Arianism. The qualities of his mind, previously to that period, somewhat remind one of Dr. Arnold in the middle portion of his life. There was the same slightly ostentatious desire of truth and contempt of prejudices; the same love of paradox, and distaste for dogmatic theology. Both abhorred everything *priestly*, thought lightly of *orthodoxy*, and in the consciousness of intellectual power held with a degree of contemptuous confidence each crudity to which their minds gave birth. Both too were inclined to depreciate the Bible, especially the Old Testament, and called the regard commonly paid to it *Bibliolatry*. But in what opposite directions they separated! Arnold, with a healthy mind, and true piety founded on deep humility, advanced to a clearer day, ripening in spiritual knowledge and living faith. But Blanco White, under the disease of doubting, and apparently deficient in that knowledge of sin which is the forerunner of Christ, wandered further and further into the cold regions of scepticism. His renunciation of the doctrines of the incarnation and atonement was accompanied with a total denial of the inspiration of the Bible; and this soon led to a disbelief of nearly all even of the historic scriptures, and an indifference about the truth of such few narratives as he thought might be less fabulous than the rest. The general idea of the man Jesus which he could form out of his own sense of right, helped by some of the *legends* of the gospels, was left as the sole remaining basis of his christianity. When pressed on one occasion, by a correspondent on whom he had been inculcating scepticism, for an answer to the question, What is christianity?—since he seemed to have thrown away successively every element of it—the following was his wretched answer in negatives,—"Christianity is the renunciation of all *positive* systems of practices and creeds, falsely called *religions*. Christianity was properly expressed by Jesus himself as *liberty*; liberty from dogmas and practices, as means of spiritual safety, *i.e.* salvation,—under the acknowledgement of God as our Father, and of *conscience* as his voice." Of

providence, general and particular, he doubted, more or less, at different times, as of everything else. About the immortality of the soul in any sense, and much more about its *individual* future existence, he was uncertain, and even indifferent, as where he says, "any picture whatever of a future life distresses me; I feel as if eternal existence was already an insupportable burden laid upon my soul." The only point to which he appeared to cling fast was the being of God, though even here he seems to have approached the Pantheism of Spinoza; and his intellectual notion of the divine character amounted to this, that God is a "supremely *rational* being!"

There is a moral lesson in these aberrations, besides an illustration of mental *nosology*. Blanco White set out on his enquiries without being prepared by a sense of sin to perceive the suitableness of the gospel to his spiritual wants; he had therefore no congeniality with its commonly received doctrines, but was predisposed to find them false. Cased in moral pride, and unconsciously assuming as his leading principle that whatever disturbed that, and tended to lower him in his own eyes, was to be rejected, the bias of his mind was strongly against religious truth, and vitiated his intellectual search for it. Hence the result of every enquiry he made was a stride further into scepticism. But very opposite is the progress of a man who, deeply convinced of the sin that is in him, brings this consciousness of guilt and demerit to the examination of the Bible, as an alleged divine record of a way of pardon and deliverance. He starts from a totally different point from the proud moralist; the data on which he has to reason are not the same. In addition to the external evidences of the inspiration of the Bible, or of the truth of its commonly received doctrines, in which the constitutional doubter may find ample room to exercise his ingenuity, he has the argument of the perfect fitness of the gospel to his state, and feels in the depth of his soul how divinely it is adapted to supply his wants, and heal his sorrows. It finds such a response from his inmost being, that he cannot but embrace it as the voice of his God, in spite of difficulties in the mere logical demonstration of its truth. His belief is not the heartless result of bare intellectual criticism and judgment; he *feels* the gospel to be true, its truth becomes a part of his consciousness.

It has been remarked that the chief interest of the work lies in the early narrative. A vivid exhibition is there afforded of the practical working of the papal system in that most bigoted of popish countries, Spain. It is a lively sketch, from his own experience, by a witness of unimpeachable veracity. The few extracts with which we will conclude this notice, will be read with interest

We begin with a description of certain religious exercises conducted under an eminent confessor at Seville; they are thoroughly Roman Catholic in their character, and need no comment.

"On an appointed day, late in the evening, forty or fifty men of different ages and professions, most of them from the higher and middle ranks, and sometimes a few of humble condition, who were either desirous of improving the effect of a former discipline, or were induced to try a regular course of that spiritual medicine for the first time, met at St. Philip Neri, and presented themselves to Father Vega, the head of the establishment, whose permission to attend the exercises they had obtained some time before.

"As the persons, previously admitted arrived in the evening when the exercises were to begin, they humbly kissed Father Vega's hand, and after the exchange of a few words, each was sent to the room which he was to inhabit. Soon after this domestic arrangement was over, a large bell announced the first meeting in the chapel. That place was kept nearly dark. A lantern, closed on all sides but one, threw its light on a statue of Christ expiring on the cross. As the object of the sculptor was to strike the senses, without any regard to taste, the statue was as large as life, with glass eyes, and the body so coloured as to represent flesh sprinkled here and there with blood. After the congregation had taken their seats, in profound silence, one of Father Vega's assistant priests read the subject of *meditation* for that evening. This reading generally lasted half an hour. At the end of it, all knelt. For about a quarter of an hour nothing was heard but the pendulum of the clock, which was to measure a full hour for *meditation*. Aware, however, that most of his spiritual patients would lose themselves in reverie, if left entirely to their own thoughts, Father Vega assisted them with what, in the language of asceticism, are called *ejaculations*. It seemed as if his thoughts, growing too big and vehement to be contained in his breast, broke out in spite of himself. At first, these ejaculations were short and came at long intervals; but they gradually grew more frequent and longer; till, near the end of the hour, and just before the congregation were allowed to rise from their knees, the monotonous chant of the ejaculations was changed into agonizing screams, accompanied with a loud smiting of the breast, in which the congregation joined, as they were moved; most of them repeating the words of the director, and loudly calling for mercy.

The third day of the exercises was known to be the most terrific. The subject appointed for that day was the eternity of punishment. I cannot give an idea of the ingenuity employed in striking the imagination by means of this awful subject. Whatever can be con-

ceived to torture the body and agonize the soul, all was described in the most vivid colours. In the morning, the reading and meditation turned upon the consignment of a wicked soul to hell. The howlings of the evil spirits, as they celebrated their triumph; the first plunging of the wretched being into the flames; its cries of despair; its blasphemies against heaven; the applause with which the most horrible expressions were received by the devil and his angels, all were given with shocking minuteness. The *ejaculations* of the director added touches of lurid light to the picture; and yet he would not conclude by imploring mercy. That word could not pass his lips. His voice gradually sunk, while sighs and sobs grew louder and louder around him. Perceiving the moment when terror was at the highest, he suddenly assumed a composed and almost familiar tone, assuring his hearers that under the present impressions of his mind, oppressed and sinking as it was, under the idea of sin and its appropriate punishment, it was impossible for him to speak of hope, of mercy, of forgiveness. He must therefore dismiss his hearers abruptly, and leave them to their own thoughts. He than clapped his hands (the usual signal for departure) and retired into the vestry. As the congregation crossed the small quadrangle before the chapel, on their way to their rooms, you might think you saw forty or fifty prisoners who had received sentence of death a few moments before. Some held their hands before their eyes, and scarcely could keep themselves from crying aloud. Others looked down on the ground in the attitude of utter despair, all seemed absorbed in grief.

The scene was, however, very different in the evening. The reading, preparatory to *meditation*, was of hope and mercy. The ejaculations opened in a tone of voice which soothed the breast, so lately harrowed with terror. A fresh flood of tears was now seen to flow from the eyes of the congregation; but they were tears of gratitude, of tenderness, of love. A mere reaction of feeling might easily account for this change; but this reaction was not left to chance. The very aspect of the chapel secured it. It was not a gloomy vault, as before. There were wax candles upon the altar, amongst which a smiling picture of the Virgin Mary seemed to greet the distressed penitents as they came in. The Virgin was indeed the principal, the all-engrossing object that evening. It was through her that forgiveness was to be obtained; she was the *mother of mercy*; she was all that language can express of love, compassion, and sympathy. The director's addresses to her, as the hour of *meditation* was waning, were those of an enthusiastic lover wooing his sovereign princess. In the midst of these raptures, the sound of music was heard from a gallery at the furthest end of the chapel. Several voices, accompanied by instruments of different kinds, sang the praises of the Virgin, the *refuge of sinners*. At the same time, Father Vega rose from his kneeling posture, and, taking up the picture, presented it for a holy kiss to every one present. I fear I shall be suspected of an attempt to exaggerate; but I have neither leisure nor inclination to write for effect. I state a mere fact when I assure you that the music was generally drowned in the convulsive cries of the congregation. * * *

The scene which thechapel presented on the last day of the exercises cannot easily be described. The consecrated wafer was exposed to view, encircled with gold and diamonds in a frame of uncommon splendour and richness. The altar on which it stood was one mass of light, so numerous were the wax candles that burnt on it. The sound

of music was interrupted only to give way to the almost frantic strains of impassioned tenderness in which Father Vega addressed the Deity, in whose immediate *bodily* presence he conceived himself to be..... Before the dawn of the following day a high mass was celebrated by the director, at which all the congregation received the communion. They then *embraced* (such is the Spanish custom) Padre Vega, and set out for their different homes."

The following flagellation scene, which formed a part of similar exercises at Madrid, in Father *Santa Maria's* cave, is a very appropriate sequence to the above. Blanco White says he describes it as far as it bears description.

"Directly after the sermon, two Priests, each bearing a large bundle of knotted scourges made of whipcord, paced up and down the subterranean chapel, furnishing every one present with one of those instruments of penance. After this all the lights were extinguished, except a small taper, which was concealed in a dark lantern. When perfect darkness had been produced, one of the priests chanted in a wailing voice a short narrative of Christ's sufferings. The devotees were in the mean time removing that part of the dress which stood in the way of the lashes which they intended to inflict on themselves. Previous, however, to the intended revenge on the sinful flesh, the pious self-tormentors interrupted their invisible stripping, to give themselves a sound slap on the face, when the singing priest mentioned a similar blow inflicted on Christ by the high priest's servant. The narrative being ended, the *miserere* was set up in a louder voice, and the whips, clashing quickly and loudly against the bare flesh, accompanied the melody with the strangest thorough-bass imaginable. The zeal of the flagellants waxed hot as the operation proceeded; I have, indeed, seen the walls sprinkled with blood in churches where this practice prevails. The noise of the lashes might be supposed to grow less as the Psalm (the verses of which are alternately chanted by the congregation and the priest) approaches to the conclusion; but it is not so. I confess that at the recollection of that conclusion, feelings of scorn, pity, and indignation are strangely mixed in my breast. The frantic clamours raised all at once by two or three hundred voices, in such screams as the sight of the bottomless pit yawning before them might wring from the creatures who saw the first undeniable evidence of their eternal misery; the increased violence of the blows, the sighs, loud sobbing, and cries for pardon, all this wild noise re-echoed in perfect darkness by the walls and vaults of the chapel, surpasses in horror everything which the novelists have imagined for the purpose of terrifying their readers. A repeated loud clapping of the priest's hands puts an end to the flagellation. After a pause of about five minutes, allowed for clothing, the dark lantern is opened, and the lamps rekindled."

Blanco has some striking remarks on the consequence of the celibacy enforced by the Romish church on both sexes, as it fulfils its predicted mark, "forbidding to marry." He says,

"Of all the victims of the church of Rome, the Nuns deserve the greatest sympathy. The early age of fifteen at which they are allowed

to sacrifice their liberty; the inflexible cruelty with which they are forced to keep their vows, during life; the direct tendency of their confinement and mode of living to produce lingering disease, and not unfrequently derangement,—are evils which must excite compassion in the heart of every one whom bigotry and superstition have not hardened. Nuns are at once sacred and ludicrous objects in the eyes of the public. The *idea* of a nunnery (as Coleridge in his Platonic language would call it) is most exalted, pure, and poetical,—in a sermon, or a work on divinity. The *real* nunnery is a byeword for weakness of intellect, fretfulness, childishness. In short *Nun* is the superlative of *old woman*.....I have in the course of my life come in contact with characters of all descriptions; I have seen the human mind at various stages of elevation and debasement; but *souls* more polluted than those of some of the professed vestals of the church of Rome, never fell within my observation. It is but justice to add, that the undisguised disclosure of this melancholy state made to me by the wretched victims, convinced me that their moral condition would have been much superior had not the tyranny of the church been relentless. I say thus much, under the fear of alarming delicacy. But as the policy of Rome reckons on those very feelings of delicacy as a security against the publication of facts which would raise a formidable cry of indignation in countries not completely under the Pope's authority, I feel bound to bear witness, in this manner, to the horrible results to which that church shows itself utterly indifferent.

In a similar tone he speaks of the celibacy of the clergy:

"Were it consistent with delicacy to detail the effects of that horrible law, which not only enforces celibacy on the clergy, but forbids their recovering their liberty by resigning their office, it might be proved to demonstration, that wherever such a law does exist, the standard of morality must suffer a certain debasement, even in the minds of those who might be held up as patterns of purity in their own conduct. There is not, there cannot be a Spaniard, high or low, clergyman or layman, ignorant of the fact, that the celibacy of the clergy must be kept up at a certain loss of virtue to the country..... It is a melancholy fact that the very best Spanish society is full of snares for a young clergyman. Nothing but settled, selfish, cold-hearted profligacy can save him from great misery and mental distress."

One more extract shall be given, as being a comprehensive instance of the practical effects of such superstitions. It describes the taking of the veil by Blanco's younger sister, who, by the instigations of her confessor, alternately a debauchee and devotee, entered one of the gloomiest convents at Seville. "It was a nunnery where the rule of St. Francis was observed with the greatest rigour; where the nuns were not allowed a bed, and were obliged to sleep on a few planks raised about a foot from the ground; where the use of linen near the body was forbidden; where the nuns wore coarse open sandals, through which the bare feet were exposed to cold and

wet; where the nearest relations were not allowed to see the face of the recluse, or to have any communication with her, except on certain days, when in the presence of another nun, and with a thick curtain close behind the double iron railing which separated the visitors from the inmates of the convent, the parent, sister, or brother exchanged a few unmeaning sentences with the dear relative whom they had lost for ever."

The friend and former tutor of Blanco, who preached the sermon on the occasion, had become a thorough profligate; Blanco himself, who celebrated the high mass, was an atheist!

"Alas! (he says) what a spectacle must we have presented to the allseeing eye of Heaven! my early, my valuable friend, the most successful instructor of my opening mind, had by that time fallen into habitual and reckless immorality. Whether he had rejected all religion in his heart I know not, for to the last day of our acquaintance he was reserved to all his most intimate friends on that subject; but I was well aware of the utter wreck which his morals had made both *in theory* and practice. He wrote the greatest part of the sermon he was to preach at the approaching ceremony, in a state bordering on intoxication, in order to show that the carousal in which we had been engaged, during a day spent under the glorious sky of Spain in the country, had not weakened his talent for composition. The ceremony of Profession, including the sermon and high mass, lasted three hours, during which the heart of the officiating priest was in a state which only the infinite mercy, as well as infinite knowledge, of Him who can unravel its secrets, and distinguish the effects of anguish from those of wickedness, could endure and forgive."

The scene brought before the mind's eye by the description is really sickening. An amiable girl, formed for social happiness and usefulness, is caught in the meshes of vile imposture, and in a weakened state of mind and body is wrought up to morbid enthusiasm by an ecclesiastical profligate, and induced to sacrifice herself on the altar of a gloomy superstition. Her former confessor, the family friend, now a notorious debauchee, adorns the wretched victim with the flowers of his wine-inspired rhetoric; while an atheist priest, her own brother, mad with indignation at the atrocity perpetrated in the name of religion, is yet compelled by the tyranny of the church to crush down his heaving heart, and to go through the awful mockery of celebrating the high mass to solemnise the revolting sacrifice of his beloved and only sister. Yet the system of which such things are the natural offspring has just been permanently endowed at Maynooth by Protestant England!

LECTOR.

THE ST. HELENA MISSION.

To the Editor of the Christian Magazine.

Sir,—The Mission of the Rev. Mr. Bertram to St. Helena having been noticed in some former numbers of the Christian Magazine,—I doubt not but that many of its readers will feel interested in the progress of the Gospel among the inhabitants of that Island. From the arrival of Mr. B. at St. Helena the Lord has been pleased to prosper his labors, and has opened for him a door of usefulness which no man can shut. As was expected, however, by those among us who knew the spiritual destitution of St. Helena, and the causes of it, much opposition has been manifested towards Mr. Bertram; both from many of the residents, and from those who should have hailed him as a fellow-laborer in watching for souls as they who must give account. Not being a minister of the Church of England, Mr. Bertram is stigmatised as "an unauthorised teacher of God's word," and the printed puerilities of Archdeacon Wilberforce have been handed about to warn men of the danger of attending his Scriptural ministrations.* Mr. Bertram, feeling necessity laid upon him to preach the gospel, is, notwithstanding opposition, making full proof of his ministry, evidencing that he has not run unsent, but is called by a voice which he dared not disobey, and set apart to the work by the imposition of mightier than mortal hands!

Letters recently received show that a great and hallowed work has commenced at St. Helena, and although no positive conversions can be mentioned, yet we believe that the day is not far distant, when a church having been gathered, Mr. Bertram can say of them in answer to the gainsayers around him—"If I be not an apostle unto others, yet doubtless I am unto these, for they are the seal of my apostleship in the Lord."—The following are extracts from some letters received:—

* It should be mentioned to the praise of a Christian in this Colony, that on his learning that the enemy was diligently circulating, in that Island, the Tract of Mr. Wilberforce, on Dis-Union, he caused Mr. Baptist Noel's admirable and unanswerable Tract on "Unity" to be printed; and sent a large supply of them for distribution there.

"You would hardly credit the success Mr. Bertram has met with, were you aware of the violent opposition offered to the cause by many of our *great ones*. The poor flock in great numbers to hear him, so that the chapel that has been built is always filled, and sometimes many cannot find room. Seeing that controversy is ever detrimental to a pure faith, we strive to avoid it; but it is quite a trial and temptation to hear such arguments as poor Archdeacon Wilberforce's brought forward with rancor and bitterness, most generally by those who before gave themselves no concern whatever in such matters. The spirit of it is self-evident; if they were to admit the truth of Mr. Bertram's preaching, they must either repent or condemn themselves; and finding neither convenient, they avail themselves of the only alternative, that of condemning the preacher. I have, however, not a doubt that, when the first burst of opposition has been spent, the result will be seen in the quiet success of our great Master's cause, though it is painful to see such a spirit of persecution and clamor prevailing just now"—*St. Helena, 17th October.*

"Five weeks ago we entered into the new Mission house, a very neat and comfortable place in every sense of the word. So much zeal and energy had been displayed by the *then* few friends of Mr. Bertram, to procure this place, and make it suitable as a place of worship, that on the day it was opened, Mr. B. was quite overcome with joy that the Lord had thus prospered him, and provided a place where prayer should in future be made. All the service was beautifully appropriate. The afternoon's discourse was an exposition of the word "Gospel;" and I can assure you the hearts of many appeared touched. The room is calculated to hold 300 persons, and during the last 3 weeks many have not been able to find a seat. It is open *every* evening in the week, Mondays excepted, and a *Bethel* it is indeed. As the attendance increased it was proposed that a certain sum should be raised for Mr. B's support, and in less than a week £100 were subscribed; and it is supposed that the mission box will yield about £50 more per annum! This you would call great doings, could you but witness the shameful opposition and party-spirit prevalent here. Many persons are convinced of sin, and some of influence are among those who are showing their faith by their works. The great interest in things spiritual felt by the soldiers is surprising. About 20 of them went to Mr. Bertram on Monday last, and asked permission to have an unfinished room in his yard as a place for prayer; Mr B. immediately assented, and during their hours for meals they are engaged heart and hand in getting the room in order."—*St. Helena, 8th November.*

Such is the pleasing intelligence received, of the present prospects of this mission. God is evidently pleading his own cause. Gratifying as the above extracts will be to those friends who were instrumental in sending Mr. Bertram to St. Helena, more gratifying still must this success be to the widow who opened her house to the contemned Missionary, and who allowed him, within the walls of her dwelling, to proclaim to her countrymen the glad tidings of salvation. Surely Christ's gospel did bring a blessing upon her house, as his ark did, in times of old, upon the dwelling of Obed-edom.

May it continue to rest upon her, and may she see her offspring walking in all the ordinances and commandments of God, blameless!

A St.-Helenian.

THE STATE AND RELIGION, OR THE THREE COURSES

By the Rev. T. R. Birks.

The First Course open to a State, in its religious policy, is THE NATIONAL PROFESSION AND MAINTENANCE OF THE TRUTH. This is the view of national duty, which is held by all pious churchmen, as well as by the great body of Wesleyans, and the Free Church in the north. It was also received and acted upon, without doubt or suspicion, by the whole Church, from Abraham to the birth of our Lord; and since then, by the early Christians, by all the leaders of the Reformation, and by those who fixed the basis of our own constitution. The difficulties in applying this principle may be great; but the principle itself, in their view, is clear, certain, and of divine authority. It rests on arguments of the following kind, which will find a secret response in the heart of every true Christian.

The first duty of man, by the law of creation, and of the Christian, by the express command of his Lord, is to serve his Maker, and do all things to the glory of God. To fulfil this duty aright, the character of God must be known, the authority of his messages must be owned, his truth received and welcomed, and the commands of his word heartily obeyed. The command of God to every child of man is, first, to receive his truth for their own salvation; and next, to promote its spread among their fellow-men, as the only way of peace, the true and only secret of solid happiness. This great duty extends plainly to all classes of mankind, and to all the various relations of human life. To claim for any set of men, or for any field of thought and action, exemption from this supreme law, is an open act of apostacy from God and of rebellion against his rightful authority. Every Christian is bound, first, to embrace the truth of God for his own guidance; and then to promote its spread with

all his power among his fellow-men. That which is true of private Christians must be true also of nations and their rulers. These are ministers of God for good to those over whom he has appointed them, and nothing which is divorced from this great object of life is, or can be, truly good in the sight of heaven. Rulers, therefore, in their high office, whether to frame laws for the public good, or to execute them when once enacted, are bound, first of all, to embrace the whole truth of God which bears on the happiness of their subjects, and then to promote its spread with all their influence among the people, as the best and highest boon they can possibly bestow.

Every step in this reasoning is clear and certain, if only we are guided by the testimony of God's word. There is plainly a truth, fully revealed in the Scriptures, and more dimly to the natural conscience, which is the means of present happiness and eternal salvation. This truth is contrasted not less plainly with many errors and delusions, which either obscure it, or else totally set it aside. But still the truth is described as certainly attainable by every sincere inquirer, and capable of being firmly held and clearly distinguished from error, by the inward light of the awakened conscience, and the external witness of God's holy word. The truth, which the Christian may attain and hold so firmly as to rest on it for his own salvation, he may also safely use his influence in spreading amongst his fellow-men. This is not only lawful—it is his clear and absolute duty. If it be his duty as a Christian, it is doubly his duty as a Christian ruler. For this merely adds to the general obligation resting upon all who know and love the truth, the further bond of a special office and appointment, by the God of truth, to be a minister for the good of others, and to use the talent of this entrusted authority for the highest welfare of the subject people. For Christian rulers to renounce this office, is to become heathens with a double aggravation,—in the midst of Christian light, and in spite of the special mercy and favour of Him who has exalted them to so honourable a trust.

The Second Course open for national adoption is one which appears to have been unknown in the time of the patriarchs and the prophets, and for many ages of the

Christian Church, but which has found many pious and zealous advocates in modern times. Its chief maxim is the expediency of NON-INTERFERENCE on the part of the State with the truths of religion. However inferior, as an *abstract theory*, to the former alternative, it seems to escape from the difficulties which attend it *in practice*, and which, in many circumstances, may appear quite insuperable. The reasons of its advocates, put, so far as I am able to do it, in their strongest light, are of the following kind.

Whatever may be the abstract duty of rulers, our business is to decide, in the light of experience, what course is most beneficial to the Church of Christ. But rulers, in every age, have been selfish and worldly. They have seldom or never entered into the high and holy design of Christianity, but have sought to pervert it into a political engine. They have pretended to support the truth, and have only stifled it. They have professed to discountenance error; and they have really, in their blindness, oppressed the most faithful christians. They have laid careless hands on the ark of truth, and thus polluted it with their touch. Their worldly honours have extinguished christian self-denial; their endowments have deadened christian liberality; their smiles have been reserved for secular, time-serving parasites; their frown has rested on the most faithful servants of God. Long experience has proved that their nominal aid has been a real hindrance to the Gospel. They have not commonly the skill to discern its truth from deadly error, nor the honesty to carry out their convictions amidst the pomps of the world, nor patience to keep their support of the truth, if ever they have supported it, from lapsing into cruel persecution; nor the practical wisdom which knows where to stop in their fancied protection, lest they should stifle and quench the native energies of the Church of God. Why then should we grasp at a shadow which eludes us, a utopian dream of a pure national religion, which, as long ages have taught us, can never be realised in this fallen world? Instead of requiring from statesmen what we shall never really obtain, a hearty and general acceptance of divine truth, in contrast to mere worldliness or deadly error; and hearty zeal for its diffusion, with a high and delicate wisdom in the methods they pursue for this great end,—let us prefer a simpler request, that they will leave the Church to itself, and forbear an aid which is only pernicious. Its own energies, under the blessing of its great Head, are well able to sustain it. Once freed from this fictitious support and real encumbrance, it will advance, with elastic step and renewed vigour, towards the fulfilment of its high and holy design, the glory of God in the salvation of men, through the everlasting Gospel of our Lord and Saviour.

Such is the second alternative of national policy in religious matters. Lower and less defensible in theory than the former, it may seem free, at first sight, from many practical difficulties by which the other is encumbered. It is not surprising that many real christians in these days, heart-sick with the view of long ages of state persecution or national mockeries of true religion, should adopt it for the simplest and easiest view of national duty, and disguise from themselves its plain opposition to all scripture precedent, and to those great and

eternal laws of moral obligation from which no class of men, high or low, can ever be really absolved by the inveterate frequency of their own sins.

There is a *Third Alternative*, distinct from both of these, which a nation may adopt for the basis of its own policy. It may be summed up in two phrases, STATE IGNORANGE, and STATE INTERFERENCE. Unlike the first, it rejects the notion, as wild and fanatical, that statesmen can or may lawfully discriminate, in their public capacity, between truth and falsehood, the Gospel of Christ and dangerous superstitions. Unlike the second, it still claims for the State the right of interference with every form of religion held by its own subjects.

The maxims it puts into the mouth of rulers are of the following nature: "We are blind, willingly blind, in all questions of religion. We cannot and will not pretend to see any difference between light and darkness, between pure worship and idolatry, the Gospel of Christ and the inventions of men. Such questions do not suit our taste; we are too busy to attend to them; too ignorant to care for them; too divided among ourselves to form any just decision. We count it even a clear injustice to make any public difference between creed and creed. All exist, and therefore all must be presumed equally useful. We have opinions and preferences of our own; but with these, as statesmen, we have nothing to do. Our religion is a fireside luxury and private amusement; we count it fanatical to honour God, or to care for his truth, in the conduct of public affairs. But though we openly care for no creed, we are resolved that we will meddle with all. We have no love for God's truth, and no fondness even for the error that opposes it; but we have a deep-seated love of power; we are fond of using, if possible, the priests of every creed as the tools of our policy. We care not whether the doctrines we support are wholesome or ruinous, pleasing to the God of heaven, or an abomination that He has condemned. The vulgar, if they please, may account all of them equally true; the philosopher, all equally false; it is enough for our purpose that we can make all of them equally useful. Our scheme of government is simple and complete. Let the priests of every name govern their flocks by religion or superstition, we care not which; we will govern the priests themselves by the national purse. The supreme power of money is the only article of national faith that, as statesmen, we are desirous to establish. This is our creed, and on this we will act, though taxpayers may murmur, and bigots may rail against us. We will meddle with everything, we will control everything, though it is our public boast that in matters of religion we are resolved to understand nothing. To manage the priests of every name by providing their salaries, and their flocks by flattering and praising their various superstitions—here is the true secret of government, the highest flight of political wisdom."

* * * * * *

Where the rulers of a State adopt the first of these three alternatives for the guide of their policy, and carry it out honestly in their practice,

what a noble spectacle they form for men and angels! To see them, exalted as they are by Providence above their fellows, do reverence to the divine command in their own person—"Seek first the kingdom of God;" to watch them, as they rise above the mist of uncertain opinions, ennobled more and more by the pure and blessed light of divine truth; and then labouring, with a zeal tempered by wisdom, to spread the salutary gift among a whole people; and thus to elevate them from barbarism to civil order and wealth, from order and wealth to moral dignity, from moral dignity to spiritual wisdom and holiness, till the favoured and happy nation are raised into union with God himself, the fountain of all goodness,—such a vision would be the most lovely and glorious which our eyes could possibly witness here below. Even where they abandon all attempts to reach so high a standard, and merely forbear to meddle with things too high for them, though the moral descent is fearful, some relics of natural truth and honesty still remain. When they do not boast of their religious ignorance and incompetence, but, while they confess the fact, deplore it as a failing, some respect may justly be mingled with our pity. The Church, in such a case, we may hope, will gain strength by its recovered freedom; and even the State, though recreant from its high office, retains a melancholy dignity in its fall.

But where the last alternative is adopted, the degradation is complete. When statesmen learn to extol their own religious blindness as the triumphant progress of reason; when they deride, as fit only for asses and idiots, all serious appeal to the word of God, and slight, as absurd and untenable folly, all faith in its plain warnings; and yet dare to become patrons of all creeds, and tamper with all Churches, then the apostacy is total, the moral nuisance is complete. They have then really bid adieu, not only to their faith as Christians, but to their uprightness as men. They may clothe their policy indeed with the fair names of conciliation and peace; but their conciliation will be a torch of fresh discord, their peace the signal for a moral warfare, whose issue they cannot foresee, because its elements are far too deep for such politicians to understand. Christian faith and natural conscience, if they survive in any strength, will rise throughout the land with united zeal, to cast off this moral disease, injected into the vitals of the constitution. But if the moral life of the nation be too weak to succeed in the effort, the conflict will only take a new form. The Churches of Christ, their common faith now cemented by their common hatred of an evil so enormous, will redouble their testimony against the national sin. On the one side will be the State and its Legislature, armed with rotten precedents, with no stem of principle to sustain them, and strengthened by all the religious indifference, the infidelity, the unprincipled expediency, the cold, secular, money-worshipping ignorance to be found in the land. On the other will be the true Church of faithful Christians, strong in their appeal to the everlasting truth of God, and bold in denouncing the guilt of an apostate State, which has renounced the love of His truth and the fear of His judgments. Its moral life extinct, its public maxims an insult to the God of holiness, the Church of Christ itself, which once seasoned it with the salt of truth, and upheld it by its prayers, turned to be its enemy,—such a State must sink deeper and deeper, till it becomes a moral nuisance, that spreads around it the pestilential stench of its own corruption; doomed, sooner or later, to waste slowly away under the frown of an angry Providence, or to be suddenly consumed by the terrible judgments of God.

DOUBTS AND FEARS OF THE CHRISTIAN.

Amidst much profitable reading in a rather diffuse book by the Rev. D. Pitcairn, the title of which will be found at the foot of the page,* there is a defect of accurate discrimination respecting those states and actings of the mind which are its proper subject. The range of religious feeling, from matured assurance down to the very confines of despair, not only lies, like all experimental theology, within the domain of metaphysics, but is the most delicate of all the things that therein are, for the spiritual teacher to handle, requiring a well instructed touch and considerable power of mental analysis. In these qualities our author appears to be somewhat deficient, so that in his illustrations from Scripture, and his detailed statements of frames of mind and their effects, he not unfrequently confounds differing things, and sometimes misses his mark altogether. Passages of importance might be picked out of his book, in which the substitution of *sin* for *doubt*, or of *holiness* for *assurance*, would make much better sense; and things said of the earnest but doubting believer might be more truly said of the worldly-minded, self-satisfied professsor. Nor is this indistinctness and confusion without a tendency to produce unhappy practical results; for it directs the attack more against the doubts themselves than the sin and inconsistency which are the general and gravest causes of doubts; and if such an attack succeeds, it is somewhat apt to beget a presumptuous, because unwarranted, assurance; or if it fails, to leave the doubter in a desponding, perhaps despairing state.

The author makes the just and usual distinction of doubts into two classes,—"those which respect God himself and his revealed word, and those which respect our own belief and interest in what God has revealed and promised." Had he kept carefully to this classification, much of the confusion of which we complain would have been avoided; but he weakens his statement by affirming that "this distinction is rather conventional than real," and that "there is nothing more than a

* Christ our Rest; or the Doubts and Fears of the Believer practically considered, by the Rev. D. Pitcairn.—London, 1844.

difference in degree between the two classes of doubters;" and not seldom he drops the distinction altogether, and says of one class what properly belongs to the other.

Doubts of the former class, which are sceptical concerning the things which God has said, may arise in the christian's mind from physical causes, whereby all mental actions are liable to be disordered, or from the direct suggestions of Satan. They are among his fiery darts, wherewith he harrasses those who have escaped from captivity in his snares. When they fail to effect a lodgment in the mind, they yet play before it, and cause distress, being then imaginings of doubts, rather than actual doubtings.

It is doubts of the other class which are the more complicated in nature, and require an especially delicate treatment. For the foundations of christian hope, in all its stages up to assurance, together with the causes of its wavering or deficiency, are involved in the subject. Both the origin of such doubts, and the scriptural mode of meeting them, may be thus exhibited. God has never made an absolute promise to save *me*; but he has promised to save all who believe and are sanctified. To doubt whether he will ultimately save *me*, is not to doubt his promise, but my coming within the limitation of his promise; and the doubt, when it has arisen, can be reasonably met only by ascertaining that I have faith, and am being sanctified. In the measure as I am persuaded that such is my character, in the same am I also persuaded of my ultimate salvation. Assurance, therefore, cannot grow merely out of the divine promise, but must result from a comparison of myself with the terms of the promise. It arises from a reflex act of the mind, turning from the contemplation of the promise to a survey of itself; and when the believer's spirit, thus interrogated and examined, bears witness that he is a son of God, God's own Spirit adds a corresponding inward witness, whereby the full joy of assurance is ministered to the soul.

If this be the way in which the believer arrives at that state of feeling which is technically called assurance, it will be at once evident how backwardness in the christian life, and inconsistencies and sins, tend to prevent or impair it. For these weaken or remove one of the foundations on which it rests. It will also appear that

settled assurance is the privilege of the advanced and consistent christian, who adorns the doctrine of God his Saviour. But a careful discrimination must be made between this mature state of positive assurance, and that prior state of peace and joy, wherein no doubt may be entertained, which is often experienced by the less advanced believer. The latter exists in the absence of enquiry respecting his safety, and springs simply out of a believing apprehension of the promise; but the former is preceded by inquiry, and is the deliberate, reasonable conviction in which that inquiry has issued. The sin-burdened soul, on its first true sight of the Cross, is relieved and gladdened and has peace; and in this peace it may go for a considerable time, before it is led to look in on itself, and anxiously to enquire whether its faith is real. But this undoubting state is not one of assurance. And when the soul is forced, as it probably will be by one circumstance or another, to enquire into the reality of its acceptance with God,—when the momentous question has actually arisen, and must be dealt with,—then there is nothing but evidences on which to fall back for a triumphant answer, and the attainment of assurance; and if these are not to be found, it must, like a fresh beginner in the school of Christ, again have recourse to the general promises, and cry for mercy through the blood of sprinkling. By this last process, in default of evidences, the inquiry may be put into abeyance, and peace and joy in believing may again be felt; but *assurance* is still to come, and awaits the finding of satisfactory evidences; in accordance with the apostle's statement, "*hereby* we do know that we know him, *if we keep his commandments*;" "we know that we have passed from death unto life, *because we love the brethren.*"

We will only add respecting the self-examination which necessarily precedes assurance, that it is of the highest importance that the believer enter upon it with a right understanding of its object. It is to find *evidences* of faith and holiness, the work of God, within himself; not to find *meritorious grounds* of his acceptance with God. The one ground of his acceptance is Christ; but he searches for the marks of his acceptance, to ascertain the fact for his own satisfaction. Should he, however, begin to confound the *evidences* that it is so, with the

cause of its being so, he would fall immediately into the legal spirit, and either be puffed up with self-righteous pride, or come into dark and painful bondage. He would have left the rock for the quicksand,—Christ for himself.

LECTOR.

THE CHURCH OF ENGLAND AND THE WESLEYANS.

For the Christian Magazine.

There is a curious correspondence published in the English papers between the Rev. J. Jordan, a beneficed clergyman in the diocese of Oxford, and the Bishop and Chancellor of that diocese. It appears that Mr. Jordan, on the invitation of the Wesleyans, presided at their Missionary meeting held in the Town Hall of Chipping Norton. Upon this, the Chancellor one day, and the Bishop the next, wrote to him on the matter, the former kindly, but the latter rather harshly, warning him that he "had been guilty of a canonical offence, and rendered himself liable to canonical censure and punishment." This was rather sharp practice in the Bishop, who had shown such extraordinary leniency towards the papistry and jesuitry of Mr. Newman on the occasion of the famous Tract No. 90, that the little censure he could not but express was quite swallowed up in the amount of praise that accompanied it. However, being pulled up, Mr. Jordan very courteously, but in a manly manner, replied to both accusing parties. Part of his statement is as follows.

"The Wesleyan ministers of this district, unsought in any way by me, sent me an invitation to preside at their Annual Missionary Meeting. My views of Christian unity, charity, and peace lead me to the conviction, that there is more probability of healing divisions by union and sympathy, than by fostering opposition and contention, and I gladly seized the opportunity offered me of thus acting out the principles I hold. I freely confess I should not have stepped out of my way to seek such an opportunity, but it being presented to me, I felt it in the light of a challenge to the integrity of my principles, which I should have been doing violence to my own conscience to decline. I accepted it, and have never felt more satisfied in my life with the strict rectitude of my conduct in doing so.

One argument forced itself at the time with peculiar energy on my mind; and it was this:—I am compelled by law to baptize the children

of Wesleyans, to prepare them for confirmation, to marry them when grown up, and to bury them with the solemn words, "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground;.....in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ;" I said to myself therefore, if the Church compels me to do these ministerial acts to Wesleyans living and dead, why may not I voluntarily do a private act of Christian charity to them, in the matter of showing an interest in, and sympathy for, their noble labours of love in the missionary field? If the Church regards them neither as heretics nor schismatics, in that it compels me to do a ministerial act to them, which ought not to be done to persons so circumstanced, how shall I be doing wrong in showing them an additional act of Christian courtesy and charity? And in fact in the doing it I found satisfaction to my mind for these acts which the Church compels me to do, since upon the very same principles on which I attended the Wesleyan Missionary Meeting, I found that I could safely baptize, marry, and bury Wesleyans, and yet maintain a conscience void of offence before God and man."

In addition, Mr. Jordan said that, having previously informed himself in every way that he could, he had not been able to discover any canons, constitutions, laws, or statutes of the church of which his conduct was an infringement; and he respectfully begged to be informed what law &c. he had contravened by his act. In reply, the Bishop was offended that the legality of his proceedings was questioned, and declined entering on the question of authority; and the chancellor adhered to his opinion, but gave no reason.

Having failed to obtain from the Bishop and his Chancellor that canonical instruction he had sought, and which it seemed so reasonable to ask, Mr. Jordan drew up a case, and submitted it to the judgment of Sir J. Dodson, the Advocate-General.

CASE.

J. J., a beneficed clergyman of the Church of England, attended and presided at a Meeting of persons friendly to the Wesleyan Missionary Society, held in the month of May, in the Town Hall of C.N.

You are requested to advise:—

1st, Whether by such act J. J. rendered himself subject to ecclesiastical censure; or,

2d, Whether such act was in contravention of the canons, constitutions, statutes, or laws of the Church or realm of England, or whether it can be construed as such.

3d, If such act was in contravention of any of the canons, constitutions, statutes, or laws of the Church or realm of England, be so good as to specify the same.

4th, If such an act can be construed to have such an effect, be so good as to state the plea upon which it can be.

(Copy of Opinion of Sir John Dodson.)

"I think that the mere circumstance of attending and presiding at a Meeting of *persons friendly to the Wesleyan Missionary Society* would not of itself render a beneficed clergyman subject to ecclesiastical censure; but I cannot undertake to say that J. J. may not, upon the occasion in question, have made himself amenable to such censure, unless I am informed what was the exact purport and object of the Meeting over which he presided, and whether any and what Resolutions were proposed and adopted, and also generally what passed at the Meeting. If J. J. made himself a party to any measures which could justly be considered repugnant either to the doctrine or discipline of the Church of England, I apprehend that he would be liable to censure, and more especially if he acted in defiance of a monition or injunction from his ordinary. (Signed) "John Dodson.

"Doctors' Commons, June 21*st*, 1845."

Hence it appears that, in the opinion of the Queen's Advocate General, there is no legal irregularity in an English clergyman attending or presiding at a dissenting missionary meeting, provided its object is purely missionary, and has nothing to do with the doctrine or discipline of the church of England.

A WORD FITLY SPOKEN.

The daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to the saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and travelling in foreign countries, and to places of fashionable resort, took every means in his power to divert her mind from "things unseen and eternal." But her "heart was fixed." The God of Abraham had become "her shield and exceeding great reward," and she was determined that nothing finite should deprive her of her infinite and eternal portion in him, or displace him from the centre of her heart. At last the father resolved upon a final and desperate experiment, by which his end should be gained, or his daughter ruined as far as her prospects in life were concerned. A large company of the nobility were invited to his house. It was so arranged, that during the festivities, the daughters of different noblemen, and among others, this one, were to be called on to entertain the company with singing and music on the piano. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals, at the call of the company, performed their parts with the greatest applause. At last the name of his daughter was announced. In a moment all were in fixed and silent suspense to see how the scale of destiny would turn. Without hesitation, she arose, and with calm and dignified composure took her

place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then, with an unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with notes of the instrument, the following stanzas:—

No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th' inexorable throne.

No matter which my thoughts employ;
A moment's misery or joy!
But oh! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies.

Jesus, vouchsafe a pitying ray,
Be thou my guide, be thou my way
To glorious happiness!
Oh! write the pardon on my heart!
And whensoe'er I hence depart,
Let me depart in peace!

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ. I would rather be an organ of communicating such thoughts in such circumstances, and aid in the production of such results,—I would rather possess wisdom thus to speak as occasion requires,—than to possess all that is finite besides. What hymn, what thought in the universe could be substituted for the one then uttered? The time, the occasion, the thought expressed, the hallowed and "sweet manner" of its utterance, present full realisation of all that is embraced in our idea of fitness. That surely was "a word fitly spoken."—*Christian Witness.*

If others neglect their duty to you, be sure that you perform yours to them. To render railing for railing, is to return sin for sin.

RELIGIOUS ANNIVERSARIES IN AMERICA.

At New York the anniversary meetings of religious societies were formerly held at Catham Chapel, which was originally a theatre, but, like many similar erections in different cities of the States, it has been latterly devoted to the worship of the Most High. A few are still held there, but the leading societies now hold their meetings in the Tabernacle, an edifice erected as a place of worship, with accommodation for a congregation of 3000 persons, by the whole of whom the speaker may be heard without any great exertion on his part,—much attention having been paid of late to the principles of acoustics in the erection of such places of worship.

The Americans think very little of lengthened journeys, and during the summer months the greater part of the population of the United States seem to be on the move. Many of those who feel interested in the efforts made for the diffusion of Christianity, make such arrangements as will enable them to spend in New York the week during which the religious anniversaries are celebrated in that city; and strangers being present from all parts of the States, the influence exerted by these meetings is very extensive.

A very full report of the addresses and proceedings is published in the *New York Observer*, which is the leading religious newspaper in the States, and has a reputed circulation of 40,000 copies; and thus also the influence is brought to bear upon a great mass of the population, and is transmitted even to the most distant States, where numerous other religious newspapers repeat and spread the affecting tale, or the heart-stirring appeal.

The theological booksellers in New York, as in London, distribute widely, at this time, advertisement cards, on the back of which there is a list of the anniversaries to be held in the course of the week.

The following is a specimen of such lists, and will give some idea of the engagements of the few days to which the meetings are confined.

"ANNIVERSARIES.

Sunday, May 8th.

Gen. Ass. Bo. of Education	7½ P.M.	Wall Street Church

Monday, May 9th.

Amer. Seamen's Friend	7½ P.M.	Tabernacle

Tuesday, May 10th.

Amer. Anti-slavery	10 A.M.	Ch. Thompson c. Houston
New York Sunday School Union	7½ P.M.	Tabernacle
N. Y. City Colonization	7½ P.M.	Chatham Chapel

Wednesday, May 11th.

Amer. Tract	10 A.M.	Tabernacle
Young Men's Anti-slavery	3 P.M.	Ch. Thompson c. Houston
Amer. Seventh Command.	3½ P.M.	Tabernacle
Amer. Home Missionary	7½ P.M.	Tabernacle
N. Y. Acad. Sacred Music	7½ P.M.	Chatham Chapel

Thursday, May 12th

Amer. Bible	10 A.M.	Tabernacle
Amer. Peace	4 P.M.	Chatham Chapel
Amer. Education	7½ P.M.	Tabernacle

Friday, May 13th.

Amer. Bo. for Missions	10 A.M.	Tabernacle
N. Y. City Temperance	7½ P.M.	Chatham Chapel.

"Morning prayer meetings will be held at half-past five o'clock on Tuesday, Wednesday, Thursday, and Friday, at the Tabernacle, Central, Presbyterian church in Broome Street, Third Free church corner of Houston and Thompson Streets, and Seventh Presbyterian church corner of Broome and Bridge Streets.

"There will be Sunday School exercises on Tuesday at 3 P.M. in seven churches, viz. Chatham Chapel, Murray Street, Allen Street, Seventh Presbyterian in Broome Street, Central Presbyterian in Broome Street, M'Dougal Street, and Carmine Street, at which the children of the different schools will attend.

"The meeting for business of the Presbyterian Education Society will be on Wednesday, at 4 P.M., in their office, No. 116, Nassau Street.

"The Delegates to the American Bible Society meet on Wednesday at 4 P.M., in the Society's house, in Nassau Street.

"The Directors of the American Home Missionary Society meet for business on Wednesday at 4 P.M., in the Society's rooms in the Tract House.

"There will be a meeting of the Members of the American Bible Society at the Society's house in Nassau Street, on Thursday morning, at 9 o'clock, for the purpose of electing nine managers, in place of the class whose term then expires. The procession will move from the same place at half-past nine, for the Broadway Tabernacle, to attend the annual meeting.

"The meeting for business of the American Education Society will be on Thursday, at 4 P.M., at the rooms of the Presbyterian Education Society, No. 116, Nassau Street.

"The next general assembly of the Presbyterian Church meet at Pittsburgh, Thursday, May 19th, at 11 A.M."

The writer had the pleasure of attending several of these meetings, which he enjoyed exceedingly.

The meeting of delegates of the American Bible Society was attended by representatives of most of the auxiliary societies throughout the states, who communicated to the committee of the parent society, either verbal or written reports of proceedings in their respective districts, and thus afforded to the Directors an opportunity of becoming thoroughly acquainted with the details of the operations of the Society throughout the whole of the field which it occupies.

At the more public meetings many touching tales were told, and that with delightful effect.

The meeting of the Anti-slavery Society had just concluded its proceedings, and was about to separate, when an individual rose, and, standing on a bench in front of the platform, requested the attention of the meeting for a few moments while he gave an account of a slave which he had lately received. In a moment all were seated, and listened with intense interest, while the speaker, Alvan Stuart, Esq., of Utica, proceeded thus:—

Some years ago, in the state of Georgia, a certain black slave of gigantic stature and proportional strength, thirty-five years old, and having a wife and five children, determined to effect his escape, and to rescue himself and his sable family from bondage. A Quaker, who resided near him, being privy to his design, resolved to aid him in its accomplishment; and accordingly carried the slave and his family fifty miles in a wagon by night. In the day-time they lay concealed in the woods, and on the second night the same man carried them fifty miles further. It was the design of the negro to make his way to Canada, the name of which country he had heard, and of which he had an undefined notion, but without any accurate knowledge of where it was situated: and he dared make no inquiries save of the Quaker, his neighbour, who seemed to have acted the part of his guardian friend. At the end of the second night, the latter told the black man that he could do no more for him, having already endangered both his life and property. He told the slave that he must not travel on the highway, nor attempt to cross a ferry, but taking him by the hand, he committed him to God and the north star. This star he advised him to take as his guide, telling him that it would lead him to the land of British freedom. The poor slave bade adieu to his benefactor, and prosecuting his journey, skulking by day and travelling by night, he at length came to an unexpected obstacle. It was a broad river, (the Susquehannah,) of the existence of which he had not the least knowledge. But as there was nothing for it but to cross, he tied his two young children on his back, and swimming where it was deep and wading where it was shallow, his two elder sons swimming by his side, he at length succeeded in reaching the opposite bank; then, returning, he took over his wife in the same manner. In this way he passed undiscovered through South and North Carolina and Virginia, and at length made his way into Pennsylvania; without knowing, however, that he had then reached the land of Quakers and of freedom. Thus

he pursued his way, with the same fear and the same secrecy, until, after six weeks of incessant toil and danger, he arrived, with bleeding feet, at the town of Buffalo. Being afraid to confide in any white man, he put his wife and children under the care of some poor Indians in that neighbourhood; for he rightly judged, that the poor were most likely to be the friends of the poor. As he entererd the town, and passed the shop of a coloured barber, who was also, like himself, a man of great physical strength, the latter saw him through the window, and instantly stepping into the street put his hand upon his shoulder, and said, "You are a fugitive slave;" but seeing his alarm, he added, "Fear nothing, I shall not betray you." The slave then told the barber his whole story, and when he had done, the barber said, "I will engage to put you safe over the Canada line. But it is right I should tell you, your master was this morning in my shop inquiring after you." He concealed the slave in his stable, comforted him with food and with part of a bottle of wine, and obtained a wagon and two horses to carry him to the ferry over the Niagara river. He could not cross in the night, because the boats did not run; and the only safe course open to them was to set out at the dawn of day. They did so; and the slave, his wife and children, the barber, and the driver, arrived safely at Black Rock, and called up the ferryman to take them over. The ferryman unfastened the boat, and it had just swung off into the stream, when who should make his appearance but the slave's master, with his horse in a foam and a cocked pistol in his hand. He ordered the ferryman to turn the scow back again, on which the barber declared that if he did so, he would be the death of him. The master with violent vociferations, protested that if he did not he would blow out his brains. The poor ferryman lifted up his hands, and cried, "The Lord have mercy on me! It seems I am to be killed any how; but if I do die, I will die doing right." At that moment the hands were at work upon the steam-boat Henry Clay, and perceiving how matters stood, they gave three loud cheers for liberty, which were immediately responded to by a collection of people on the Canada side. The ferryman pushed off, and in a few minutes the rejoicing slave, with his wife and children, were borne on the dark bosom of the Niagara river safe to the land of British liberty and British law.

The story was told in the most artless manner, without any attempt on the part of the speaker to add effect to the words, as they fell rather heavily from his lips; but a thrill was sent through the hearts of the assembled multitude, which may be imagined but cannot be described.

At the American Bible Society, the Rev. James M'Elroy, of the Protestant Episcopal Church of Ohio, dwelt with earnestness on the necessity of union of action in this cause, and predicted, that when Christians should heartily unite their energies in the great work of disseminating the Scriptures, when they entered into it with head, and heart, and soul, and hand, it would soon be accomplished, and not a house, or hut, or cottage in the land would remain without the lamp of life. He

observed, that he had once attended a meeting of this kind in England, when he had heard the venerable Dr. Cox, one of the early founders of the British and Foreign Bible Society, relate an anecdote, which was in point, and which he should never forget.

That gentleman, one day in the year 1814, shortly after the great battle of Waterloo, was leaning over his garden wall, when he saw an old soldier marching along the road with his pack upon his back. He accosted him;—"Well, old soldier, have you been in the wars?" "Yes, Sir."—"Were you in the great fight at Waterloo?" "I was, Sir."—"To what regiment did you belong?" "To the 60th, Sir."—"Well," cried Dr. Cox, "when you stood upon that plain of Waterloo, did you fight for the 60th regiment, or for the great cause of European Freedom?" The old soldier stood erect, and, looking his interrogator full in the face, said, "What, Sir, fight for the 60th? No, Sir; when a soldier goes upon the plain of battle, he loves his own regiment, it is true, and is anxious that it should acquit itself with honour; but he fights only for his country." "And," added Dr. Cox, "while I live, I will never fight for the 60th regiment; I love my own church, I like our uniform, and our accoutrements, and our officers too, as much as any man; but, in the great cause of Jesus Christ, while fighting against the prince of darkness, to restore a dying world to God, I forget that I belong to this sect or to that, and I fight only for the cause of ym King."

This, Mr. M. observed, was the spirit that ought everywhere to prevail, and when all Christians of the land should act under its full influenee, the American Bible Society would go forth in all its majesty, and the blessings of the Bible would be enjoyed in every household of that happy country.

Notwithstanding the resolution adopted by the Baptist brethren to print translations of the Sacred Scriptures which had been disapproved by the general committee,—because such words as referred to baptism were so rendered as to intimate that baptism could only be performed by immersion,—a spirit of universal charity seemed to prevail, and it may be that the difference of opinion respecting the propriety of this step tended to unite more firmly the bonds of christian union.

The following illustration of the prineiple of Christian union was adduced at the anniversary of the American Board of Foreign Missions, which, with the fervid eloquence of the Rev. Dr. Bethune, of the Dutch Reformed Church, Philadelphia, and grandson of Mrs. Isabella Graham, awakened a response of assent in every heart.

There is not a being in the world so like God as he who labours and makes sacrifices for the salvation of the world. This, this is the

highest style of man. And the man who is so like God in his occupations and in his aims, will grow like to God in the spirit of love. Charity will occupy and engross his heart, so that he will have no leisure for those narrow sectarian speculations and differences which have too long distracted, weakened, and dishonoured the Church of God, our Saviour. He is above these things; he belongs to no sect, to no party; he belongs to Christianity; he belongs to a lost and dying world; he belongs to God. Let me now ask a question that will illustrate this, let me inquire how many, in all this auditory, know to what particular religious sect Dr. Morrison, the devoted apostle of China, personally belonged. I have in my possession a letter of his, addressed to my grandmother,* in which he signs himself 'An exile for the sake of Jesus.' As such he is known, and will be known, so long as a record of devoted and self-sacrificing piety shall remain in the world. But do any of you know to what particular denomination of Christians he belonged? Was he a Churchman? a Baptist? a Presbyterian? a Methodist? Some few, perhaps, to whom I speak may chance to know; but a large majority of this audience have never thought of asking. But do they, for that reason, love Morrison the less? A gentleman lately said to my brother Brown, 'Do you know, sir, that Bishop Heber was the author of that article in the Quarterly Review on Scott?" My friend replied, 'No; and I do not want to remember it. I know that he is the author of the Missionary Hymn, and that hymn will be remembered and admired when the article on Scott, and the Quarterly that contained it, shall long have been forgotten. The Quarterly is the work of the man; the hymn is the work of the missionary of the Cross.' This, sir, is the true spirit of Christianity. The missionary work is the chief duty of the church; and after all our strifes shall have perished, this will survive the wreck, and continue for ever to be her glory and her crown."

At this meeting the Rev. Dr. Humphrey, President of Amherst College, in alluding to the much lamented fate of the murdered missionaries, Lyman and Morrison, said:—

The mother of Lyman was a neighbour of my own, and some time before the news arrived of the catastrophe among the Battas, she had lost her husband, who died suddenly, and left her in charge of a large family. This widowed mother had scarce returned from pouring out her tears over the grave of her protector and guide, when the intelligence arrived. It had been brought first to myself, and I had been, in consequence, requested to go and make known to her the dreadful annunciation. "I trembled," said Dr. H., "as I went, and I said to myself, how will this mother, a widow in her weeds, with the tears hardly dry upon her cheek from the sudden loss of her husband,—how will she, how can she receive this intelligence? I went, and communicated it in the best way I could. The tears flowed freely, it is true; but O, Sir, continued Dr. H., "what a light shone through those tears. Almost as soon as she was able to say any thing, she exclaimed, 'I bless God, who gave me such a son to go to the heathen, and I never felt so strongly as I do at this moment, the desire that some other of my sons may become missionaries also, and may go and teach the truths of the Bible to those savage men who have drunk the blood of my son."

The feeling produced by this statement in the immense

* Mrs. Graham.

auditory who had been listening in breathless silence, was solemn in a high degree.

At the same meeting, the Rev. S. Plumber, of the Presbyterian Church, Virginia, communicated the following touching illustration of the power of the gospel to deliver from the fear of death.

There were, said he, "in the southern country, a father and mother, who had a lovely little daughter of three or four years of age, their only child. After some time her health declined. She began, insensibly, to pine away, and all the efforts employed by her physician seemed to be utterly unavailing, until at length he was constrained to communicate to her distressed parents his conviction that the child would not long survive. The little one herself began to suspect the same thing, and one day, as her father sat by her bedside, she fixed her eyes on his face, and said, 'Papa, does not the doctor think I shall die?' The father did not conceal from her the truth; and, on learning it, her little countenance immediately fell. After an interval of silence, she said, 'Papa, the grave looks very dark. Oh! it is very dark! Papa, won't you go down with me into it?' The father was much moved, but endeavoured, as well as he could, to make her comprehend the impossibility. She then said, 'Papa, won't you let mamma go with me?' To this question he had to give a similar reply. On which the little sufferer turned her face to the wall, and wept. But while she wept like Hezekiah, she had also learned like him to pray; and after having, in her own simple way, poured out her heart to God, she turned to her father with a cheerful countenance, and said, 'Papa, the grave is not dark now. I know that you and mamma can't go with me, but *Jesus* will go with me into the grave.'

The effects of such a tale may easily be imagined: tears flowed in abundance.

The meetings generally were conducted in a much more devotional spirit than most of those I have attended in Britain. Excepting at the meetings held on the subjects of Slavery and Temperance, I do not recollect ever witnessing the practice which prevails in England of cheering the speaker, nor any thing resembling that which has been introduced of late years, of raising a collection by individuals sending contributions to be announced from the chair, or promising to give if others would do the same. Neither could I detect any studied attempt to produce excitement or elicit applause. That there *was* excitement, by which I mean deep feeling, I allow, and greater excitement than I have ever witnessed before or since; but it appeared to have less of earth and more of heaven than what is frequently produced elsewhere. The speakers spoke as if they were simply relating what they had witnessed, and when they made their appeal, they did it as men who felt that they were

giving counsel on matters intimately connected with the salvation of the world; they endeavoured to realise, and make their hearers realise, that they were dealing with facts; that it is not an imaginary world which is to be converted, nor theirs a subject in working upon which the imagination needs to be goaded on until it can produce something pretty, curious, or striking. Every speaker seemed to wish to bring home to his hearers that there are heathen in the world, and that these heathen are perishing; that it was not *his* details, but the *things* detailed, to which he wished them to attend; and an effect was produced much more deep and lasting than I have ever seen produced by the most studied oratory or fervid eloquence.

Yes! To the speaker whose appearance and manners would have stopped the ears of an English audience, have I seen the crowded assembly listen with intense gaze, for both he and his hearers felt that they were dealing with realities. I have seen that crowded assembly melted into tears, and proceedings stopped until the chair had afforded the multitude an opportunity of delivering their burdened spirits by a song of praise.

The introduction of singing, as it was done in the meetings in New York, I considered an improvement upon the British mode of conducting anniversaries. There are many occasions on which the voice of praise harmonises better with the feelings produced at such meetings than the same expression of adoration and gratitude presented in the attitude and language of prayer; and in some cases the formality of giving out the psalm or hymn will destroy the effect. The choir which conducted praise at these meetings had attained to such perfection of intonation that the articulation was perfectly distinct, and praise being commenced, there was found no necessity for an intimation from the platform. Those familiar with the words at once recognized them as they would a popular song, and chimed in with their voices; while those to whom the hymn was new could appreciate at once both it and the air to which it was sung. Besides the hymn at the commencement and close of such meetings, praise was occasionally introduced in the course of the proceedings, either at intervals previously appointed, or on a signal being given by the chair. Having a large collection of missionary hymns

from which to make a selection, I have seen this done with such appropriateness that an old hymn has been reported by the public papers as having been prepared expressly for the occasion, and had I not known the contrary to be the case, I should certainly have suspected, on some occasions, a previous arrangement betwixt the speaker and the leader of the choir.

The arrangements for the week were excellent. Those societies whose objects were merely philanthropic commenced the festival on Tuesday; the meetings on Sunday and Monday evenings being held then merely because every other time was previously occupied.

The principal meetings on Wednesday were those of the Tract and Home Missionary Societies, more strictly religious than those of the preceding day. These prepared for the meetings of the Bible Society, and the Society having for its object the support of young men while pursuing those studies by which they hope to qualify themselves for the discharge of the sacred duties of the missionary and the pastor; and on the Friday was held the anniversary of the American Board of Foreign Missions, at which the devotional feeling which had been produced by some of the earlier meetings, and had been gradually deepening as the week sped on, seemed to have attained to its maximum of intensity, and to have acquired a resistless and overpowering energy. The one meeting seemed naturally to have arisen out of the other, and to have been the befitting preparation for the next. And now one felt forcibly reminded of the expression, "The last, the great day of the feast" The Rev. E. N. Kirk, of the Presbyterian Church, Albany, in the concluding address, beautifully alluded to the state of feeling which manifestly prevailed throughout the assembly,—observing that it was such as to prompt again the proposal of Peter, "Let us make tabernacles." It was blessed there to abide on the holy mount, but their work lay down in the valley. And down they must go from the height of ravishing enjoyment, some, it might be, never to return in this world to these feasts of Zion.

I have dwelt at greater length than I intended on the meetings at New York, but this will render it the less necessary to describe so fully similar meetings which I had the privilege of attending in other cities. Only on one other similar occasion did I experience so painfully

the impossibility of long enjoying ecstatic happiness. My feelings I cannot describe. I never felt so vividly the necessity there is for the destruction of our corporeal frame in order to our enjoying, to the full, the happiness of heaven. The clay was felt to be a clog, or rather a fetter, which bound and pained the soul when it attempted to extend its flight beyond its circumscribed range of enjoyment. I have experienced the excitement produced both by the cheering of a British audience and by the still and motionless attention of an American, and consider that if the former be more electric in its effects, the latter is much more powerful, more continuous, and more hallowing, both in its influence on the speaker and its reflex influence upon the audience.

At some few of the meetings collections were taken up, but this is by no means generally done, and hence in some measure the deep and lasting interest excited at such meetings. The managers of the society wish their supporters to act more from principle than feeling, and knowing the prevalent feelings of the Christian public, they wish, at such meetings, to bring before them the claims of the society to be coolly and calmly considered at home, and entreat the speakers to bring forward facts;—these, knowing that it is not a momentary gush of emotion which will prompt the audience to consecrate their substance to the service of the Lord,—do not aim at excitement. And the audience, aware that no attempt will be made to take advantage of their feelings, are less afraid to let their feelings take their full swing. The consequence is, that there is frequently more real excitement at such meetings than at those of which excitement, or the raising of money by excitement, seems the chief end and aim. When collections are taken up, intimation is not in every case given beforehand, but it is at once proposed, and if agreed to, acted upon, intimation being made, that if any are not prepared for a collection, they will find pencils and slips of paper on every seat, on which they may state their address and the sum they propose to give, and they will be waited upon for the same the following day. Where this was adopted it seemed much more orderly and becoming than when slips of paper are handed up to the chairman, by him to be read as a means of exciting others to contribute.

In Britain, I have frequently heard complaints of the

length of the report, and known individuals purposely remain away from the meeting until after the reading of the report of the society; and I have known others throw away the report, though printed at considerable expense, because they had already heard it read, though it may have been with little attention. At the meetings above referred to, the report, or rather abstract of the report, was a very short detail of the operations and wants of the society seldom occupying above ten minutes, if so long, and as interesting as any part of the proceedings. The speakers were also limited to twenty minutes, and though they occasionally forgot this, the effect was good; for the speaker, knowing that whatever he said, he must say in a limited time, proceeded to his subject at once without those apologies with which so many speeches begin, tempting the audience to interrupt the speaker with the question and advice, "If all that be the case, why speak? If you have nothing to say, you had better sit down."

The meetings were of indefinite length, the morning meetings generally occupying from three to four hours, those in the evening from two to three hours. It seemed customary, also, to have numerous slips of paper, containing a prospectus of the order of the meeting—the different resolutions to be submitted—together with the names of the respective movers and seconders, distributed throughout the places of meeting. Something similar to this might, I think, be introduced in Britain and elsewhere with great advantage.

J. C. B.

DAILY RULES FOR CHRISTIANS.

To the Editor of the Christian Magazine.

Sir,—In some of the early numbers of your interesting work, I used to read with pleasure some useful papers on subjects for "Daily Thoughts." I regret that they were not continued. I send you some Rules for Christians, written by the late Rev. John Mason, which may not be inappropriate to your readers at the beginning of another year.

R.

1. As soon as ever you awake in the morning, lift up your heart to God, and open it to him. As much as you possibly can, avoid all

thoughts about the world until your morning devotions are over. For you will find by experience, that, if the world gives your soul the first salute, and he embraced with kindness in your morning affections, it will greatly deaden your heart in the morning duties.

2. As soon as you are up, present your desires to God, in the name of Christ, for whatever your soul feels the want of, and give God his due praises for the mercies towards you in the night past. Thus David, "My voice shalt thou hear in the morning, O Lord! in the morning will I direct my prayer unto thee," Psalm v. 3. And for thanksgiving: "It is a good thing to give thanks unto thee, O Lord!—to show forth thy loving-kindness in the morning," Psalm xcii. 1, 2.

3. Let no day go without reading some portion of the scriptures; and it is no great matter whether you read it before you pray in the morning, or just after; your own inclination and experience will direct you: but be sure it is done. You will find it very profitable to begin the day with such a converse with God: "When thou wakest, it shall talk with thee," Prov. vi. 22, 23. See the command of Christ, John v. 39; and the command of God, with a promise, Joshua i. 8.

The scripture discovers sin, and the devil's devices and malice; it discovers duty, and the love of God and Christ; and it discovers your strength and encouragements. There are the promises of assisting and crowning grace. By these the Spirit acts, the devil is conquered, and the soul is comforted. Through these, the eye of faith can see the love of Christ, the grace of God, and the glory of heaven. In these are the food, the physic, and the arms of the Christian soul. These are the word of reconciliation, grace, and truth, and the power of God to salvation: therefore every day look into these, praying for the Spirit's teachings, and mixing faith with what you read.

4. Let all your ordinary or worldly business of the day be done with integrity of heart, and a respect to God, whose servant you ought to be in all things, Psalm lxxviii. 72. Do all things as to the Lord, as in his eye, and according to his will; and your whole day's work will be, as it were, a religious worship: this respect will make all holy.

5. Have a care every day that nothing put you into a passion: do nothing with an over-eagerness of mind; and be ever upon your guard against sudden accidents; and this can never be obtained but by committing yourself and your affairs into God's hand and care every day, believing that he governs all things wisely, and will ever do that which is best for you.

The power, wisdom, and goodness of Divine Providence must every day be believed by him that would live every day in peace and tranquillity of soul.

6. Every evening to your prayers again, and to your praises for that day's mercies. The Jews were appointed their evening sacrifices, as well as morning, Exodus xxx. 7, 8. Twice a day is as little as can be allowed to those who are commanded to pray continually, Phil. iv. 6; 1 Thess. v. 17. And every prayer should have its praises in it; "It is good to give thanks unto the Lord—to show forth his faithfulness every night," Psa. xcii. 1, 2. A child will ask his earthly father's blessing at morning and night; and it is better manners, and to better purpose, to ask our heavenly Father's blessing as often. We are ever in want, and God is ever giving; prayers, therefore, and praises are ever suitable and becoming.

Let no day go without observation and review of God's carriage towards you, and of yours towards him; of mercies and afflictions;

and of your duties, and the frame of heart in them; of your sins or inclinations to sin; and so likewise of any special and remarkable providence of God related to you by others, or seen or read of by yourself. And let God have the glory of what is good. In afflictions be humble; be ashamed and grieved for sins; and consider what God's special providence speaks to you.

MENTAL ENERGY.

To the Editor of the Christian Magazine.

At the beginning of another year the following lines on the importance of Diligence and Energy in the Christian walk, may not be unacceptable to your readers. If you think so with me, I shall feel gratified by their insertion in the January number.

Your's sincerely,

L.

Exercise is as necessary to the health of the mind as to that of the body: neither can be kept in a proper state, without due activity. The mental powers, if they have not objects upon which to expend their natural energies, become enfeebled, and by degrees unfit for use; and when inert or indolent they do not give sufficient stimulus to the animal frame, and langour of body is the consequence. Mental activity is in itself enjoyment, and when not carried to the excess of infringing upon the laws of our nature, imparts a nervous energy, an animating influence, highly conducive to health, and to our general well-being. If energy be a grace most opposite to our natural disposition, we should most assiduously cultivate it; and should indolence (to which we are all subject) be our besetting sin, let us, begging for divine assistance, try "to pluck it out and cast it from us," endeavouring as the most effectual means to eradicate a vice, to implant its contrary virtue. The Apostle exhorts our adding to our faith, virtue,—or energy as it is in the original. We must bear in mind that christianity is an active principle, that it produces a *new life* as well as a new heart, that all its doctrines are practical, that we must give an account of the "talents" committed to us

for our use, that our heavenly Father, though he is not a hard, yet he is an exact Master, proportioning his requisitions to his gifts; and should we have but one talent, which is the least possessed by any of us, it must be productive: an awful responsibility is annexed to it.

Idleness is more in the mind than in the body; trifling books are preferred by the indolent, as requiring no exertion of mind; which, to say nothing of the time they consume, are prejudicial to its faculties. Some Christians declare they will read nothing but what is of a decidedly religious character: this is right, undoubtedly, where there is but little leisure; but often such persons are engaged in the most trifling idle pursuits, or in conversation, the folly of which has no comparison with the works that they reject: the mind must have recreation and variety, and the reading books of useful and entertaining information is beneficial, if it only counteracts that tendency of an unoccupied, uncultivated mind, of talking over the affairs and characters of others, —thereby most probably making mischief, and "withal," as the Apostle says, "learning to be idle, wandering about from house to house, and not only idle, but tattlers also and busy-bodies, speaking things which they ought not." 1 Tim. v. 13. Those who place their thoughts and affections on trifles, at first for amusement and occupation, will find in time that those trifles will become their most serious concern.

Whilst there are too many mothers who are not sufficiently vigilant over the bodily health of their children, there are others who are so absorbed by the duties of the nursery, as often necessarily to neglect other relative duties; let them ask themselves, do they not *prefer* acting the part of the nurse-maid or the housekeeper, as requiring less effort of mind, and from want of higher pursuits leaving, perhaps, to others the regulation of the faculties and dispositions of their children, whilst they are priding themselves on their active usefulness? Let all duties have their due attention and estimation, and all be pursued with energy and perseverance, "doing all as unto the Lord," being "zealous of good works." Tit. ii. 14.

Energy is an indispensable ingredient in the composition of a really great character; without it the perfection required of Christ's disciples cannot be attained, not any

great eminence of any kind reached: it is that which animates the affections to the warmth of disinterested friendship; which gives a happy relish to duties, and embellishes the faculties of the mind Zeal, or energy, without knowledge is dangerous, and we are further exhorted to add to our energy "knowledge," and *always*, in a good cause, to be zealously affected. 2d Peter i. 5. Gal. iv. 18. If founded in ignorance it is nourished by self-will, and the mischief is proportioned to its strength: when not associated with prudence and charity it is not Christian fervour, but mere temperament, or animal excitement; it must be kept under due controul. Yet how rare is a misguided energy in comparison to a lukewarm, inactive state of mind! The imprudently zealous person may be led to discretion; but to raise the sluggish habit, to rouse the apathetic feelings, is a much more difficult task: a very strong motive can alone effect it. Indolence, though itself passive, is the abettor of all evil, the conniver at all sin; it is like a silent current that undermines the foundation of every virtue; that damps the affections, sacrifices the feelings of others, destroys domestic comfort and the social ties of kindred. All that is really estimable requires cultivation; our mental faculties must be exercised or they become weak; our friendships, all our kindly feelings must be kept up and nourished, and with some energy too, or they inevitably degenerate and become worthless. From apathy petty self-denials are regarded as hardships, forbearance as grievous or impossible, former demonstrations of affection and kind solicitudes are neglected and totally disregarded, the memory becomes enfeebled, the character degenerates, the heart grows cold, attachments are blighted: for there is no reciprocation, no cultivation of love, no interest manifested;—indolence has ruined all. It is to little purpose that we mean well, that we have the seeds of amiable qualities, that we say that we have affection, if we want the energy necessary to bring them forth in exercise. This slumber of the faculties leaves no apparent difference or value between the highest genius and the lowest understanding, the coldest feelings and the deepest affections; but—a most awful responsibility. May the Holy Spirit be vouchsafed, and say, "Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light." Eph. v. 14. St Paul directs us

to beware of quenching the Spirit, 1 Thes. v. 19; that is, his operations within us,—thus comparing his influences to fire that may be "quenched." The Spirit is quenched by giving way to indolence or lukewarmness, which God so peculiarly marks as his abhorrence "I would thou wert cold or hot." Rev. iii. 16. Fire may be extinguished by too much being put upon it; and the Spirit by worldly cares and affairs that check and thwart his motions, rendering the soul unfruitful. Matt. xiii. 22. By withdrawing fuel from fire, it is allayed: fervent prayer and attendance on God's means of grace are fuel to the Spirit, and we are guilty of "quenching the Spirit," when we indolently use or neglect them. Fire must be stirred up to keep it alive; and if, from inactivity of mind, we neglect to stir up our gifts, we again "quench the Spirit." "I put thee in remembrance, that thou stir up the gift of God which is in thee," is St. Paul's admonition to Timothy, (Tim. ii. 1, 6.)

Grace can only grow when it is exercised; faith is strengthened by works; we are exhorted to "use all diligence;" to "abound in every good work." A tree is known by its fruits. Let the Christian ask himself what does he more than others that are "without." He *must* work out his love to his Saviour, and love his work; for a spiritual man, in a healthy state of soul, *will* cultivate with energy, and manifest, vital, active, spiritual religion.

THE EPIPHANY.

For the Christian Magazine.

Star, unto Jesus guiding!
Star, o'er his couch abiding!
How cheeringly thy light
Greeted their longing sight,
Who came from far, where wakes the morn,
A pilgrim band, to bring
Their gifts to Judah's King,
And worship Him, the Virgin-Born.

Star of departed glory,
Bright but in sacred story!
No more on Bethlehem's way
Thou shedst thy beacon-ray;

Its humble stall is left forlorn,
Unmarked by kindling skies,
For now no treasure lies,
Where once reposed the Virgin-Born.

Star, that hast left the heaven!
Though not to us 'tis given
By thee our steps to guide
To the meek Saviour's side,
Thy vanished orb we do not mourn;
Faithless it were to pine
For thy bright herald sign,
When ours is now the Virgin-Born.

A brighter star is shining
To hush our heart's repining,
Richer with grace than led
Of old to Jesus's bed.
The symbol of the Lord is gone;
But HE is not afar,
Himself our morning star,
Our light and life, the Virgin-Born.

"I, even I, am he that comforteth you."—ISAIAH 51, 12.

Then who would ask, if such a boon were meet,
Without a care along the wild to stray?
Without a want to make the promise sweet,
Without a tear for God to wipe away?

Who that hath wateh'd to see the dawn appear
Can wish that night had ne'er a shadow cast?
And when is nature's gentleness so dear,
As when the terrors of the storm are past?

And could the heart, by meek submission still'd
To patient waiting for Jehovah's word,
Feel the full gladness of the hope fulfill'd,
Before the sickness of the hope deferr'd?

Then mourner, think amid the weeping night
Of Him* whose love the morning joy secures;
Whose anger passes with a moment's flight,
Whose favor like eternity endures.

M. G. S.

* Psalm xxx. 5.

Religious Intelligence.

Death of the Rev. Ernst Scholtz.—Of the melancholy event by which this young missionary lately lost his life, when just about to enter on his labours, we are enabled to give our readers the following narrative. The five missionaries of the Berlin Society lately arrived in the Colony, of whom the deceased was one, were travelling up from Port Elizabeth, and had just entered the ceded territory, on their way to the scene of their future labours. Some of their party preceded; and after them came three of the missionaries, Myparth, Scholtz, and Kropf, in a wagon belonging to Mr. Tainton, who with his brother accompanied them. A few miles from Fort Peddie they outspanned for the night, and their men, among whom was Mr. Shepstone's servant, slept round the fire, they themselves remaining in the wagon. About one o'clock, the violent barking of their dogs led them to suppose that a hyena was prowling round them; but on some of their men advancing with a fire-brand, two Kafirs sprung out of the bush and indiscriminately attacked them. Mr. Shepstone's servant was stabbed with an assegai; and on the missionaries, Scholtz and Kropf, opening the curtain behind the wagon, and looking out to ascertain the cause of the noise, the former received an assegai in the stomach. They drew back, and Scholtz pulled out the weapon, and they thought that the wound was not deep. All then was still for half an hour, the men having run to some neighbouring wagons for help; and the missionaries crept together and lay quiet, expecting to be murdered, their prayers unto God being disturbed only by the groans of poor Scholtz. After a time help arrived from the other wagons, but the Kafirs did not return. The body of the servant was found in the bush. They sent off to Fort Peddie for a surgeon, and to inform the Diplomatic Agent; when both came in the morning, with Mr. Davis, the Wesleyan missionary, and a strong body of Fingoes, as police. While the latter were turned out to scour the bush, the surgeon dressed Scholtz's wound, but without giving any

intimation of his danger. They then began to move him towards the Missionary Station, where Mr. Davis kindly offered him his house; but his suffering was too great to suffer them to proceed far. He begged them to pray for him, as the intense pain prevented his praying for himself. To Kropf, who sat by him applying remedies to the wound, he spoke of the trouble he was occasioning them; and so, on saying that he was dying, he desired to be remembered to his friends and acquaintances. His lips grew cold, he became unable to swallow; and with an earnest prayer, "Lord, be merciful to me a sinner; Jesus, receive my spirit," he pressed the hands of his brethren and took leave of them with a broken voice. Kropf gave him the parting benediction, "The Lord Jesus be with thee;" and a moment after he expired. They carried his corpse on to the Station, and received great kindness in their affliction from the government officer and others there. Next day, Sunday, the unfortunate servant having been buried in the morning, in the afternoon the corpse of the departed missionary was committed to the grave. Four *christian Fingoes* bore the coffin; and it was followed by the missionaries present, Mr. Shepstone and the officers at Fort Peddie, 150 adults of the congregation, and 200 of the Sunday School children. The Fingoes sang a Kafir hymn, and Mr. Davis read the English burial service; and, amid the grief and tears of many, the departed brother's body was committed to the dust, in the hope of a joyful resurrection.

Wesleyan Missionary Society.—At the Anniversary Meeting of the Friends of the above Society held on Tuesday evening, the 15th inst., in the Wesleyan chapel, Burg-street, we were gratified to see a numerous attendance; still more so to witness such a spirit of union and love among the ministers of various denominations on the platform. The Rev. Dr. Adamson presided; and, as was remarked, it is a pleasing circumstance that he who so ably occupies the "colonial chair of literature," should so often be found in the chair on occasions similar to the present. The Rev. Mr. Elliott, of Uitenhage, expressed his pleasure at witnessing such improvement in Cape Town after six years of absence;—"I refer," said the rev. gentleman, "not to the great im-

provement manifest in your streets under the manage-of a municipal board, but to the elevated tone of Christian feeling." On seeing the venerable Dr. Philip rise to speak, our minds reeurred to the painful loss he had sustained in the mysterious death of his son. A thrill of sympathy ran through the congregation when he himself alluded to it. As a father he could not but feel, while he stood on the same platform where, only one twelve-month ago, he listened with delight to his son's eloquent and touching remarks on the temptations and trials of the missionary life; as a father he could not but feel that his son was snatched away in the prime and promise of life; but, as only a christian can, he spoke of his loss,—"better that he died in his work, than be the greatest monarch on a throne." The Rev. E. Edwards, minister to the convicts at Cradoek's Kloof, read a statement to the following effect:

"The two convict stations at Cradoek's Kloof are visited by the Missionary every Lord's day, when the gospel is preached, and some time after each service occupied in religious instruction. The progress which some of the unfortunate men have made in secular and religious knowledge is very encouraging, and their general conduct satisfactory. Some time ago one of the officers told the missionary that not one case of profane swearing had occurred during the whole of the month,—at least nothing of the kind had been brought before him, as a matter of complaint. Since the Missionary commenced his labours here, he has baptized fifteen individuals at their own urgent request, and upon the strong recommendation of the Superintendent of the Station. Since their baptism, their general conduct has been exemplary and praiseworthy. Recently several discharged convicts called upon the Missionary at his residence in George Town, and requested him to furnish them with the holy scriptures, which he was enabled to do through the liberality of the Bible society. The system of prison discipline at these stations is well adapted to reform the wicked, and encourage such as resolve upon a change of life. Under the able and judicious management of the Superintendent, the system is working well, and reflects great credit upon his Excellency the Governor, and the Colonial Secretary, Mr. Montagu, by whose kind and humane consideration it has been adopted. One great inconvenience is suffered from the want of a suitable

place of worship, as the sleeping apartment of the prisoners is the only place available in which they can be assembled for the purpose of religious instruction."

The meeting was likewise addressed by the Revds. G. Morgan, J. C. Brown, J. Jackson and B. J. Shaw.

This was the 21st Annual Meeting of the friends of Wesleyan Missions in Cape Town. It is pleasing to look back. In 1814 a few pious soldiers wrote to the Rev. Dr. Coke:—"We understand that the Rev. Mr. Campbell intends to return to England from the Cape, and we purpose to send by him a sum of money which we have collected in our society, for the support of that gospel which we prove to be the power of God unto salvation." Ten years subsequently, this auxiliary was organized, which has steadily advanced, until this year the Treasurer will be able to remit about £460 to the parent society.

South Africa is divided by the Methodist conference, under whose control the Missions are, into three districts, according to which arrangement we give the following summary.

	Districts.			
	Cape of Good Hope.	Albany & Kaffraria.	Bechuana.	Total
Principal Stations,	9	23	7	39
Missionaries and assistant do.	10	21	7	38
Subordinate paid Agents,	15	52	8	75
Unpaid do. as Sabbath School Teachers, &c.	207	390	50	647
Church Members,	1241	1479	654	3374
On Trial for do.	254	212	172	638
Sabbath Schools,	15	37	10	62
Sabbath Scholars,	1491	4396	1102	6989
Day Schools,	9	26	8	43
Day Scholars,	1057	2066	470	3593
Estimated as attending public worship,	9,600	35,930	5,450	51,030
Printing Presses		1	1	2
Increase of members last year	263	190	50	503

The general expenditure of the Wesleyan Missionary Society for the year ending April 1845 was £109,188;—its income £105,687. Of this sum the Christmas offerings of the children form a pleasing item of £4,421. The Society employs 382 Missionaries in various parts of the world; likewise 1608 subordinate paid agents. On the foreign stations there are 101,999 members of the church, and 64,688 Day and Sabbath Scholars.—*(Communicated.)*

A SHORT ACCOUNT OF THE LAST DAYS OF Mrs. KELSEY.

(*From a Letter addressed to a Relative*).

Mrs. Kelsey's health having beeome materially impaired by the climate of Mauritius, a change was reeommended, and in consequence we embarked for the Cape on the 9th of Oetober, and arrived, after a tedious passage of 33 days, on the 11th November following. At the eommeneement of the voyage Mrs. K. appeared to be deriving great benefit from the sea air, and the hope was cherished that by the time we reaehed our destination she would be eonvaleseent. But this hope was not to be realised; a relapse took plaee, and when we arrived she had beeome so emaciated and exhausted as to render it necessary to eall in one of the most skilful and eminent physicians in the plaee, whose attentions and tenderness of manner were exeeedingly grateful to Mrs. K., and called forth repeated expressions of thankfulness.

Mrs. K. not having, throughout her illness, evinced any tokens of having improved in her spiritual state by the strokes of the ehastising rod with whieh she had been visited for so long a time (exeept indeed on one oeeasion) it gave me much painful feeling; and my frequent prayer was, that she might not be permitted to depart without her tongue being set at liberty to declare her attaehment to the Saviour.

This prayer was graeiously heard, and abundantly answered. But owing to my own almost helpless state, the fever I had upon me having settled on my hands and joints, I was unable to note down the highly interesting things she spoke, and now can only give an imperfeet sketeh of them. The several persons who witnessed her rejoieings and exultings in God her Saviour were surprised and delighted. She herself was astonished at what she experienced.

It was on Wednesday, the 10th of December, about midday, when the hand of Death appeared to be laid upon her, and whilst the eold sweat was upon her brow, on being urged to eling to Christ, that her mouth was opened, when she gave utteranee to expressions of the warmest love and fondest affection to the Saviour,

declaring how exceedingly precious he was to her:—the joy and gladness he was diffusing throughout her soul; that through Him she had redemption, even the forgiveness of sins. Every now and then, she exclaimed, "O enemy! O enemy!" On my inquiring what enemy, she replied, why, the enemy of Christ; but he cannot separate me from Him. Then she broke out into expressions such as "precious Jesus, precious Jesus, precious Saviour, peace, peace." She addressed all about her, the children, the servants of the house and visitors, urging them all to love God, and to abandon the vain and worthless world, to cleave to the Saviour; and called upon them to witness how happy she felt in having Him to fly to as her refuge in such a season of trial. She requested I would write to her brothers and sisters, and tell them from her that the world and all its vanities would profit them nothing when sickness and death came, and to exhort them to fly to the Saviour, to put their whole trust in Him, and to acquaint them what joy and happiness loving the Saviour had afforded her when dying. She charged me with similar messages to dear friends at Mauritius, and friends here, but not then present. She expressed great sorrow at having spoken harshly to the woman who attended on her. She was at a loss for words to give utterance adequately to the joyous feelings she felt in the prospect of death. She recalled to mind the dear relatives who had preceded her, and whom she fully expected to meet in heaven, her mother and others. The preciousness of Jesus to her was such as rendered every creature-feeling and affection of very inferior importance. She said, that though she loved me much, and our dear children Joseph, Emily, Mary and Edward, yet that the love she felt to the Redeemer exceeded all, and that she could gladly give us all up to go to Him.

Till now her voice had been so feeble as to have been scarcely audible, and what she did speak occasioned her much pain in the articulating; but from this period, for nearly 3 or 4 hours in succession, she was speaking in a most distinct and audible voice; her words were accompanied by upraised arms, and, at one time, her poor wasted legs, and arms, and head were all engaged in her exultations. When urged to repose a little, as her strength was not equal to so much exertion, she said she

would be delighted if she exhausted all her strength in speaking of the Saviour's love and of his preciousness, making inquiry, every now and then, if it were possible it could be death,—saying, she could never have imagined the passage could be so easy and so narrow. She again and again broke forth into expressions of her ardent love to the Saviour, of her firm reliance on Him, and of the delightfulness of the prospect before her. Her medical attendant entering the room, she thanked him affectionately for his kind attentions to her, mentioned to him the happy state she was in, and urged him also to seek and love the Saviour. I remarked, how different was her manner of facing death to that of the infidel Hume. Whilst with the latter it was met with trifling, with her it was *welcomed* with joy and rejoicing. Her earnestness becoming again too great for her strength, he requested and entreated her to be more moderate; this she refused to do, declaring it was her delight to spend her strength in making known the Saviour's love to her soul, and reproved myself and those by whom she was surrounded for not uniting with her in setting forth the Saviour's love, calling upon all and every object she could cast her eyes upon in the room, animate and inanimate, to join with her in ascribing glory and praise to the Redeemer.

Shortly after, when she had become more composed, Mrs. Cameron, who had been very kind in her attentions to her, called, but she was then too much exhausted to speak to her. Mrs. C. addressed a few kind and encouraging promises to her, and then withdrew; as she was retiring, Mrs. K. made an effort, and exclaimed, Christ is precious. Soon after, her much loved friend, the Rev. Dr. Philip, having learnt she was apparently so very near her end, kindly called to see her. On approaching her, he, in his usual way, repeated a number of appropriate scripture promises and declarations, and afterwards read the 14th and 15th chapters of St. John's gospel, to all which she listened in silence, until nearly the close of the 15th chapter, when, speaking of Christ's faithfulness, she burst forth into exclamations of "He is faithful, He is faithful." Again calling out, "O enemy! O enemy!" she was asked what enemy she meant, and what he was doing to her; she replied, The enemy of Christ, who wished to separate her from him. Dr. Philip prayed

with her. It was fully expected she could not survive through that night, but the time for her departure was not yet come.

On going to her early in the morning, she said to me, alluding to what Dr. Philip had been speaking and reading to her the preceding day,—Yes, I long to take possession of the mansion prepared for me in heaven,—the mansion purchased by the precious blood of Christ. Yesterday, she said, the enemy sought twice to separate me from Christ; but he could not, and I am persuaded that neither death, nor life, nor principalities, nor powers, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. She added, she expected the enemy would assault her again, and she would wish to have Dr. Philip to pray with her. Friday, Saturday and Sunday suffering much acute pain, and becoming very restless. She spoke but little, being too feeble, only assuring me, in reply to my inquiries from time to time, whether she continued to retain her hold on Christ, that she did, and feared not. On Monday the Rev. Dr. Philip made an early call, and spread out before her a large collection of exceeding great and precious promises, and then prayed with her. During this day she endured much acute pain, and longed to be delivered; still her trust in the Saviour never failed her, nor her hope. As evening advanced she became very weak and much exhausted. On going to her in the night she exclaimed—"Jesus, thy blood and righteousness my beauty are, my glorious dress,"—and "though I pass through the valley of the shadow of death, I will fear no evil, thy rod and thy staff they comfort me;" "when thou walkest through the waters they shall not overflow thee." She said, if it had not been for this visitation she would have become worldly; and requested me to give her love to Dr. Philip, and tell him how much his instructions, during her present and former visits to the Cape, and the preaching at the Wesley Chapel in Burg-street, had been blessed to her soul.

At another time, after she had been suffering greatly, I remarked to her, You were mistaken the other day, in supposing you had then passed over the Jordan, and in imagining the stream was so very narrow. You were only partaking of a cup of joy to prepare you for entering the flood; but you are now in, and find you

have hard work in getting through, but Great Heart is with you; cling close to Christ, and you will pass safely over. Remember when poor Christian, in passing through the valley, looked about him, he saw nothing but darkness and hobgoblins, but when he looked up and straight forward, he felt his feet secure. Whatever assaults you may experience mind them not; but hold fast to Christ, for he is faithful. Her countenance sufficiently indicated that she understood and approved. Some time after, perceiving she was becoming gradually weaker, I said to her, you are approaching the opposite shore, and inquired if the prospect before her were bright. She answered in reply, "GLORIOUS!" I then said to her, Eliza, you will soon be with Jesus, beg of him to number our dear children with the Lambs of his flock, and grant that each of them may possess that new name written on their hearts, which none can read but they that possess it. In the evening I read to her the 3d chapter of Habakkuk, as setting forth in strong and energetic language the might of the God with whom she had to do, and how well he was able to deliver her from all her pains did it please him so to do, or to support her in the enduring of them,—and how the prophet had been enabled to soar above all the trials and difficulties he had had to contend with. She requested that I would read from the penitential psalms, as they suited her better. I felt great liberty and freedom in commending her to God in prayer. Throughout the day and night, at intervals as she could bear it, I read suitable portions of scripture and hymns, accompanied by observations, which seemed greatly to cheer and console her spirit. She gave repeated assurances that her trust in Christ was unwavering, and on my inquiring of her, if she had nothing of her own that she could present to God, as entitling her to his favor, she declared she had nothing whatever of her own but filthy rags;" that her trust was in Christ alone. I reminded her, it was the special office of the Holy Ghost to render Christ glorious in her eyes, and to comfort and uphold her, and felt great liberty in looking up to him to be with her to stengthen her. Some time after she turned her head towards the wall, and looked, as if she observed some object; her eyes brightened up, and she attempted to give utterance to some expressions; but her throat being choked with phlegm, the words were

not sufficiently distinct to be made out. Joy, Jesus, Prospect, Joseph,—seemed to be amongst them. But whatever they were, I am sure she was endeavouring to give expression to the inward joy, and ealm, and peace she then felt. Her voice, or rather the sound, gradually decreased, until at length it ceased at 25 minutes past 3 o'clock on Tuesday, the 16th Dec. 1845. She seemed to have lulled herself to sleep, and I remarked to the nurse it was likely she would be much refreshed after it. But it was death! The soul had winged its flight to her dear Redeemer's bosom, where, I doubt not, she now reposes in peace, free from all pain, and sorrow, and sighing. Her countenance in death was placid and happy, and so still continues as she reposes in the coffin beside me. Emily, on awaking in the morning, seeing the body laid out on the couch with a bandage round the head, went up and asked if she had the tooth-ache; and little Mary, as we were preparing to leave the room in which we were assembled, to step into the coach to accompany the remains to the place of burial, asked, with great simplicity, if we were then all going to heaven with mamma.

The funeral was appointed to take place at 4 o'clock when the Rev. Dr. Philip kindly, in compliance with the expressed wish of Mrs. K., read and prayed, and delivered a most admirable and appropriate address on the occasion to the few friends assembled at the house. The Rev. Mr. Brown, of Union Chapel, by whom Mrs. K. had been frequently visited during her illness, concluded with prayer, and at the grave, after the coffin was lowered into the grave to await the general resurrection of the just, our much esteemed friend the Rev. Mr. Elliott prayed.—*(Communicated)*

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

"I ask them whence their victory came,
They, with united breath,
Ascribe their conquest to The Lamb,
Their triumph to His death."

Saul Solomon, "Gazette" Office, Cape Town.

THE

CAPE OF GOOD HOPE

CHRISTIAN MAGAZINE.

FEBRUARY 1846.

SKETCHES OF PROPHECY.

No. 14.—The Seven Vials, and the Conclusion.

According to the scheme of interpretation which we are following, the 15th chapter of the Apocalypse takes up the prophecy from the sounding of the seventh trumpet. As the seventh seal contained the seven trumpets, and distributed its events under them,—so the seventh trumpet unfolds a new series of figurations in the seven vials, by the events of which the mystery of God, and the long warfare of the church with the world, are accomplished. The seventh trumpet sounded just after the announcement of the passing away of the second or Turkish woe, which we placed near the close of the 18th century; about that period, therefore, that is, about the commencement of the great French revolution, the outpouring of the vials may be supposed to begin; in fact, it is with that tremendous event that the interpretation we are about to give connects the greater part of these symbols of wrath. A remarkable similarity will be observed between the symbolic forms of the first four trumpets and the first four vials; the chief difference being that the restriction of the judgments of the former to the *third* part of the Roman earth, sea, rivers, and sun, *i.e.* to the *western portion* of the old Roman empire, is omitted in the latter, although the very same portion is also their scene exclusively,—the reason being that the

remainder of ancient Roman Christendom had long since by the Turkish conquests been annihilated as a christian state, and consequently Papal Europe was left as the *whole* of remaining Christendom on the platform of the Roman earth.

It is also to be noticed, that just as the trumpets were preceded by the sealing vision, indicative of the conservation of Christ's faithful people thenceforth through the long ages of apostacy and judgment to follow,—so are the vials similarly preceded by the vision of the harpers by the glassy sea, signifying the safety and triumph of the separated or *protestant* remnant during the judgments about to be inflicted. The imagery of this vision refers to the scene presented in old time by the *red sea*, when the rescued Israelites stood on its shore, and, beholding the overthrow of the Egyptians, sang the song of Moses to celebrate their deliverance. So was it with God's servants during the tremendous convulsions of Papal Europe in which the 18th century closed; and perchance with even yet greater minuteness was the vision fulfilled. For to the north-west of the Roman world, separated from it by a narrow sea, lay a sea-girt land, formerly the island-tenth of the mystical Egypt, or apostate christendom, but now happily rent from it and become the bulwark of protestantism; and safely within it dwelt a noble band of the faithful, awakened to a more ardent love of evangelic truth, and an earnest missionary zeal; and from their ocean-defended land they viewed the fearful judgments poured on Papal Europe, and gave glory unto God.

Only two more remarks need precede our entering on the exposition of the vials. The first is, that as the storms and tempests of the trumpets naturally indicated destructive judgments coming on the empire *from without*, inflicted by foreign foes, such as the barbarian hordes,—so the vials emptied out on the Roman earth by seven new angels, producing convulsions within it, as naturally indicate judgments, originating not from any external agency, but from causes and agencies altogether *within the empire*. The second is, that the effect of one vial need not be supposed to have ceased, when in rapid succession the next has been outpoured; but the draining of the dregs of a former one may continue during the fresh visitations of its successors.

The first vial is poured upon the *earth*, and a noisome plague-ulcer breaks out on the adherents of the apostacy. It is the tremendous outbreak of moral and social evil, of democratic fury, atheism, and vice, which characterised the French revolution; evil, which filled France with the blackest horrors of massacre, lust, and audacious blasphemy that ever blasted any portion of the world, as if all the demons of hell were let loose on the ulcerated land; evil, which like a contagious plague spread from France, as its central seat, through the papal countries of Europe, distracting them with sedition, and ripening them for revolution, and preparing them for overthrow in the fierce revolutionary wars that could not but follow from the infidel democratic spirit that had turned France into a devastating volcano.

The second vial is poured on the *sea*, to the turning of it into blood, and the destruction of all within it. The object of the judgment is the maritime power, commerce, and colonies of papal christendom; on these signal, widespread ruin was to fall at an early stage of the great convulsion. So it came to pass. The greatest naval wars that the world had ever seen speedily followed, and lasted nearly twenty years, during which mighty battles trod on each other's steps; the navies of France and Spain, Holland and Denmark were annihilated, and their colonies, especially the Spanish and French, torn from them either by conquest or revolt.

The third vial is poured on the *rivers and fountains of waters*, and they are turned into blood It is a retribution of righteous judgment on the inhabitants of the vallies of the Alps and the great rivers of Europe, for the blood of the witnesses therein profusely shed. The bloody wars of the revolution swept over the valley of the Rhine from its rise in Switzerland to its mouth in Holland; over the Alpine Vallies of Piedmont and Lombardy, along the Adige, the Po, and the Brenta, and their tributaries, as far as Venice; and then down the Danube, through the Austrian territory, from Ulm and Ingolstadt to Vienna. Central Europe was saturated with blood.

The fourth vial is poured on the *sun*, and unto the angel who empties it is given power to scorch men; and in their pains they blasphemed, but repented not. It is a darkening of imperial powers and royal potentates.

and an infliction of fiery suffering on the conquered and revolutionised nations. The lights of the Dutch Stadtholder and the King of Sardinia were early put out; a few years afterwards Napoleon extinguished the Holy Roman empire, which had existed 1000 years, from the days of Charlemagne, and commenced his unparalleled course of king-deposing and king-making. Never before, in modern history, had there been such a shaking and darkening of the political firmament of Europe. And who can calculate the woes of these wars and convulsions to France herself and the nations on whom she poured the burning lava of her martial fury? The intolerable taxation and conscription, the slaughter of literal millions, the smoking villages and depopulated countries, the ravages of famine and disease, the savage atrocities of accursed lust and cruelty,—what language can describe them, what imagination pourtray them? Yet men repented not to glorify Him who used human passions as the instruments of his righteous anger, but blasphemed Him in their afflictions, and returned to their sins.

The fifth vial is poured on the *beast's throne*; but, as under the last, instead of repentance there is blasphemy. It is judgment, but not final, on the throne of the *seven hills*, the see of Rome. By the fourth year of the revolution, the whole French ecclesiastical establishment was destroyed; and such of the clergy as escaped massacre (for 24,000 are said to have been butchered) fled in beggary to other lands. On Napoleon's invasion of Italy, the anti-papal spirit began to approach Rome itself; and after suffering the loss of most of his territory, and being almost consumed by exactions, the Pope himself was rudely arrested, and carried prisoner to France, where he shortly after died, an exile. Thus was the throne of the beast touched sorely. But it was in 1809 that the fulness of the vial was discharged. Then, by Napoleon's celebrated decrees of Schoenbrunn and Vienna, the Pope's temporal authority over the Roman state was abolished, and Rome incorporated with France as the second city of the empire. The Pope himself, carried a prisoner to Fontainbleau, signed a *concordat*, of which the first condition was his separation for ever from Rome. The throne of the beast was darkened; but no repentance followed, no surrender of the doctrines or pretensions of the apostacy.

These five vials have carried us through the times of the French revolution, and the career of Napoleon, which terminated in 1815. And where was the next to fall? Papal Europe is respited and at peace; for lo! the sixth vial is poured out on the *mystic Euphrates*, the symbol of the Turkish power, which rising from the banks of the Euphrates had overflowed Grecian christendom. In 1820 the process of drying up unmistakeably began, and has ever since advanced with marvellous rapidity. The successful insurrection of Greece, the attacks of Persia, the slaughter of the Janizaries, the battle of Navarino, the invasion by Russia, the rebellion of Egypt, plagues, conflagrations, earthquakes, civil wars,—these have so wasted away the Ottoman power, once so terrible in its might, that nothing but the policy of the princes of christendom prevents its instant irremediable fall. The mystic Euphrates is all but dried up; the way is nigh ready for the kings of the East.

But this vial is also characterised by the going forth of three evil spirits, like frogs, to muster the kings of the earth to the battle of the great day of God. They proceed from the mouths of the dragon or devil, the beast or papal antichrist, and the false prophet or corrupt hierarchy. To the character of their respective origins they will probably correspond, and be, severally, lawless atheism, popery, and the false ultra high-church spirit of ritualism and priestly domination. Are they not even already gone forth on their mission?

Thus are we brought down to our own day. The rest is future. The vial next to be outpoured (who can tell how soon?) contains the events of the end;—the fall of the mystic Babylon, the resurrection of the saints, the destruction of the papal antichrist, and the confederate kings in the battle of the great day of God;—introducing the blessed reign of the saints in the kingdom of Christ. The plying of their accursed work by the three spirits of devils seems to be the only intervening feature of the apocalyptic visions. How long it may take them to accomplish their task none knows but God; but this is plain, that the wide-spread energy of mind, the unparallelled advance in science and acquisition of power, the conflict of opinion in matters both political and religious, the revolutionary spirit and irresistible

foree of the masses that form the great body of the European kingdoms,—all these things, which cause the present century to stand out in bold relief from all preceding time, make no combination of nations for tremendous deeds improbable, but supply all the materials for sudden, united uprising, to do and to dare beyond the thoughts of the men of former generations.

In conclusion:—may God so teach his people, and use even these "Sketches," weak and imperfect as the writer of them feels them to be, for their instruction and warning, that that day may not overtake them as a thief, nor find them unprepared; but that they may, with loins girded, and lights burning, wait for the Son of Man from heaven, who addresses them at this precise juncture in the solemn words, "Behold I come as a thief, blessed is he that watcheth and keepeth his garments."

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(*Continued.*)

LVI.

They shall look on him whom they have pierced and mourn,—every recollection must increase that mourning. When on that day you reflect on the wasted hours, the misspent Sabbaths, the idle years, the prayers which might have been offered, the discourses which might have been heard, the sacraments which might have been partaken in, the acts of charity and love to men, as proof of your love to Christ, which might have been performed, the numberless ways in which the glory of God in the salvation of your fellow sinners might have been advanced, yet all, all neglected! Who can think, even now, standing as we are with the means of grace around us, the door of hope still open, Christ still waiting to be gracious, who can even now think of these things, and not mourn that where so much has been bestowed, so little has been done; that where so many years of life and health have been given to us, so few have been dedicated to the honour and glory of God;

that where so many opportunities of seeking and of finding, of asking and of receiving, have been placed within our reach, so small a number have been made that use of which our gracious Lord intended? Who can help mourning even now, when he beholds with the eye of faith Him whom he has pierced, and recollects after all what that Saviour has done for him, how little, how less than little, has been his unprofitable returns?.... But if these be the feelings of every awakened and reflecting mind now, what will they be on that day when hope, the life of life, has fled; when we shall remember our sins only to despair of their pardon; when we shall view our Lord only to be driven from his presence.—*Posthumous Sermons.*

LVII.

It is a happiness to know, that where the heart is really right with God, where the strong and habitual principle under which we act, is the desire to live in all holy obedience to God's glory, where the general tenor of the conduct is regulated by the divine commands, God will not judge as the world judges, and consider every deviation from the strictest line of his commandments an unpardonable sin, and a sentence of eternal banishment from his redeemed family. Well has David said, in reference to this, "If thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who could stand?" This, whilst it holds out not the slightest encouragement to antinomianism, affords much comfort to the penitent and deeply-sorrowing sinner. It shows him that there is pardon, that there is grace, that there is a way open to every repentant prodigal, to return to the arms of a Father, who has never utterly discarded him, never ceased to view him as a son, although a guilty one. Yes, blessed be God, none ever sought his face in vain; the man whose sins have banished him the farthest from the face of the Almighty, shall yet, if he come in penitence of faith, find him willing to welcome him, for the sake of the great atoning sacrifice, and the merits of that Saviour who ever liveth to make intercession for him.—*Exposition of the Pentateuch.*

LVIII.

Does Satan suggest to you that you are too vile, too

sinful, to go to the Lord Jesus Christ? He might with equal truth have kept Naaman, the leper, from the cleansing waters. It was because he had a leprosy that he was sent to wash in Jordan; it is because you are thus guilty, and thus polluted, that you must fly to the cleansing blood of Christ. Does Satan again urge you to be humbled, and to labour after holiness, to fit you to come to Christ? this, again, is merely to keep you for ever from him. No! when you have received Christ, when you have cast yourself upon Him who is alone mighty to save, for salvation, and upon the Strong for strength, then you shall be enabled to perform all your duties, and fulfil, however imperfectly, all God's requirements; but you may exercise all self-denial, and partake of all ordinances, and dig for ever in the mines of humiliation, and contrition, and holiness, and never find there the precious gems of pardon and peace. Cast your soul with confidence upon the Lord Jesus for free pardon and justification in your present state, be it what it may, and he will give you all these things, which Satan prompts you to seek for yourself,—a softened heart to feel and to forsake your sins, a godly sorrow to work repentance unto salvation not to be repented of, a spirit of holy consistent obedience, to run the way of God's commandments.—*Posthumous Sermons.*

LIX.

Happy is it for that nation of whose rulers it can be pronounced, that they are men full of the spirit of wisdom; thrice happy, if it can be said, that they are men "in whom is the spirit" of grace, then, and then only, can we feel confident that "all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."* How important is it, therefore, that we should, as christian families, pray for our rulers, not only as a duty impressed upon us by apostolical injunction, but as one in which we are all both nationally and personally interested. We can only hope for durable prosperity, in proportion as our rulers and ourselves are under the direct and continual influence of the Spirit of wisdom and of grace, and really and earnestly desirous

* Church of England Service.

of promoting the glory of God.—*Exposition of the Pentateuch.*

LX.

One, perhaps, of the most trying duties the christian ever meets with is, to obey God cheerfully, and to love him dearly, at the very time that God is showing himself, by his providences, to be most adverse to our wishes and our plans. Luther felt this strongly, when he said, "There are but three things which I find hard in religion:—to believe that which is impossible, to hope for that which is delayed, to love God when God shows himself as an enemy." I might with ease dwell upon these difficult duties of the godly, but I forbear; I will mention only one other; it is this, to persevere even when you stand alone in conduct which mature reflection, guided by the Spirit of God, has once clearly convinced you to be right. Man, whether in right or wrong, is naturally a sociable being, and like a drop which falls into the ocean, his natural propensity is to be carried down with the tide; even St. Paul appears to have felt the difficulty of a lonely duty when he so touchingly exclaimed, "at my first answer, all men forsook me, no man stood by me." It is at times like these the true believer's duty to feel, though all men desert me, yet is my path equally plain, equally obligatory; our God is sufficient for counsel, sufficient for company, sufficient for support. The more opposition you may meet with from your enemies, the more complete desertion you may suffer from your friends, the more entirely will you rely only upon an unchangeable Saviour, an unquenchable Spirit, an all-sufficient God.—*A second volume of Posthumous Sermons.*

LXI.

Take the case of one who, like Agrippa, knows the truth, although he knows it to no hallowed and no saving purpose. Behold the minister of Christ at the side of such a sufferer; awful, indescribably awful, is his case, but yet not hopeless. The truths forgotten and neglected in the days of health are still treasured up in the memory; a word, a hint, a prayer, blessed by the fostering grace of our God, may call them into a new existence; may remind the sinner of all he once has known, may

send him to the Saviour of whose power he never doubted, may lead him to that God, that* tenderly beseeching God the way to whom, although he had never trodden, he had never forgotten; and before the man of God has departed, he has seen, in such a case, the icy fountain of that sinner's heart thawed by the rays from the Sun of Righteousness, the tear of penitence gush from his eyes, and the deep and pleading prayer come struggling from his lips, the barrier of indifference for ever broken down, and that hardened but not ignorant unbeliever, lying at the foot of the Cross. Upon you, then, to whom, whether as parents or instructors, the guardianship of youth is intrusted, I could desire particularly to impress what has now been said, for your encouragement and guidance. You cannnot, it is true, convert the heart, but you may largely supply the mind and the memory with scriptural truth, and you may thus be sowing seed which shall produce fruit to the glory of God, long after your heads are laid in the dust, and every other acquirement which you have imparted shall have passed into merited oblivion.—*Lectures on the History of St Paul.*

STUDIES OF TYPES.

No. 6.—The Annual Expiation.

The peculiar solemnity of the day of expiation under the law, the only fast day-prescribed by Moses, and the repeated reference made to its ceremonies by St. Paul, point it out for particular observation by those who seek the confirmation of their faith in tracing out Christ's work in the shadowy types of ancient days. It presents the most comprehensive of the types of atonement, prefiguring both the sacrifice on Calvary, and the subsequent presentation of that sacrifice in the presence of God, whereby every believer is saved to the uttermost.

The solemn day came once a year. On other occasions the ordinary priests officiated; on this the high priest alone. He was clothed in a special dress, indicative of holiness. On this day only could he venture

* See Cor. v. 20.

into the most holy place, where the glory of God dwelt, always closed against every one else. To render him an efficient and acceptable mediator on behalf of the congregation which he represented, he first made solemn atonement for himself and his house, and presented the blood before God within the veil. Being accepted, he came forth to minister for the people. Of the two goats, which together constituted one sin-offering, appointed for all the sins, of all kinds, of the children of Israel, (sins of presumption excepted, which had no expiation), one was slain in sacrifice, and its blood was borne in by the high priest into the most holy place, and sprinkled before God, while the fumes of incense obscured the symbol of his presence, too holy for man to gaze upon. Then over the other, the scape-goat, were confessed all the sins which the first was offered to expiate; and the animal, burdened and polluted with them, was sent away into the wilderness, and let go, to signify the removal of guilt effected by the blood of atonement. The children of Israel, as a chosen people in covenant with God, were thus cleared of the national guilt which had accumulated on them during the past year; and the tabernacle, symbolical of the covenanted arrangements of peace, and the instrument whereby the conditions of the covenant were fulfilled, was cleansed and hallowed, and kept open as the means of atonement, effectual to bring down the blessings of the covenant, notwithstanding the continued sinfulness of the people among whom it was pitched.

St. Paul has pointed out to us the antitype of these figures in Christ, our great high priest, who, having offered himself without spot to God, entered in by his own blood into the holy place, even heaven itself, there to appear in the presence of God, to make unceasing intercession for them that come unto God by him. The spotlessness of the priest, as well as of the victim, the solemn sacrifice, the ascension of the offerer, the accepted presentation of his offering before the throne of God, and the removal of his people's guilt thereby,—these great objects of the christian's faith are vividly depicted before us in the striking ceremonial of the great day of expiation. Two of the points involved in the type require a more especial notice.

I. St. Paul remarks, that it was necessary that the

patterns of things in the heavens (the tabernacle and its vessels) should be purified with bloody offerings of beasts; but the heavenly things themselves with better sacrifices than these, even with the blood of Christ. Now the patterns of the heavenly things were kept working (so to speak) by the perpetual bloody offerings, so as to procure the good things conditionally promised to the people in the covenant. Had it not been for the constant repetition of the sacrifices, the sins of the people would have closed the tabernacle, and made it useless, or (in the figurative language of the type) have defiled it, so that it could no longer have worked as the successful instrument of mediation with God. Its annual purification was (laying aside the figure,) the keeping it open, with its various parts, for the ministrations by which blessings were received from God; or, in other words, the continuation of that covenant whereby God stood in a relation of grace to the children of Israel. Hence we are led to the meaning of the antitypical purification of the heavenly things. The "patterns" of old representing the provisions of the Jewish covenant, the heavenly things typified by them will be the provisions and arrangements of the covenant made with believers in Christ, which are figuratively embodied in the heavenly place, with its throne of grace, and mediating high priest, and the spiritual presence of the saints. And the purification meant will signify the preserving these covenanted arrangements in force, so as to work out the final salvation of all believers. This we are taught is done by Christ's sacrifice and priestly intercession. His blood, shed on the cross, is "the blood of the everlasting covenant," its foundation and seal; and the perpetual presentation of that blood before God preserves the covenant uninterrupted by the sins of his people, and procures for them without ceasing the blessings contained in God's exceeding great and precious promises. So that by the blood of Christ, shed and presented, are all the steps of the believer's passage unto life, from the justification in which he first becomes accepted with God, to the glorification in which he shall at last be manifested as an heir of God.

II. The ministration of the high priest within the veil was a type of Christ's intercession. There are two kinds of intercession; the *priestly*, by presenting a

sacrifice; the *oral*, by supplication. The latter is ascribed to the Holy Spirit, as carried on by him within the believer, in whom he indwells, and prompts his prayers. The former is ascribed to Christ in his present exaltation to the Father's throne. The high priest, with the names of the tribes on his breast, stood in silence before the mercy seat, sprinkling the blood. The offering spoke for itself; as soon as it was presented, pardon came forth from the Most High; guilt was removed. So Christ intercedes above by a priestly intercession for his people, not for all men; his offering is represented in heaven by his presence there, a Lamb as it had been slain; there needs no more to prevail with God. All for whom he appears are saved unto the uttermost. But he is never represented as a suppliant before the throne; he is a king as well as a priest, "a priest upon his throne;" he sits at the right hand of the Father, and absolutely wields his omnipotence, and does according to his will, and needs not to ask anything. Thus the two representations of Christ's work above are harmonised. His royalty is founded on his priesthood; because he appears an intercessor by his own blood, he reigns for his people's salvation. Unto God the Father, his aspect is that of a priest presenting his sacrifice in silent mediation, by virtue whereof his throne and dominion endure; but unto the universe his aspect is that of an almighty king, who dispenses the blessings of salvation unto his church with a royal and absolute beneficence. And the blessed result is, that every penitent sinner, on his first turning of the eye of faith unto Christ, receives the reconciliation, and is justified; thenceforth whensoever he sins, pardon goes forth for him, and there is no condemnation; grace for every time of need is given unto him, so often as it arises; and he enjoys a perpetual ministration of every thing needful to keep him unto salvation. Who, then, is he that condemneth God's elect? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for them.

THE BALANCE OF THE SANCTUARY FITTED FOR THE USE OF THE RELIGIOUS WORLD.

(Communicated)

The great diversity of opinions espoused and maintained by those who bear the Christian name, has ever been a stumbling-block to the weak, and an occasion of much scandal and offence. The cold indifference, or direct hostility, which numbers manifest to all religion, is often ascribed, and not altogether without ground, to this cause. Is there a standard to determine every thing but the "one thing needful?" Are matters of commerce, science, and civil government, more certain than the doctrines and duties of Christianity? In the reign of Charles I., the goldsmiths of London were accustomed to weigh the several sorts of their precious metals before the Privy Council; and they made use of scales poised with such exquisite nicety, that the beam would turn at the two-hundredth part of a grain. Sanctorius, the famous Italian physician, in studying the means of promoting health, contrived a statical chair, attached to a steelyard, by which the quantity of secretions in the human frame, for any given time, or under any specified circumstances, could be ascertained with surprising exactness. Politicans have even found, and long used, a balance to weigh and adjust the powers and pretensions of every state and nation in Europe. But where shall we find any thing analogous to settle points of theology? I had been musing on this interesting but difficult subject, when I lately met an old friend, distinguished for his good sense and great piety, and immediately began to open my mind to him. "It is not," said he, "for want of a standard, but for want of honesty and candour to use the one which is provided, that men are agitated with perplexing uncertainty in the great concerns of religion. Were they willing to have their *credenda et agenda*, both their creed and their conduct, brought fairly to the Balance of the Sanctuary, a thousand disputes might soon be settled." I was very desirous of hearing a little more on this topic; but my friend was under an engagement which imperiously required his presence in another place, and the thread of our discourse

was abruptly broken. I went home, and all the evening my troubled thoughts were still wandering over the same ground, and working upon the same puzzling theme. Again and again I said within myself, "the Balance of the Sanctuary, of which my friend speaks—what is it, and where is it? If there be such a thing, I should like exceedingly to see it brought to light, and put to its proper use." I shall not enter into any secrutiny of the reveries which, in certain states of the mind, are so common; but these cogitations had taken such hold of my faculties, that on retiring to rest they continued their movements, and seemed more capable of forming orderly combinations under the command of fancy, than the control of judgment. You must know, I thought myself in a spacious hall, surmounted by a lofty dome, where the chiefs and champions of different religious sects were engaged in close conference and high debate. The place was so hot and sultry, so full of dust, and noise, and confusion, as to be very disagreeable, and I began to meditate and attempt an escape into purer air; but a person of more quiet and placid aspect than the rest, perceiving my design, stepped up to me and earnestly begged me to prolong my stay, as some deeply interesting points were about to be discussed, and as the *Grand Arbitrator* was expected, in a short time, to bring several questions of doubt and difficulty to a final decision. My new companion had something so unassuming and graceful in his air and manner, that I felt an affection to him at first sight, instantly yielded to his request, and seated myself by his side. We heard many theological tenets warmly debated, and much learning and eloquence was displayed by opposite parties. Some laboured to maintain their cause by an appeal to the voluminous records of history, and others had recourse to the light weapons of wit and ridicule: logical and metaphysical subtleties, sly insinuations, loud clamours, and keen invectives, were now employed on all sides. No one was convinced, or indeed seemed likely to be convinced, by his opponent, though almost every one was evidently irritated in a high degree. I was uneasy, and just beginning to rise and depart, when a man entered the hall, whom my peaceable companion called the Grand Arbitrator. He had a fine, intelligent, and most venerable countenance, and an admirable mixture of firmness

and candour was conspicuous in every feature. Silence being observed, he addressed the assembly to this effect:—"You have long carried on fierce disputes without coming to any definite conclusion. To save the trouble and vexation of further controversy, I propose that all parties submit to have their opinions weighed in the Balance of the Sanctuary, which is here prepared for the purpose: those who are not afraid of having their principles brought to an impartial scrutiny, will forthwith hold them in readiness for the trial." It was easy to perceive, in the countenance of most party leaders, a sort of ill-suppressed reluctance; but, as the proposal could not be decently rejected, a slow and hesitating assent was given to it. The Balance was then introduced, and the business of ascertaining the truth and worth of each theological system was immediately commenced. The first person who came forward was a priest arrayed in very splendid apparel, and followed by a numerous train of implicit disciples and admirers. He at once declared, that their religion was certainly the only true religion, as might be seen in the stamp of antiquity which it bore, and in the attestation of ten thousand thousand miracles, down from early times to this day. He talked confidently of St. Peter's successor, the infallible head of the church, graced with a triple crown; who in one hand held the sword, and in the other the power of the keys, authorised to control the princes and kings of the earth, and open and shut heaven at his pleasure. When, however, the system of this boaster was brought to the Balance of the Sanctuary, it was found grievously wanting. Instantly the disciples of the Infallible Head were all stir and bustle to supply the deficiency, which they were so disappointed and deeply mortified to witness. Decretals and canons, bulls and breviaries, were now heaped upon the scale, but *(mirabile dictu!)* it rather rose than descended. These being therefore removed, they said they had other and better things to accomplish the desired purpose. Without delay, troops of pilgrims, and shaven monks, and meagre hermits, and licensed beggars, were seen bringing in mouldy relics, and legends, and massy heaps of tradition, as if the whole Vatican had been emptied to supply their need; but all would not suffice to give due weight and worth to their system.

The next person who came forward was the leader of a small band, whose lofty looks and haughty tones for a short time drew considerable attention. "Make way," cried the vaunting champion; "make way for the only friends and advocates of *rational religion!* We are determined to demolish the whole fabric of superstition, and sweep aside the very rubbish, that our principles may find fair play, and have room to rise in all their sublime grandeur and beautiful proportion. Away with mysteries, and supernatural agencies, and hopes grounded on the idle theory of redemption! Virtue is a system of habits, conducting to the greatest ultimate happiness; and the sole incitements to virtue spring from the circumstances in which men are placed, and the impressions to which they are exposed. Remorse is so far from being essential to repentance, that it is a thing in itself highly pernicious. A man is deficient in virtuous habits, and wishes to form them; he has contracted vicious affections, and wishes to exterminate them. Let him avoid the circumstances in which his bad habits were contracted and confirmed, and give his mind to a contrary bias; let him yield to those impressions which produce justice, temperance, and benevolence; and the work is done." When the theological system of these self-plumed *rationalists* was placed in the scale of the Balance, it kicked the beam, as if it had contained only a bundle of feathers, or a heap of loose straw or chaff. "Never," said the grave Arbitrator, "was a more striking deficiency witnessed: nearly all the solid and essential principles of revealed religion are wanting." Criticism, indeed, brought in a few fragments, which had been far-fetched and seized by the hand of violence; and these, together with some articles stolen from the farrago of modern philosophy, were thrown upon the scale in a mass, but without answering the intended purpose.

A dark, sour-looking man now approached, accompanied by a set of religious professors, whose vulgar guise, and insolent clamorous manner, seemed calculated to excite strong disgust: rarely had I ever seen a more beggarly and repulsive group. The leader of this train told us, himself, that he was a coal-heaver; and holding up a book called the "Bank of Faith," he began to expatiate on the eternal purposes and decrees of the Deity, and found no end in wandering mazes lost. Being

told that his principles were not now to be expounded, but weighed, he thundered out the most dreadful anathemas against Moses, and Hagar, and all the children of the bond woman. At the utterance of every sentence of blasting and bitterness from this champion, all his followers grinned with pleasure, and set up a horrid howl of exultation. They esteemed him a prohet, and called him the Gideon of the age, the pillar of orthodoxy, the grand treasury of knowledge and truth. But when his system was brought to the Balance, though some articles, separately taken, had their weight, the whole was miserably deficient. It was observed by the judicious and venerable Arbitrator, that the moral law was entirely wanting; and he said, with great emphasis, that every scheme of religion which makes void the divine commands, must be derogatory to God and injurious to man.

After this dark-visaged chieftain and his thundering legion were dismissed, a body of Mysties came forward; "Religion," said one of them, "consists wholly in the perfect calm and tranquillity of a mind removed from all external and finite things. The soul, in the pursuit of the supreme good, must retire from the reports and gratifications of sense, and in general from all corporeal objects; and, imposing silence on all the motions of the understanding and will, must be absorbed in the Deity." I was, myself, quite unable to comprehend these refined and transcendent notions. My peaceable friend, who first engaged my attention, and detained me in the hall, seemed pleased with the appearance of these quietists, and began to ask for an explanation of some of the terms which their leader had used. The Arbitrator, however, interposed, and proceeded at once to weigh their system, which was found wanting; yet they appeared less agitated and affected by the result than any who had before been brought to the trial. Indeed, by this time, the Papists, the self-named Rationalists, and the Antinomians, had begun, without measure and moderation, to vent their indignant feelings against the Balance of the Sanctuary. The first said they would never submit their faith to be tried by any but a genuine Roman standard; the second class claimed to be reserved to the judgment of philosophy; and the third sect, having cast off the rule and obligation of the law, would not yield to the decision of

any balance, touchstone, or test, except one of their own making, and entirely under their own management. The sober-minded reader will be astonished and grieved to hear the sequel of this story. The fierce leaders of the parties before described, could not brook the mortification they felt, and commenced a furious attack upon the sacred Balance of the Sanctuary; the venerable Arbitrator himself, in his endeavour to preserve his heaven-constructed instrument, was loaded with insult and abuse, and covered with wounds. It seemed as if fiends were broke loose, and the hall was converted into pandemonium. Amidst this shocking scene of confusion and uproar, I awoke from my dream. I have since thought much of the vision, and, without attempting to moralise, I cannot but imagine there is something in it worthy of serious attention. If we allow the divine authority of the Bible, to this standard of faith—this balance of truth—we unquestionably ought to come. It is by this only that our creed and our conduct must be fully and finally tried. Never can we discriminate truth and error, right and wrong, good and evil, by any other instrument or means. If our principles and motives are found wanting, when weighed in this balance, all the flattery of self-love, and all the applause of the world, will profit us nothing. "The word which I have spoken, "said our Lord Jesus Christ," the same shall judge you in the last day."—*Spirit of the Times.*

THE HOLY COAT AND THE GERMAN CATHOLICS.

For the Christian Magazine.

The pilgrimage to the 'holy coat' at Trèves in 1844, deserves to be ranked among the striking events of an age in which wonders throng on each other, and the elements of conflict and convulsion are rapidly being developed, both as being an indication of that which is, and the occasion of a movement which must have a considerable effect of some kind on the struggle between truth and error, for which the forces are already gathering on the battle-field of Christendom. What that effect will be,—whether it will realise the hopes of those who

hail the movement as a second German Reformation,—it is perhaps impossible at present to foresee distinctly.

The following are the leading facts of the movement which has startled Germany. It appears that Bishop Arnoldi, of Trèves, prior to his consecration in 1842, had formed the intention of exhibiting a relic, called the *holy coat*, belonging to the Cathedral of Trèves, together with a *holy nail*, which had passed somehow into the possession of Prince Metternich. The nail, however, not being forthcoming, after some negociation with the Prince, the pious Bishop was at last obliged to content himself with the coat; and in July, 1844, he gave notice that it would be exhibited for six weeks, beginning from August 18th, and that every penitent pilgrim who visited Trèves to venerate it would receive a plenary remission of his sins, according to an old bull of Leo X, provided at least that he *liberally contributed* to the decoration of the cathedral. A history of the coat was then published to prepare for the exhibition; in which it is stated that it had been brought from Judea by the Empress Helena, A.D. 326, and bestowed on the church of Trèves, where it lay ten or twelve centuries, unnoticed or forgotten. It purports to be the identical coat without seam, for which the soldiers cast lots; a coat woven by the Virgin Mary for our Lord in his infancy, and worn by him all his life, as it miraculously grew with his growth, never wore out, and never needed alteration. Trèves is not entirely singular in possessing this inestimable relic, as eighteen or twenty other places in the christian world each have one, equally genuine, and supported by miracles and documents to prove its authenticity! The devout Romanist must be rather puzzled by the ubiquity of this garment of salvation. A careful examination has been made of the coat, from which it appears to have two parts: the upper, supposed to be woollen, of a dark red, figured with yellow birds, and falling into pieces with decay; and the under, or lining, of greenish silk. The figures render it unlikely to have been a Jewish garment at all; and the costliness of the material is little suited to the poverty and simplicity of our Lord's life.

However, genuine or spurious, when the 18th of August came, the holy coat was exhibited, and the red-cross banner, waving over the tower of the cathedral, invited the faithful to secure the pardon of their sins while the

day of indulgence lasted. And eagerly did they answer to the eall. From all the adjacent cities and provinees of Prussia, from the banks of the Rhine and Moselle, from many towns and distriets in France, Belgium, and Holland, did the bands of pilgrims pour forth, eonverging to a common eentre, till in one dense unbroken mass they streamed through the eity of Trèves. With banners flying and erueifixes borne aloft, they moved along in solemn procession through the streets, eaeh eommunity headed by its priest, singing hymns, and aves, and paternosters, while white-robed maidens strewed their path with flowers. And as the prostrate throngs knelt before the uplifted relie, the ery was heard to rise, "Holy coat, to thee I eome! Holy eoat, to thee I pray! Holy eoat, pray for me!"

It is eomputed that during the seven weeks of exhibition, a million and a half of pilgrims visited the eathedral of Trèves. The sudden gathering of this vast eoneourse, and the perfect order which was preserved by the arrangements of the Bishop, and that in a eountry under despotie government, where all processions, pilgrimages, and public meetings are prohibited by law, are not the least surprising circumstanees of the ease. And, perhaps, it is equally singular, that the majority of these pilgrims eame from the Prussian provinces, where for the last quarter of a century, a government seheme of eompulsory edueation, lauded as the most perfectly organised and widely applied in Europe, has been in operation. The fact seems to indieate that the national system of edueation has failed substantially, and that the minds of the people in general remain in the blindness and superstition of the dark ages, sinee at the call of the hierarehy they will even now throng in eountless multitudes to venerate a mouldering rag for the pardon of their sins!

But the holy coat had also its miraele to attest its genuineness, and the efficacy of a visit to it. A young lady of noble family, the Countess Droste-Vischering, was afflieted with scrofula in the knee joint, by whieh the tendons were contraeted, so that the leg was drawn into a right angle with the thigh. She visited the holy eoat under the feeling that she should be eured of her lameness at Trèves; and, while prostrate before the altar, worked up to an extasy by the excitement of the seene, by a violent convulsive action she ruptured the contracted

tendons, and straightened the limb. She came away, able to walk without crutches; but requiring some assistance, except when moving about in her chamber, in consequence of the inflammation and gathering of blood caused by the rupture of the tendons. Here, then, was a miracle, rapturously hailed by the partisans of the holy coat, and which would have been handed down as the best-attested of modern miracles, had it not been unfortunately spoilt by the statements and explanations of the doctors under whose care the young Countess was living.

While the newspapers were busy debating the genuineness of the coat, and the reality of the miracle, a voice rose, like thunder, above the din of the disputants, and electrified all Germany. It came from Upper Silesia, uttered by a Romish priest, Johannes Ronge. It was his judgment on the holy coat. In vehement, rude eloquence he addressed the episcopal relic-monger: "Do you not know,—as bishop you must know it,—that the Founder of the christian religion bequeathed to his apostles and disciples, not his coat, but his spirit? His coat, Bishop Arnoldi of Trèves, belongs to his executioners." On his fellow-citizens he called to arise and strive with all their might to oppose and restrain the tyrannical power of the Romish hierarchy, and show themselves to be true disciples of Him who offered up all for truth, light, and freedom. All Germany resounded with the bold call to religious freedom, contained in this and several subsequent writings of Ronge; and ere long, a party in Schneidemühl, headed by the priest Czerski, renounced the Roman Communion, and formed themselves into a Christian-Apostolic-Catholic Congregation, and published a new confession of faith. The example was quickly followed by various towns in the German States; and within a year, about one hundred and twenty congregations have been formed, generally styled German-Catholic, whose confessions of faith more or less agree in rejecting the papal authority, auricular confession, celibacy, transubstantiation, the Latin service, saint and relic-worship, and in taking the Bible, without tradition, for the rule of faith. While these things are going on, some of the German Governments strenuously oppose the movement, while others wait to see what turn the affair will take.

There are circumstances about the movement, which

are calculated to check any very sanguine expectations of its furtherance of evangelic truth. At present it is entirely confined to the middle class in the towns, and has got no hold at all on the body of the people. The congregations are in reality very small, and there is only one in each town; two or three of the largest number as many as two thousand members, but most of the others are much smaller, varying from forty, it is said, to two hundred. The restriction of the movement, however, at this early date, within such narrow limits, would not be of evil prognostic, were there about it clear marks of spiritual vitality and energy, such as characterised the Reformation of the 16th century. But of these there appears unhappily little sign in the manifestoes and confessions of the party. Their various declarations of faith are more negative than positive; rejecting Romish superstitions, but not setting forth the vital doctrines of faith and grace with any distinctness, as Luther and the English Reformers did. They seem like men breaking loose from superstitions insulting to reason, and contrary to the love of freedom, rather than having a firm grasp on saving truth, or an experimental knowledge of the preciousness of the unadulterated Gospel. Without the true weapons of the Spirit, though they may emancipate some from popery, they cannot well be the successful instruments of illuminating them with the light of life.

The vagueness of the confessions, as to positive doctrine, embracing all who dissent from the priestly power of the papal hierarchy on almost whatever grounds, leaves room for all manner of benumbing heresies and false doctrines to gather under the standard of the German Catholic Church, or to arise within its bosom. Already are there tokens of schisms on the fundamental points of Christian faith. Ronge and Czerski are understood to be leaders of opposite parties. The latter is in such a position that the deniers of Christ's divinity have ranged themselves on his side, although he himself has made no explicit declaration on the subject. Neology and rationalism seem to be infecting the ranks of the neo-catholics; one of the principal confessions, that of Leipsic, at an early date, contains curious language in this respect.—It says, "The grounds of christian belief shall be only and solely the holy scriptures, *and reason penetrated and moved by the idea of christianity.*" And more lately it appears that the philosophical sects of Germany, among

which there is a great deal of infidelity, are beginning to mix in the struggle; and without doubt they will exert an increasing influence on the progress of the new church. Nationality and freedom are appealed to by Ronge, and he endeavours to found his church upon them; but they must prove but poor substitutes for the true foundation, which is Christ, in the fulness and freeness of his redeeming and sanctifying grace.

On the whole, the movement seems to owe its progress much more to a revulsion of the human reason from priestcraft, and a desire for freedom, than to the work of the divine Spirit on the heart. If this be not an unfair estimate, the consequences of it will probably be of a very mixed character. It will take its place among the agencies which are loosening and breaking the older systems, and setting men free to choose their side, and take up their position under one of the banners beneath which the final combat must be fought. At present all seems confusion in the world of belief. The arena is covered with parties of every shade of belief or no-belief, ever multiplying, splitting, and shifting; and deserters are wandering backwards and forwards, from one to another, as if in search of that standard to which they intrinsically belong. But the whole seems tending to three great divisions, Truth, Infidelity, Superstition. Some, who sigh for truth, may be emancipated by such movements as the German from the Tridentine bondage, and be led to range themselves under the banner of Truth; but more, probably, will leave the papal ranks to consort with Infidelity. For a tyrannical superstition rears champions of unbelief, just as a negative, barren protestantism tends to precipitate ardent spirits on the hierarchical system of the apostacy.

B.

"And let them [cruel papists and persecutors] not think that this day of vengeance is so far off, seeing that so many things cry on the Lord to hasten his coming. Every creature in heaven and earth, quick and dead, groans and travails, looking for our full deliverance. The souls under the altar cry, "How long, O Lord, is it that thou revengest not our blood?" And these be not few in number; for "from the blood of righteous Abel, all innocent blood shall come on you." "The Spirit and the spouse cry, Come, and he that hears cries, Come." Mercy to help his oppressed, and justice to revenge, cry, "Come, Lord Jesus, quickly." Can God stop his ears from all these cryings? No, no; let them assure themselves, their days be at hand; they shall perish everlastingly, if they repent not, and God's people shall be delivered to his glory."—*Bishop Pilkington.*

ECCLESIASTICAL SKETCHES.

FROM WORDSWORTH.

WALDENSES.

These who gave earliest notice, as the Lark
Springs from the ground the morn to gratulate,
Who rather rose the day to antedate,
By striking out a solitary spark,
When all the world with midnight gloom was dark—
These harbingers of good, whom bitter hate
In vain endeavoured to exterminate,
Fell Obloquy pursues with hideous bark,*
But they desist not; and the sacred fire,
Rekindled thus, from dens and savage woods
Moves, handed on with never-ceasing care,
Through courts, through camps, o'er limitary floods;
Nor lacks this sea-girt Isle a timely share
Of the new Flame, not suffered to expire.

WICLIFFE.

Once more "the Church" is seized with sudden fear,
And at her call is Wicliffe disinhumed:
Yea his dry bones to ashes are consumed,
And flung into the brook that travels near!
Forthwith, that ancient Voice which Streams can hear,
Thus speaks, (that Voice which walks upon the wind,
Though seldom heard by busy human kind,)
"As thou these ashes, little Brook! wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main Ocean they, this Deed accurst
An emblem yields to friends and enemies
How the bold Teacher's Doctrine, sanctified
By Truth, shall spread throughout the world dispersed."

* The list of foul names bestowed upon those poor creatures is long and curious; and, as is alas! too natural, most of the opprobrious appellations are drawn from circumstances into which they were forced by their persecutors, who even consolidated their miseries into one reproachful term, calling them Patarenians or Paturins, from *pati*, to suffer.

Dwellers with wolves she names them, for the Pine
And green Oak are their covert; as the gloom
Of night oft foils their Enemy's design,
She calls them Riders on the flying broom;
Sorcerers, whose frame and aspect have become
One and the same through practices malign.

LATIMER AND RIDLEY.

How fast the Marian death-list is unrolled!
See Latimer and Ridley* in the might
Of Faith stand coupled for a common flight!
One (like those Prophets whom God sent of old)
Transfigured, from this kindling hath foretold
A torch of inextinguishable light;
The other gains a confidence as bold;
And thus they foil their enemy's despite.
The penal instruments, the shows of crime,
Are glorified while this once-mitred pair
Of saintly Friends, "the Murtherer's chain partake,
Corded, and burning at the social stake:"
Earth never witnessed object more sublime
In constancy, in fellowship more fair!

CRANMER.

Outstretching flame-ward his up-braided hand
(O God of mercy, may no earthly Seat
Of judgment such presumptuous doom repeat!)
Amid the shuddering throng doth Cranmer stand;
Firm as the stake to which with iron band
His frame is tied; firm from the naked feet
To the bare head, the victory complete;
The shrouded Body, to the Soul's command,
Answering with more than Indian fortitude,
Through all her nerves with finer sense endued,
Till breath departs in blissful aspiration:
Then, 'mid the ghastly ruins of the fire,
Behold the unalterable heart entire,
Emblem of faith untouched, miraculous attestation![†]

ENGLISH REFORMERS IN EXILE.

Scattering, like Birds escaped the Fowler's net,
Some seek with timely flight a foreign strand;
Most happy, re-assembled in a land
By dauntless Luther freed, could they forget
Their Country's woes. But scarcely have they met,
Partners in faith, and Brothers in distress,

* "M. Latimer very quietly suffered his keeper to pull off his hose, and his other aray, which to looke unto was very simple: and being stripped into his shrowd, he seemed as comely a person to them that were present, as one should lightly see; and whereas in his clothes hee appeared a withered and crooked sillie (weak) olde man, he now stood bolt upright, as comely a father as one might lightly behold. **** Then they brought a faggotte, kindled with fire, and laid the same downe at doctor Ridley's feete. To whome M. Latimer spake in this manner: 'Bee of good comfort, master Ridley, and play the man: wee shall this day light such a candle by God's grace in England, as I trust shall never bee put out."—Fox's *Acts*, etc.

† For the belief in this fact, see the contemporary historians.

Free to pour forth their common thankfulness,
Ere hope declines; their union is beset
With speculative notions rashly sown,
Whence thickly-sprouting growth of poisonous weeds,
Their forms are broken staves; their passions steeds
That master them. How enviably blest
Is he who can, by help of grace, enthrone
The peace of God within his single breast!

OBLIGATIONS OF CIVIL TO RELIGIOUS LIBERTY.

Ungrateful Country, if thou e'er forget
The sons who for thy civil rights have bled!
How, like a Roman, Sidney bowed his head,
And Russel's milder blood the scaffold wet;
But these had fallen for profitless regret
Had not thy holy Church her Champions bred;
And claims from other worlds inspirited
The Star of Liberty to rise. Nor yet
(Grave this within thy heart!) if spiritual things
Be lost, through apathy, or scorn, or fear,
Shalt thou thy humbler franchises support,
However hardly won or justly dear;
What came from Heaven to Heaven by nature clings,
And, if dissevered thence, its course is short.

CLERICAL INTEGRITY.

Nor shall the eternal roll of praise reject
Those Unconforming; whom one rigorous day
Drives from their Cures, a voluntary prey
To poverty and grief, and disrespect,
And some to want—as if by tempest wrecked
On a wild coast; how destitute! did They
Feel not that Conscience never can betray,
That peace of mind is Virtue's sure effect.
Their Altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon Providence;
As men the dictate of whose inward sense
Outweighs the world; whom self-deceiving wit
Lures not from what they deem the cause of God.

It is well for us that we are born babes in intellect. Could we understand and reflect upon one half of what most mothers at that time say and do to us, we should draw conclusions in favour of our own importance, which would render us insupportable for years. Happy the boy whose mother is tired of talking nonsense to him before he is old enough to know the sense of it.—Gulsses at Truth.

A FRAGMENT, &c. &c.—By CECIL.

The following Fragment, written by this eminent Minister when he was suddenly laid aside from his work, is calculated *to strike deep,* and *to strike home.*

As a traveller, who has left his home but a few hours, finds himself in an entirely new situation; so, shut up for a few hours on a sick bed, and with a prospect of death, I look backward, and forward, and seem in a new world. I marvel at the stupidity of man, and most of all at my own stupidity. I desire to live, only that I may live and act under the impressions which I now have, as I clearly perceive nothing else worth living for.

I just now called for one to help me, who would go through fire and water to do it; but received no answer. What a mercy that *He,* who always can help me, always hears me when I call!

I feel many sweet and strong ties to the present life, in my family, and in my Church, to which all earthly possessions bear no comparison; yet *to depart and be with Christ* is doubtless *far better.* But I have been this morning perplexed with the consideration, that *when I shall see him as he is* I shall not be able to forgive myself for not having served him better. I know not how to separate the idea of self-reproach from heavenly enjoyment.

Our three grand enemies are the World, the Flesh, and the Devil: but we are sure to conquer; for *greater is he that is in us than they that be against us.* Sitting in my blankets, with this Bible before me, I seem like old Elwes with a bushel of bank notes and India bonds, but with this difference, that he must have his all taken away, and I shall take all mine with me.

I am astonished, and even confounded, when I recollect with what prodigality we Ministers are accustomed to waste our time. A Minister spending his strength and talents merely to entertain his acquaintance, is a *Foolish Virgin* wasting her oil to light up a puppet-show. I purpose, in the strength of God, that the few drops of oil which I have remaining, shall be consecrated to the lighting of wanderers to the door, or pilgrims on their way.

The moment my soul departs from this body, it will be more separate from this present world in which I live, than if it were at this instant placed beyond the orb of Saturn; and yet, at the orb of Saturn, what a mere non-entity would this present world be! But, to be placed at such an inconceiveable distance from my present station, and to be there *alone,* though out of absolute pain, shocks the mind; on the other hand, to be there, or any where else, under a sense of divine favour, and with the presence of Christ, makes that state *no solitude,* and this world *no loss.*

I have had a view, in my sickness, that I never had before, respecting those opiates which have kept me in a doze, at least, when I ought to have been broad awake. Arts and sciences, literature, curiosities, news, and even nonsense, have wasted hours and days; and that, while I had a most important charge to be executed, and a soul to be prepared for this season. I see all this with a clearness that fills

me at once with wonder, indignation, and abasement. Should I live, ought I not to proclaim it upon the house-tops?—and especially to those who are dozing to this hour?—when *He* said to me, by the Physicians, "*Set thy house in order, for thou shalt die, and not live;*" and especially when one of them told me this with many tears, my soul, like a man suddenly overwhelmed with an inundation, looked about hastily to examine the ground on which it stood, to meet the unexpected trial; but the ground was in a moment found to be such as could secure me from any flood, and I was enabled to reply: "My dear friend, you do not at all alarm me, for *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him unto that day.*" But in going home by myself in the coach, and looking from off the rock on which I stood, to the waves which surrounded me, my calmness forsook me: I thought of my wife and children, and burst into tears: not that I doubted but they would be taken care of, but I could not bear the thought of parting with them, much less of leaving them in such a world. I thought too of my Church, and I felt that I had not time left even to make such a settlement as that I could leave it with satisfaction. The whole was too much, and I was obliged to turn my eyes again from the waves to the rock, and, for the present, transact with God for my own soul.

From having possessed great natural vigour, and a good constitution, I had strangely and preposterously imagined that I should live to be old: and have often pleased myself with a fond idea of discoursing to my congregation from St. John's pulpit, in a familiar, affectionate, and parental manner, with a head as white as snow. And this delusion had proceeded so far, that I almost took it for granted that it would be so: and had imagined the sort of discourses which I should deliver at that time, with the tone of voice, and necessary imperfections! What upon earth could make me so blind and so forgetful of the nature of man, and the express admonition of our Lord? and this, too, after I had been writing "*Memoirs of the late Rev. Mr. Cadogan,*" taken off in a few days at nearly *my own age.*

The Master had said, *Let your loins be girded about, and your lights burning,—and if he shall come in the Second Watch, or come in the Third Watch, and find them so, blessed are those servants. Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not.* Strange delusion of my heart! I said, he will not come to me till the end of the *Last* Watch, therefore I have twenty years at least to live. O my soul! hast thou been so long a *teacher of others, and teachest not thou thyself?*

How does nature, after all, overcome the best train of reasoning! After setting my house in order, with a prospect that my place at St. John's would be supplied by a better than myself, and that my wife and children would neither be forgotten in heaven nor in earth, I began to be quite composed, and to invent many reasons why it might be best to go at *this* time:—The Lord might see some evil coming on, from which I was to be snatched; I might fall into some snare, and dishonour the Gospel; above all, his will, his goodness, his promise, would be a sufficient security for good, if he should take me *now.* In the midst of this my little daughter Catherine came in, and pulling aside the curtain, asked me how I did. Her smiling countenance, unconscious of what a convulsion was taking place, awakened fresh and distinct sensations. I turned my eyes upward, like Hezekiah, *O Lord, I am*

oppressed, undertake for me! leave not that child a fatherless wanderer in such a world as this!

O affliction! when sent to instruct, thou becomest a deep and faithful casuist! Of many past transactions and present habits, I said, "*It is* NOTHING: or *It is* SETTLED." Thou bringest the book again before me—what errors in the account! what blindness in the adjustment! Poor bankrupt! I said I was *rich, and increased in goods;* and behold I am *miserable, and poor, and blind, and naked.* Who is the man that, in health and spirits, abounds in his own sense and in self-satisfaction? He may, perhaps, live to learn that his God can make an affliction present such views in one day, as a whole life of contemplation and study would never have afforded.

Besides the encouragements and assurances given in the Scriptures to prayer, my own experience will stand a terrible witness against me, if I should ever cease to pray. I cannot allow myself to put down remarkable answers which I have had to prayer, lest I should stumble the weak, or provoke the scornful. I know not when I ever prayed in earnest, that in one way or other, I had not satisfactory evidence that God heareth prayer. Ten thousand times hath he reproached unbelief by saying, *Here I am. Why art thou fearful, O thou of little faith!* and so strong is this evidence to me when I examine the detail, that I see and feel that he said it not in vain, *If ye abide in me, and my words abide in you, ye shall ask what* YE WILL, AND IT SHALL BE DONE UNTO YOU.

I now feel capable of instructing myself in former periods, as if I were talking to a giddy child. I feel ready to seize the arm of the silly wanderer, on this and that occasion, as one without a monitor or guide; and of saving it from its mad projects and impoverishing habits. Who can estimate the value of such a monitor! But had I none?—Ah! how superior a one had I at all times, to what I could now prove! O slighted Bible! I feel—I feel that every deviation from the right way, every foolish and wicked thing which I have said or done, has been owing to a disregard of thy counsel: every misery and mischief into which I have fallen, has been through a neglect of thy warning. How true is that saying in my own experience: *Oh! that thou hadst hearkened unto me, then had thy peace been like a river!* What peace would now remain were it not for the Gospel? The ignorance and unbelief of the multitude may cause them to pass it as a barren rock; I, like a traveller overtaken by a storm, am glad to flee to it and to be safe, and entering in I find honey, one drop of which exceeds the world's highest enjoyments.

If we say with the Apostle, *All things work together for good to them that love God,* we must not forget to take in the holy character of the great agent. What I mean is this:—I contend with my children on account of the evil that I see in them, but I often feel that I mean only their good in the correction. I do not think of the evil abstractedly as *evil.* But *He with whom we have to do,* will demonstrate to every conscience soon or late, that his name is HOLY. He will bring forward to the conscience which he means to purify, its more refined, as well as more gross offences. He will not only kill the cockatrice, but will crush its eggs.

When at Bath, and in pain and weariness, I felt it would be a privilege to be dismissed from the arduous employment that lay before me; and wished some better Minister might take my place, while, with a small income, I might retire to some village near town, where

I might read and write as I could, in quiet, and at leisure. All this is done: *I am* dismissed; and I may retire with a small competency, while a better man is ready to take my place. And now, like Rachel, I feel the loss of what I did not sufficiently prize! I feel, that, to pain and weariness, desolation, and a useless life—encumhering, and encumhered—remains! O Lord, in mercy, *withhold*, when I wish amiss, as well as grant what thou seest good, or I am undone!

To-day I would fain have assisted one whose mind was perplexed with doubts, hut soon found myself injured by speaking, and was therefore obliged to leave some things of importance unsaid. I trust I shall know in future the worth and design of speech, if ever I should be restored to it. Certain it is, that its failure brings a strong conviction of the abuse of this faculty. What an immense part of a short life has been wasted in idle, and sometimes injurious discourse! as if speech was given for nothing but to waste time, and dissipate the mind. I will thank God for sickness, if I learn nothing more from it than this.

Pain makes me peevish: so triffes and peevishness add to the pain. Man's sin haunts and darkens the gloom of a sick chamber. On the other hand, I have repeated conviction, that as I recover a spirit of faith and prayer, I become patient; and light and comfort, even under pain, return.

Old man, he quiet! I hoped thou wast *dumb* here, though not *dead*. Thy proud speeches and angry replies are here as ridiculous as depraved. Am I such a fool, that, after being brayed in the mortar of affliction, I must still proclaim to every one that I am a fool? O Divine Spirit! affliction may bruise and kill me, but thou only canst make me wise and holy. There are blessed moments, in which the soul, by converse with Christ and his eternal kingdom, has such views, that the whole world below seems but one noisy impertinence. I heard somebody, at such a moment, come in and discourse gravely on the news about Buonaparte. It then seemed too trifling to be thought of; but I know that to-morrow I shall be asking after Buonaparte. Blessed moment, (not far off,) when I shall behold *His* glory!

> *And flesh and sin no more controul*
> *The sacred pleasures of the soul.*

What would not a wise man willingly endure in his body, that his mind might recover its true tone, and a right sense of things? We are all more or less moral lunatics and prodigals, and may be thankful for any dispensation that leads us to *arise and go to our Father*.

O Emanuel, God with us! if I did not see thee thus come down to us, and visit thine apostate creatures, invite them to return, and consecrate by thy blood *a new and living way*, I might think of God, but with no proper ideas,—no hope nor interest. I fear that I should only fear; and standing as I now do on the brink of eternity, I should tremble to my inmost soul. Glory to thy name! I can now not only honour, but *hope;* not only trust, hut *love*.

I detect a delusion, which I put down, lest I should fall into it again. I have, for many years, been conscious that whoever was *Mr. By-ends*, I was not. I felt that I acted no part; I was deeply convinced of the truth of what I taught; I spoke from experience; I meant most sincerely what I said; and felt that my several private contrivances and plans were even more pointed and directed for the interests of men than my public. But then I so hugged this conscious

integrity, that I allowed myself to play the fool; I allowed an unruly tongue to boast, to censure, and to complain. In short, this consciousness of honesty was to stand instead of the whole law; and like another Pope, grant dispensations to an undevout, unhumble, unwatchful, impatient, proud, and peevish spirit. My temptation was, "There goes a wolf in sheep's clothing. Thank God! you are not like him. That is enough. It is no matter whether you are like Christ, and daily growing up into him in all things!" Into such moral distempers many Christians fall; and from them nothing, I believe, but the special and express teachings of the Holy Spirit can deliver.

For a short space, I had a most lively view of the beauty and glory of Christ and his salvation. The *Sun of Righteousness* arose on my soul *with healing in his wings*. I felt not only a sense of pardon and peace, that exceeded all earthly joys, but was deeply convinced that all the pain I had suffered, through the late dispensation, was in order to humble and purify, and prepare me for himself and his kingdom. I shed tears of joy, till a roving imagination brought a certain ignorant and conceited professor before me, with whom I entered into a dispute for a few minutes, which left my heart cold and dead. I perceived my loss, and made efforts to recover the former frame, but in vain. He seemed to say, "My visits must not be slighted!"

Return unto thy rest, O my soul: I feel this is the grand secret for obtaining peace in a world of sin and sorrow. When the heart turns away from the confusions and disturbances to which it is continually exposed, and taking wing, flies to the bosom of God; when the voice of Christ, walking in the night on the troubled waters, is heard—*It is I, be not afraid;* this is peace! And this, too, is his own direction for obtaining it:—*In the world ye shall have tribulation, but in me ye shall have peace. Be of good cheer; I have overcome the world.*

After so many years of uninterrupted activity, to be imprisoned, to be silenced, and almost incapable of writing or reading, is more wearisome than even the pain that often accompanies it. And yet hence the following instruction may be gathered:—

1. How much activity belongs to some natures, and that this nature is often mistaken for grace.

2. How much we are called to suffer, as well as to do, the will of God. When I have bid one of my children sit down quietly, and remain silent during my pleasure, I enjoin him a more difficult task than the most active service, and yet I expected it to be done because I ordered it. How is it that I have not yet learned to sit still when I am bid?

3. While life is wasting, and souls are perishing, I may yet earnestly plead with the Psalmist, *Bring my soul out of prison, that I may praise thy name.* I may sing with the poet:

> "My stock lies dead, and no increase;
> Does my dull husbandry improve?
> O let thy graces, without cease,
> Drop from above!
>
> "Death is still working like a mole,
> And digs my grave at each remove,
> Let grace work too, and on my soul
> Drop from above!

"O come, for thou dost know the way;
Or, if to me thou wilt not move,
Remove me where I need not say
Drop from above!"

Lying on my couch at an interval of ease, I form a project of some work: I trace the good effects which it ought to produce, and say to myself, *why do we sit here till we die?* I start up to find pen and paper, and, at the moment, my painful complaint arrests me afresh. While I, fainting, recline again, I seem to hear—"Know, feeble worm, that even God's work must wait for God's call, and time, and strength."

I am shocked to think, that, throughout my lowering and threatening dispensation, I am still ready to kindle and explode when the temptation comes. Mr. Henry's remark on Abimelech, who wished his armour-bearer to dispatch him, lest it should be said he died by the hand of a woman, may, on other accounts, be applied to me:—*Homo moritur, at superbia non moritur.*

The many mercies mixed with my pains, ought to strangle every peevish thought in its birth. How am I surrounded with every thing that can meet and mitigate my case! What kind friends, with their sympathy and assistance! What excellent supplies for my pulpit! What intervals of ease! What a Bible, full of directions and encouragements! What opportunity for reflection and prayer! What a prospect, after a short night of sorrow! Complain with all these! *Get thee hence, Satan!*

"Ah! my dear angry Lord,
Since thou dost love, yet strike;
Cast down, yet help afford;
Sure I will do the like.

"I will complain, yet praise;
Bewail, and yet approve;
And all my sour-sweet days,
I will lament and love."

A MINISTER'S RESPONSIBILITY.

Owen remarks that it is not sufficiently considered how much a Minister's personal character is exposed to danger, from the very circumstance of religion being his profession and employment. He must go through the acts of religion: he must utter the language and display the feelings of religion. It requires double diligence and vigilance to maintain under such circumstances the spirit of religion. I have prayed: I have talked: I have preached: but now I should perish after all, if I did not feed on the bread which I have broken to others.

The Minister that would learn how to magnify his office, will study the character, the spirit, the history of St. Paul. His life and death were one magnifying of his office: mark his object—to win souls!—to execute the will of God! As the man rises in his own esteem, his office sinks; but as the office rises in his view, the man falls. He must be in constant hostility with himself, if he would magnify his office; he must hold himself in readiness to make sacrifices, when

called to do so: like Ezra and Nehemiah, he will refuse to come down from the great work he has to do: *he will give himself wholly to it: he will do the work of an Evangelist—reprove, rebuke, exhort, with all authority.* At the same time, *the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth.* 2 Tim. ii. 24, 25.

Not only when a Christian Minister feels the springs of life giving way,—his faculties decaying,—his spirits sinking,—but (seeing that while we are in life we are in death) he should be able to say at all times, *I take you to record this day that I am clear from the blood of all men: for I have not shunned to declare unto you* ALL THE COUNSEL OF GOD, *testifying repentance towards God, and faith towards our Lord Jesus Christ.*

For I determined not to know any thing among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling, and my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and with power: that your faith should not stand in the wisdom of man, but in the power of God. 1 Cor. ii. 2—5.

Ye are witnesses, and God also, how holily and justly, and unblameably we behaved ourselves among you that believe: as you know we exhorted, and comforted, and charged every one of you, (as a father doth his children) that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of man but (as it is in truth) the word of God, which effectually worketh also in you that believe. 1 Thess. ii. 10—13.

THE DOMESTIC ALTAR.

To the Editor of the Christian Magazine.

SIR,—I was much gratified at seeing in your last number the attention of Christians drawn to the subject of family worship; and feeling it to be a matter of vital importance to the well-being of society, as well as to the ushering in of the latter-day glory of the church, I send you the following extracts from the writings of Robert Hall and Richard Baxter, two men whose mature opinion will find a response in the heart of every christian. Some of the advantages of having an altar reared in every family have been thus enumerated by the celebrated Dwight:—

1. The intimate communion which exists in this worship naturally renders our devotion intense and exalted.

2. Family prayer eminently contributes to domestic order and regularity.

3. Family worship greatly strengthens parental government.

4. This worship, in an eminent degree, preserves and promotes religion in a family.

5. Families have the best reason to expect the blessing of God in answer to their prayers.

These being some of the advantages produced by family worship, it is marvellous that, in any family, prayer should be restrained before God: and should the following remarks meet the eye of any who have not yet raised a domestic altar to their God, it is hoped they will no longer delay, but, looking to the promised aid of the Spirit, at once seek communion with God, the greatest privilege man can enjoy on this side of glory.

S.

Family Worship.—A household in which family prayer is devoutly attended to, conjoined with the reading of the scriptures, is a school of religious instruction. The whole contents of the sacred volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, and of the method they must take to procure pardon for the one, and the relief of the other. Every day they are receiving "line upon line, and precept upon precept." A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impression of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses: such as the sickness, or death, or removal, for a longer or shorter time, of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? it will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? it will give occasion to an acknowledgment of the Divine equity; the justice of God's proceedings will be vindicated, and grace implored through the blood of the Redeemer, to sustain and sanctify the stroke.

When the most powerful feelings and the most interesting circumstances are thus connected with religion, it is not unreasonable to hope that, through divine grace,

some lasting and useful impressions will be made. Is not some part of the good seed thus sown, and thus nurtured, likely to take root, and to become fruitful? Deeply as we are convinced of the deplorable corruption of the human heart, and the necessity, consequent on this, of divine agency to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end. What can be so likely to impress a child with a dread of sin, as to hear his parents constantly deprecating the wrath of God as justly due to it; or to induce him to seek an interest in the mediation and intercession of the Saviour; as to hear him imploring it for him, day by day, with an importunity proportioned to the magnitude of the subject? By a daily attention to such exercises, children and servants are taught most effectually how to pray. Suitable topics are suggested to their minds; amiable petitions are put into their mouths; while their growing acquaintance with the Scriptures furnishes the arguments by which they may plead with God.

Baxter thus exhorts:—Reader, I beg of you, as from Christ, for his sake, for your soul's sake, your children's sake, for the sake of the church and kingdom, that you will conscientiously and seriously set up family religion; calling upon God, singing his praises, and instructing your children and servants in the scriptures and catechism, and in a wise and diligent education of youth. Hear me, as if I begged it of you with tears, on my knees. Alas, what doth the world suffer by the neglect of this? It is out of ungodly families that the world hath ungodly rulers, ungodly ministers, and a swarm of serpentine enemies of holiness and peace, and their own salvation. What country groaneth not under the confusion, miseries, and horrid wickedness, which are all the fruits of family neglect, and of the careless and ill education of youth? It is a work of great skill and constant care to instruct and educate your children, and to keep them from tempting company and snares. To cry out against dumb and unfaithful ministers, while you are worse at home yourselves, is but self-condemnation. Are ministers more obliged to care for your children's souls, by nature, or by vow and covenant, than you are? Can they do that

for whole parishes which you will not do for one household, or your children? The first charge and part is yours: if families treacherously neglect their parts, and then look that all should be done in the church, you may as wisely send boys to the universities before they are taught to read and write in lower schools. If there be any hope of the amendment of the wicked, miserable, and distracted world, it must be mostly done by family religion and the Christian education of youth. "Godliness is profitable to all things;" but the curse of God is in the house of the wicked and the ungodly betrayers of souls, of themselves, children, and servants, will very quickly be summoned to a terrible account; especially those that should, as rulers, be exemplary to the vulgar, and are ashamed to own serious family religion, as if all beyond some formal and lip-labour, were a dishonour to their houses, or a needless thing.

PERFECT PEACE.

For the Christian Magazine.

"How beautiful," sings the prophet, "are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!" Who can picture the beauty, in the eyes of the angels of heaven, of the faithful ambassador of Christ, when he comes unto the weary soul in the fulness of the blessing of the gospel of Christ? Who can imagine the eager joy with which they watch to wake their harps to a song of praise, and welcome the believing penitent into the fold of life, when the regenerating Spirit shall have sealed the messenger's testimony to Jesus? See the ungodly, worldly-minded man, forced to look death in the face, and to cast about in his mind how he shall meet the embrace of the king of terrors without quailing, without despair. He summons the fortitude of a strong will, accustomed to battle with fears and difficulties;—but it will not do. He endeavours to array before himself the moralities and duties of his life, and to parade the good qualities of his heart;—but this also fails, for his righteousness turns out as light as vanity in the balance, his goodness vanishes as a phantom when he looks steadily

upon it. He will drive away thought, and let death surprise him, and do its worst; but this also is fruitless, for every pang, every weakness, forms itself into the warning, "Prepare to meet thy God." His conscience interrogates him, "Understandeth thou how to die in peace?"—But his hasty, despairing reply is, "How can I, except some one teach me?" He tosses uneasily, and groans, "What shall I do? woe is me! the sting of death is sin."

God heareth his sighing, the strife of an imprisoned, agonized heart, and sends unto him the preacher of salvation. The messenger enquires of the sick man's want: it is to know how to die in peace.—He asks what prevents; sin, sin, is the answer. The case is plain; the Spirit has begun to work the first conviction, and the messenger has words in season to speak unto the weary one who hangs on his lips. He opens his mouth, and preaches unto him Jesus. The malignity of sin, the infinite mercy of God, the saving might and tender sympathy of the crucified but risen Saviour, are the themes of his message. A secret hope throws a ray across the darkness of the learner's heart, but he hesitates; the tidings are too good, he does not deserve to hear them,—can they be meant for him? For whom but such as you? the messenger replies; and he sets forth the freeness of the divine grace, the ample provision in Christ for the chief of sinners. "Lord, I believe," cries the rejoicing penitent, as he emerges from the troubled waters into the haven of peace.

But as he revolves the glad tidings, a cloud of doubt overspreads him; for he cannot forget that God is no less holy than merciful; and how shall he, defiled by the sin which is in him, ever make himself meet to dwell in the presence of the Holy One? He begins to fear that, after all, the glad tidings of pardon do not meet his case, that he is but half saved, and shall perish because he is powerless to do the other half himself. But the scribe, well instructed unto the kingdom of heaven, is still his teacher under God, and proclaims the completeness of the Saviour's work. He preaches Christ, his sanctification as well as justification. He tells him how believers are God's own workmanship, created in Christ unto good works; and how God is pledged to finish the work which he has begun in them,

and to keep them unto salvation. Into the streams of grace does the thirsty soul drink; till re-assured and refreshed, the dying man can say, "I know in whom I have believed; this God is my God for ever and ever; he will supply all my need."

In the meantime, death has been drawing nigh; the worn-out tabernacle is about to fall beneath his stroke. Where are the fears, the writhings, the dismay, which a little while back were excited by his approach? Has death no longer any sting? None; it is extracted. The dying believer welcomes his coming; it is his gain to die, for to depart is to be with his Saviour. He composes himself to die; he commends his spirit into his heavenly Father's hands; and into the dark valley he enters without shrinking or alarm, full of peace and tranquil hope, and reposing with child-like confidence on One whose love towards him is only equalled by his power to preserve him. Who shall follow his emancipated spirit? He hath left it to his survivors to sing, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

God be praised! this is no imaginary sketch of the blessing conferred through a faithful minister of Christ's gospel, who is the instrument, in God's hands, of guiding the weary unto rest, the dying unto life eternal. The records of the true church contains many such histories; and many more, doubtless, are the instances which will be revealed hereafter. A very interesting one, the very parallel of our sketch, has been lately set before the church by the Revd. D. Pitcairn. It is contained in a small volume, entitled "*Perfect Peace*; *Letters memorial of the late John Warren, Esq.*, M.R.C.S.* The speedy demand for many thousands of this little book, in a few months, proves the interest excited by its narrative; and we cordially recommend it to the attention of all within whose reach it may come. In the last number of this *Magazine*, when speaking of a larger work by the same author, we found it necessary to qualify our commendation in some degree, under the opinion that the writer's powers of discrimination and mental analysis were scarcely equal to the very difficult and delicate

* London: J. H. Jackson, Ninth Thousand, 1845.

task undertaken by him. In the present instance, however, we rejoice that we have no such qualification to make; here we find, in Mr. Pitcairn's practical ministry unto the dying enquirer, an admirable exhibition of the pastor who feeds with knowledge and understanding. There is often to be seen in God's servants a union of theoretical error or indistinctness with a holy practical wisdom. The intellect may not be serene and searching enough to analyse frames of mind, discover their causes, trace their effects, and point out theoretically the precise remedies for their evils; but yet the spiritual physician can tend the sick soul faithfully and well, and apply unto it, out of God's health-giving word, the suitable medicine for its disease. The gospel of Christ Crucified is, in the hand of the "man of God," the power of God and the wisdom of God, unto the salvation of every one that believeth.

So did the subject of Mr. Pitcairn's narrative find it to be. Endued with much natural strength and comprehensiveness of mind, and highly informed with human knowledge, he was summoned in the prime of life, by the rapid advances of consumption, to bid farewell to the occupations and pleasures of the present world, and to prepare himself for a speedy journey through the valley of the shadow of death, into the world to come. Then did the struggle begin; for the man of morality and mental fortitude, but destitute of religion, found that he could not face death; he quailed and feared, and was driven to such a refuge from the wrath to come. And he found it, through the divine blessing on the minister's faithful teaching of Christ our Peace; and a few weeks afterwards he was able "to cast upon God the burden of his cares; and meekly, and patiently, and contentedly to resign himself, and all that was nearest to him on earth, to the disposal of Unerring Wisdom and Love."

"I have never," says Mr. Pitcairn, "attended a death-bed where there was so little of gloom; I have never beheld a nobler exhibition of christian calmness under trouble, and of that heavenly serenity, amidst the lengthening shadows of this life's closing hours, which reminds one of the softness and stillness of a summer evening, when the noise and the toils of human labors have ceased—when the very elements of nature

appear to be indulging in twilight repose; and when the anticipations of midnight blackness are brightened with the assurance that the sun which has set beneath the horizon will rise again in the morning, to cheer man onward in the path of life, and to clothe the earth with a fresh mantle of gladness and of glory."

"Learn," says the well-known author of "*Christ on the Cross*," in an introduction prefixed to the work, "learn that no natural amiability of heart, no gigantic powers of intellect, nothing but the gospel of Christ can secure peace to a troubled conscience.—From the sublime and solemn spectacle of a fellow-creature calmly composing himself to his last sleep, retire with this resolution indelibly imprinted on thy heart, "To me to live" shall be "Christ." Thus shalt thou experience the same marvellous transformation with the subject of this interesting narrative. The medicine of the gospel will produce in thee also the true symptoms of everlasting health. In the tenderness of his love the Great Physician will watch over the progress of thy soul's convalescence. By the greatness of his skill he will insure the restoration of thy moral strength. In the fulness of his power he will raise up the new man within thee in the bloom of spiritual health, and, no longer requiring to detain thee in the sick-chamber of this world, he will bid thee also to that genial clime, where no danger of a relapse can reach thee, where the noxious vapours of sin and of temptation cannot enter, and where, amongst the spirits of the just, thou shalt be perfect in holiness for ever."

LECTOR.

REVIVALS OF RELIGION IN AMERICA.

THERE are few subjects in which the churches of America take a deeper interest than in those remarkable revivals of religion of which they have so frequently been the subjects from the days of Edwards till the present time. These appear to be similar in their manifestation and effects, to the remarkable outpouring of God's Spirit at the Kirk of Shotts, in 1630; and to a much more remarkable revival in apostolic times, when in one day three thousand souls were added to the church.

It is difficult to convey an accurate idea of the state of feeling prevalent during these seasons of reviving and refreshing from on high. Religion is, for the time, the all-absorbing subject with young and old. In the sanctuary, the family, the closet, and the market place, there is but one subject on which for the time they can think and speak; but if once the attention be diverted, it matters not how, it seems impossible to recover it. The effects are permanent, but the work has ceased. In an extensive awakening, to which I shall afterwards have occasion to refer, at Saratoga Springs, it continued until the commencement of the watering season, when it seemed to cease all at once: some doctrinal disputation in the nothern part of the settlement had, it is supposed, a very injurious effect. At another place, Deer Park, there were above sixty individuals awakened in the course of three weeks, and the work was stopped in a single day by a dispute about baptism.

The following account of the state of things during this revival, in one town, Malta, may give some idea of what a revival of religion in America is.

"With the exception of a very small Methodist church in one corner of the town, and two or three of God's children in another corner, there was neither piety nor prayer, no means of grace, nor desire of salvation. There had indeed, many years before, been a small church there, but it was broken down and in ruins; not a single member remained who had any claim to right or privilege in it. The pride and prejudice and ambition of rule that broke it down, were still in existence indeed, brooding over the ruins of their own producing, endeavouring sedulously to raise them as a bulwark between sinners and salvation, and rejoicing in their long continued success. There had been several attempts made to introduce the stated ministration of the gospel, but without any encouraging effect. Such was the state of things in the fall of the year 1819, when Mr. Nettleton first preached among them. There had been one or two hopeful conversions in August; and in September and October, Mr. Hunter, a licentiate from the Presbytery of New York, visited the place, and his preaching and other labours of love were greatly blessed among them. Mr. Waterbury and Mr. Olmsted, from the Theological Seminary of Princetown, and Mr. Armstrong of Mo-

reau, were all providentially led to the place, and continued for some time to labour in their several spheres of action, with very encouraging success, so much so, that on the 26th of October, there was a little church collected and organized, consisting of twenty-four members, most of them recent converts to the faith of Christ. Other ministers had preached occasionally in the place; but from the time when the church was formed Mr. Nettleton preached for seven or eight months almost constantly among them, and his labour of love was highly rewarded by the Great Head of the Church. From the very commencement of his labours, the work of the Lord's Spirit became more powerful and rapidly progressive. It was but a little while until weeping and anxious distress were found in almost every house; the habitations of sin, the families of discord, the haunts of intemperance, the strongholds of error, the retreats of pharisaic pride, the entrenchments of self-righteousness, were all equally penetrated by the power of the Holy Ghost. Foundations of sand sunk out of the reach of feeling, and deceived confidence! Refuges of lies fled from the eye, and fancied security, from the heart of the unregenerated.

"In some cases sorrow was soon turned into joy, but in other cases anxious distress continued long; it was deep, heartfelt, and awfully pungent; and brought the distressed almost down to the gates of death. Under its influence, error lost its alluring importance; and violated obligation, forfeited happiness, a long rejected Saviour, and approaching wrath, death and judgment, with the retributions of eternity, filled every heart, occupied every thought, and agitated every feeling. Often and anxiously was the enquiry made, 'What shall we do?' During several weeks, the awakening spread over different parts of the town, until it became almost universal. Nor were the attempts, so often and so offensively made, to draw the attention to doctrinal disputation very influential in stopping its progress. Every house exhibited the solemnity and silence of a continued sabbath; so profound was this stillness and solemnity, that a recent death could have added nothing to it in many families. Common conversation was rarely engaged in, while every ear was open to hear the gospel, every heart prepared to receive the tidings of salvation. There were some

melancholy exceptions indeed, but we shall not name them. The breath of the Lord rested on their unholy influence, and it was wilted and withered and gone for ever. The Holy One paralyzed their efforts against his anointed, and scorned their opposition to the spread of Messiah's kingdom. Within the year there were added to the church more than one hundred, and there were perhaps fifty others who cherished a hope of forgiven sin. Some of those who joined the church have been severely tried, but the trial of their faith has eventuated in the confirming of their faith and confidence in God. All who have named the name of Christ are giving good reason to believe that they have rested on the sure foundation, and gained a dwelling in the ark of safety. There is no tendency to error amongst them, but a great and growing attention to the pure and simple doctrines of the Bible. There were fifty adults baptized. There were some special cases, clearly manifesting the sovereignty of God's grace, and the freeness of his salvation."

A considerable degree of attention was paid to the subject of Revivals by the deputation from the Congregational Union of England and Wales which visited the American churches in 1834, and much valuable information will be found in those chapters of their narrative devoted to the discussion of it. For many reasons, some of which the deputation have enumerated, it appears more likely that revivals will recur in America than in Britain; at the same time I must state that I have seen in Britain what would in the United States have been considered entitled to the appellation *revival*, and I am persuaded that could the same attention be secured to the all-important subject of religion in Britain as is secured for it at such times in America, the very same results would be apparent. But how is this to be effected? It is difficult to prescribe; but whatever judicious measures could be adopted to arrest and fix the attention, these, I have no doubt, would be found beneficial. Preachers and hearers must be brought to realise something of the importance of that subject to which they profess to devote their undivided attention when they assemble in the sanctuary, or retire to the closet. I am aware that without God's blessing, a Paul or an Apollos might labour in vain—but the blessing can only be expected while we employ

the means necessary to secure it. I fear, that we are but imperfectly acquainted with the capabilities of the instrument which we employ while we handle the word of God—that in consequence of this we do not expect such success as the declarations of God's word will warrant us in expecting while we call upon men in the name of the Most High to repent, and, that in consequence of this we do not attempt what both prudence and scripture would warrant. One fruitful source of this indifference, which is apparent almost everywhere, is that preachers preach, and the people hear, too much as a matter of course. The preacher preaches in many instances, I fear, because he *must* preach, instead of preaching because he has got something which he considers it important that his people should hear; and when he prepares, it is not, I fear, always because he knows that an opportunity of speaking a word for God to a worshipping assembly is to be afforded him, but because he must say something. And the people assemble in the house of prayer, actuated by motives so ill defined, that I fear while many can say why they *should*, very few can tell why they *do*, frequent the house of God.

Would we have a revival of religion in our churches, wherever and in whatever way it may commence,—its wider extension must be preceded by a revival of religion in the hearts of the pastors. It is under a painful sense of my own guilt in this respect that I write thus, and I feel disposed to obliterate what I have written, when I think of the beam and the mote, and ask myself who art thou that judgest another man's servant?—But I trust that my brethren will bear with me, if it so happen that they judge differently of what they must necessarily be better conversant with than I am, and perhaps they will bear with me still, if I here insert an extract from a letter written lately by a missionary who had revisited the land of his fathers, after an exile of many years, and addressed to his son-in-law, also a missionary, giving an account of the impression made upon his own mind, without any idea of its ever being made public.

"The ministers I have heard are all evangelical, but in my opinon, many of them might be more urgent with sinners in regard to the great sin of unbelief, in not believing the report which God has given concerning his Son Jesus Christ, that in *Him* there is eternal life for

the very chief of sinners, and that in not believing this, they 'make God a liar."

The people are seldom made to feel that the minister is in earnest, and that he means what he says. The minister, whatever he may feel in the closet, feels in the pulpit as seldom, perhaps, that he is beseeching immortal sinners to be reconciled to God. While preaching, if not attending to the *delivery* of his discourse, his mind is too often occupied in *recalling* his discourse. Something then must be done to make the people feel that the preacher is in earnest A cold stiff delivery will not do this; a glowing, fervid style will not do it; vehemence of action will not do it; elocution will not do it; denunciations pronounced in a tone of authority will not do it; nor do I know of any way in which it can be done, but by the preacher really being, what he desires to appear, *in earnest*. To what can we trace the success of Whitefield and of Wesley, if not to the circumstance that, being in earnest, men saw that they were in earnest, and from this were led to give some little attention to the all-important truth they delivered, as they saw that the preacher at least considered that it was deserving of their attention."

Another great cause of the prevalent indifference to religion is, that the subject is not kept for a sufficient length of time before the mind to arrest attention; or if attention be arrested, it is soon distracted by the cares of the world. This is provided against in America by the protracted meetings, which arose out of circumstances similar to those which gave rise to the protracted services frequently accompanying the observation of the ordinance of the Lord's supper in Scotland;—if they be not in many cases the continuation of this practice slightly modified. But in Scotland these produce, I believe, very little effect, in consequence of their design being lost sight of both by ministers and people, and their being observed in a formal manner, or as a matter of course. The people are engaged in business up to the hour of worship, and as soon as they leave the house of prayer, they are again to be found engaged in their ordinary avocation.

To this, in part, it may be attributed, that we hear of no such sacramental seasons now, as a generation fast passing away tell us used to be enjoyed at *Stitchelbray*.

The same sermon, preached to similar congregations on the sabbath and on a week day, will be found to produce very different effects; and the same religious instruction communicated in the Sunday-school and in the grammar-school, will, from the same cause, make in the latter an impression much less lasting. In the one case, all the engagements of the day are favourable to pious meditation,—in the other, every thing I had almost said, tends to counteract its beneficial effect.

When I first heard of protracted meetings I found it very difficult to conceive of a whole week being spent in religious exercises, and had I heard that it was not uncommon to commence public service at five o'clock in the morning, and continue the same, even though with frequent intervals, till nine or ten o'clock in the evening, my opinion would have been that it was impossible to keep up any thing like a devotional feeling, or even to sustain excitement for such a length of time. But the first intimation that I had of such meetings was at the convention of Augusta, Maine, where I spent a few days which I shall ever remember with delight.

I arrived on the Tuesday evening about six o'clock, and found the meetings had commenced that morning, so that I was not surprised to find that a sermon was to be preached that evening, when a collection was to be made for the widows of ministers; but I was not a little surprised to hear it intimated that public worship would commence the following morning at five o'clock; that a meeting of ministers' wives would be held at half-past seven o'clock; that conference, or the meeting of pastors for the transaction of business, would meet at eight o'clock; and that at nine o'clock public meetings would commence, when the representatives of different societies, as the Education Society, the Tract Society, the Board of Commissioners for Foreign Missions, would severally make their communications to the assembly. Thus was the day spent, but so far from the attendance or interest waning, it appeared to increase as the day sped on.

Similar were the arrangements for the following day. Public worship commenced at five o'clock; at half-past seven, meetings of ministers' wives; at eight, conference; at nine, sermon; after which reports were received respecting the progress of religion in the different districts of the state, and delegates from other churches and

conventions communicated information regarding the progress of religion in other states of the Union Conference met again for business at half-past one o'clock. At two o'clock a public meeting was held for the discussion of several subjects arising out of the communications made at the previous sederunts, after which, all who were professors of religion, that is members of christian churches, united in the commemoration of our Saviour's death.

At six o'clock a meeting of ministers' wives was again held; and at half-past six the public meeting resumed, when resolutions on various subjects connected with the interest of religion were passed; after which, an address on family religion, and two addresses to the young, closed the engagements of the day; but so far from any appearances of exhaustion or satiety being apparent in the afternoon and evening, enjoyment, and that of the most spiritual kind, seemed to be wound up to its highest pitch, and though some strangers from a distance had gone home, the service on the following morning at five o'clock seemed as numerously attended, and apparently as much enjoyed, as any of the previous meetings. These were not called protracted meetings, but they enabled me to comprehend much that I had heard in regard to the effects of such meetings.

J. C. B.

(*To be continued.*)

CONCERNING AN ENGLISH BISHOP FOR THE CAPE.

To the Editor of the Christian Magazine.

Sir,—The interest which I feel in the spiritual welfare of the congregations adhering to the order of the English Church in this Colony, induces me to trouble you with the following remarks on a subject which nearly concerns them, and is at present in agitation, viz, the appointment of an Episcopal Head for their governance in ecclesiastical matters. They are, it is understood, assuming, or likely to assume, the attitude of unitedly desiring a Bishop to be set over them in the Lord. That this desire should be justly formed and urged, and escape misinterpretation by their fellow-christians of other protestant denominations, is the object to which it is my wish that this letter should contribute.

Our brethren, I hope, will have no cause to suppose, and will not in fact suppose, that we Episcopalians, by our desire for a Bishop, intend to imply that a church is no church without one, or to express an opinion that *they* being under different forms of polity,—presbyterian or congregational, or any other,—lack the essentials of christianity, or are aliens from the church catholic. However some of her sons, whose vaunted catholicity is as near the extreme of sectarianism as anything can well be, may hold the necessity of Episcopacy to the existence of a church, and the salvation of its members,—the church of England, as speaking either through the writings of the founders of her polity, or through her own formularies and authorized documents, gives no countenance to such a tenet. It is a well-known historical fact, that her definition of "the church," contained in the 19th article, was expressly framed to include both branches of the foreign protestant churches, the Lutheran and Reformed; and equally known, that many of her pulpits were, for a time, under episcopal licence, occupied by ministers of presbyterian ordination, as lawfully ordained to the work of the ministry, though after another order than her own. If, then, our brethren be offended by any exhibition of unchristian intolerance in this respect, let them in justice refrain from charging it on the church to which we belong, or on any but those who unequivocally avow it.

In fact, sir, when I banish from my mind all the discussions of men concerning the church, and meditate on the gospel of the grace of God as recorded in his word, wherein pardon, justification, the cleansing of the Spirit, and eternal life, are freely offered, without condition, and direct from God our Saviour, unto every penitent and believing child of man;—then the dogma that my being in a state of salvation, or belonging unto Christ's church in any sense, or having any title to rejoice in the precious promises of my redeeming God, primarily and essentially depends on my having received baptism from a priest who was ordained by a bishop, unto whom episcopal grace has been transmitted in unbroken lineal material succession from the apostles, through the convulsions, corruptions, and darkness of eighteen centuries,—a succession as impossible to be traced as my own genealogical line from Adam,—I say,

this dogma does then appear to me the most incomprehensible absurdity that ever was hatched in the fantastic brain of that race which God made upright, but which has found out many inventions. That my religion, my christianity, my participation in the only salvation provided for fallen man, depends on the integrity of every link in a chain of many thousand facts, stretching through eighteen hundred years, concerning only human agents, some of whom were a disgrace to the name of christian,—few of which facts are capable of historical verification, and against the truth of all of which the probabilities are immense; and that,—notwithstanding I feel the Spirit of God working in me, and have apostolic evidences that I have passed from death unto life,—I may, because of some irregularity in the dark ages, when bishoprics were won by murders, or lust, or lucre, all the time be as a heathen man, an alien from Christ, a stranger from the covenant of promise, and without hope:—this is too monstrous for me to believe, too great an insult to the grace of God for me to regard with any milder feeling than abhorrence.

But while we (I mean those members of the English church who hold her doctrine on episcopacy) repudiate the necessity of episcopacy at all, much more of an episcopacy of unbroken lineal succession from the apostles, to the existence of a church, or the salvation of its members,—we hold that an episcopacy like our own is in itself lawful, as not being contrary to anything in Scripture; and more than merely lawful, in that it has the sanction of apostolic practice, and is, in our opinion, the form of administration best fitted, in theory, for the orderly and edifying government of the affairs of a church.

That there is anything anti-scriptural in the principle of episcopacy,—which is the presidence of one pastor over others, to whom, in their ministrations, he is an overseer and guide under Christ, the Chief Shepherd,—we confidently deny, and make our appeal to the Bible. We further maintain that we find Timothy and Titus, to all real intents (not to dispute about titles) invested by St. Paul with episcopal authority over the churches of Ephesus and Crete, and that without reference to extraordinary or supernatural gifts; in that they charged, admonished, rebuked, and governed, the pastors of the

congregations, ordained and sent forth fresh ones, and set in order the affairs of the churches. We hence consider the principle of our episcopacy actually justified by Scripture precedent; and we are confirmed in this conclusion by the traces of the institution which we find in the "angels" of the churches of Asia Minor; and, still more, by the general prevalence of episcopacy throughout the churches at a very early date from the apostolic age,—a fact which, as Chillingworth argues, is itself sufficient to show that this form of government must have had the sanction of the later apostles.

While, therefore, we allow to our brethren the liberty to choose other forms of church polity, if they consider them expedient, we claim from them, on scriptural grounds, the same indulgence in respect of the episcopal form under which we live. Its principle, we maintain, cannot be impugned. And we think, moreover, that we have good reasons for wishing that we should, in this colony, enjoy the practical benefit of the institution. For without it, we are worse off, as to any regulation of our matters and union for christian effort, than they themselves are. They have an organization in lieu of the episcopal; we cannot have theirs, because we are episcopalians, neither have we our own. And when we remember that the South African churches attached to the London Missionary Society, and those of the Wesleyan Missions both in east and west, are watched over by general Superintendent Pastors, who communicate with, visit, direct, and control the pastors of the various congregations, and virtually perform episcopal functions for those churches; we do hope that our brethren of those missions will bear with our desire for a Superintendent Pastor also, although he may be distinguished by the name of *Bishop*.

Having said thus much, chiefly with reference to the opinion which other protestant denominations may form of our movement,—I would now, with your permission, address myself to the members of the English church. We want a bishop;—but for what? To be a living and present head of unity to our scattered congregations in church matters: to exercise a wholesome supervision over their pastors, admonishing the unstable, rebuking the unworthy, encouraging the despondent, stimulating the indolent, directing the zealous, warning those that be in error, with paternal authority and spiritual wisdom:

to inspect the congregations, strengthen each minister's hands in his work amongst them, confirm the young professors in the faith, according to the church's rite, with due solemnity: and, generally, to watch and labour for the welfare of his charge; besides being himself a faithful preacher of the Word, evermore ready to spread abroad the gospel, the glad tidings of reconciliation with God; and a wholesome example unto the church, in word, in conversation, in love, in faith, in chastity, and in purity. This is what we want for the extension and stability of true spiritual religion in our church in this colony.

But it may be inquired:—If we ask for a bishop, and a bishop is given us, is it certain that we shall then have obtained what we want? And to such a question the reply in truth must be, that now, not less and perhaps more than ever, to obtain a bishop, and to obtain such a bishop as we want for our religious welfare, are by no means identical things. It is of no use nor profit to shut our eyes to this fact. To be satisfied with names, and treat all that goes under the same name as the same in reality, is to act as silly children, not as men who have to deal with things by which their highest interests are affected. Suppose the answer to our request should be a bishop, whose notion of religion is a routine of church forms,—whose attachment to his own church is uncharitableness to those who are without it,—whose gospel is a code of morality,—whose idea of episcopal functions is the hampering of the more evangelical of his clergy and the lording it over their congregations,—and the general course of whose life is anything but a being instant in season and out of season in giving free course to the messages of divine grace:—should we then have had our want supplied? Or suppose it should be a bishop, in whose mind the church is the clergy, and the maintenance of priestly and episcopal authority the first thing, but the salvation of men's souls the second; whose message is another gospel which is not another, who puts the church and the priest for Christ, stigmatizes the doctrine of justification by faith only as the essence of sectarianism, and preaches up in its stead the sacraments and infused righteousness: should we be better off than if we had asked and obtained nothing? And yet it would be contrary to the plainest experience to say that this is to suppose impossibilities.

Melancholy enough it is to see set over a congregation a worldly, ease-loving minister, who lives by the church, but not for the church; goes perfunctorily through a round of spiritless services, curtailed as much as decency will allow; and treats the religion of the heart, when it comes in his way,—its convictions of sin, its desire for spiritual food, its love of God, its rejoicing in his grace, its zeal in his service,—as enthusiasm and fanaticism. And sad enough also is it to see a minister, zealous and active, but only to preach false grounds of the sinner's acceptance with God, to obscure Christ and his saving grace by the inventions of men, and magnify the messenger at the expense of the Master. But far more melancholy and sad is it when the evil reaches the higher seat of authority and example, and goes forth from the pastor of pastors to infect and blight the church at large. Better that we remain as we are, than suffer that harm; better that we go on, mutilated and scattered, than be completed and united under a head, from whence the spirit of formality will go forth to benumb the body; better that each part should advance but slowly and uncertainly, than the whole receive an impulse unto anti-christian error.

We want a bishop indeed, but it is a truly christian bishop, a father in Christ, filled with his Master's spirit; one who has himself found the grace of the Lord exceeding abundant with faith and love; who has tasted of the unscarchable riches of Christ, till he counts all things but loss for the excellency of the knowledge of him; who goes forth a scribe well-instructed unto the kingdom of heaven, and bearing with him the fulness of the blessing of the gospel of Christ, to testify, out of the warmth of a believing heart, of that which he has received of the Lord, and to minister unto the hungering and thirsty soul the bread and the water of life. We want one who will bear the churches in his heart before God; who will watch over and feed them with patient care and love, with holy wisdom and gentle firmness, not as a lord over God's heritage, but as an example to the flock; who will rejoice in the spiritual prosperity of other churches, and love those who bear Christ's image, wheresoever they are found, and by whatsoever name they are called, heartily wishing grace unto all them that love the Lord Jesus in sincerity.

Such a bishop we desire, to be to us a gift from God, a blessing to our church. Such an one, then, let us unitedly ask for, if we have any prospect of asking successfully; acquainting our rulers in church and state with what our wants really are, that at least we may not have to blame ourselves, should our wish be granted in name, but denied in substance. And unto the Great Shepherd and Bishop of the universal church let our fervent prayers ascend, that he would be pleased, in his government of the affairs thereof, so to further our pious wish, as to bring glory amongst us to his unspeakable grace; and so to grant us a time of refreshing from his presence, that many souls may be born into his spiritual kingdom, and many saints be perfected unto his praise.

B. M.

THE DISTRICT OF SOMERSET AND THE ENGLISH.

To the Editor of the Christian Magazine.

Sir,—On Saturday, the 16th, about 5 o'clock in the evening, the Rev. Mr. Morgan arrived in the village of Somerset, and gave notice that he would perform Divine service in English on the following morning.—This notice, being so short, could not, and did not, reach many of the adjoining farms; consequently many "English" farmers, emigrants, and labourers, residing in the neighbourhood heard nothing of the matter; yet, nevertheless, I counted upwards of one hundred persons present at the commencement of the service; several entered the church afterwards, and this, be it remembered, was in the small village of Somerset, and on one of the hottest days of the season.

Mr. Morgan then proceeded to Stellenbosch, where I have no doubt he explained the word of God to as large an assembly as attended on the Rev. Mr. Blair on a late occasion.

Mr. Morgan preached an admirable discourse: he reminded all that were present of their duty one to another; and that unless each honestly practised that duty he was miserably guilty before God, whatever may be his religious professions.

Mr. Morgan seemed also to be sensible of the utter

destitution of the English in this colony in opportunities of attending Divine service.

You have, sir, already advocated the spiritual necessities of the English in this colony, and I sincerely hope that you will continue to do so, for there are many even in this small village who are incapable of understanding a service in Dutch, and have no opportunities of hearing one in English. These things should not be. The result is obvious. As a government sows, so must a government reap; and what fruits can be expected but a degraded English population, living in an immoral state amongst the worst of the coloured population?

This, sir, is an important subject; and if the government pass by its duty, it is to be hoped that your *Magazine* will continue to remind those in authority, and all christians, of what is severally expected from them.*

How, sir, do the English government, and the English of this colony, understand the 8th verse of the 5th chapter of the 1st Timothy? The English government has now the opportunity, if not of repairing the ills caused by its neglect, of still saving many, and doing much good; but this opportunity lost, the time will be passed.—Although the *protestant* English government may be sleeping, there are OTHERS *broad awake!* And whilst *Puseyites* may be wrangling about black gowns and white gowns, and other old women's fables, here is a whole population neglected, and left to their own resources on the broad road that leads to destruction!

Ministers of the Church of England! such of you as deem it derogatory and uncanonical to attend missionary meetings,—what would have become of this colony if it had not been for the labours of those very Missionaries? Ye ministers of the Church of England! if ye are blind yourselves, others are not so. Throw off this idle prejudice, and if you consider yourselves as the apostles to the Israelites, yet lend the right hand of fellowship to the missionaries, who are certainly the only apostles to the Gentiles.

AN INHABITANT.

* We have before remarked, that the Colonial Government is neither unaware of its duty, nor unwilling to perform it. Wherever the people are willing to help themselves in the appointment of a Minister or Missionary, either fixed or itinerant, it is understood that Government will contribute liberally to the object.

CHRISTIAN UNION.

At a meeting of ministers and christian friends of various denominations, held in Liverpool on Wednesday, October 1, and subsequent days, the chair having been occupied successively by the Rev. J. A. James of Birmingham; the Rev. Dr. Raffles of Liverpool; the Rev. Edward Bickersteth; the Rev. Dr. Newton; the Rev. W. Innes of Edinburgh; and the Rev. Dr. John Brown of Edinburgh—

The following Resolutions were unanimously adopted:

I. That the Conference now assembled on the important subject of extended Christian Union, after lengthened engagements of devotion and discussion, in which the happiest tokens of the divine favour have been sensibly experienced, offer to the brethren in Scotland, by whom they were invited to assemble, most cordial thanks and congratulations.

II. That as the Conference rejoice in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement; believing, as they do, that the alienation of Christians from one another, on account of lesser differences, has been one of the greatest evils in the Church of Christ, and one main hindrance to the progress of the gospel; and that the aspect of affairs, in a religious view, both at home and abroad, is such as to present the strongest motive to union and co-operation.

III. That this meeting desires to express its humiliation before God and his Church, for all the divisions of the Christian Church, and especially for everything which we ourselves may have aforetime spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love; and would earnestly and affectionately recommend to each other, in our own conduct, and particularly in our use of the press, carefully to abstain from, and to put away, all bitterness and wrath, and anger and clamour, and evil speaking, with all malice; and in things in which we may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven us; in

everything seeking to be followers of God as dear children, and to walk in love as Christ also has loved us.

IV. That as the Christian union which this Conference desires to promote can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the Throne of Grace, in their closets and families; and suggests the forenoon of Monday as the time for that purpose.

V. That the Conference records with delight and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important subjects, and also invite the adhesion of all evangelical Christians; so that, cheered by these auspicious commencements, the Conference would go forward with its great object, depending on continued help from the Divine Head of the Church; and now determines that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited.

VI. That the Conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, viz:—

1.—The divine inspiration, authority, and sufficiency of Holy Scripture.

2. The unity of the Godhead, and the Trinity of persons therein.

3. The utter depravity of human nature, in consequence of the fall.

4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

5. The justification of the sinner by faith alone.

6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

7. The right and the duty of private judgment in the interpretation of Holy Scripture.

8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

VII. That it be recommended to the future meeting in connection with the promotion of Christian union, that they form an institution, whose name shall be The Evangelical Alliance.

VIII. That in the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held, as free as before, to maintain and advocate their views, with all due forbearance and brotherly love. Farther, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of brotherly love,—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world,—and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common Protestant faith in our own and other countries.

IX. That the practical suggestions which have been made, in the course of the meetings of the Conference, be remitted to the Committee; with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings, appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting to be held in June.

X. That, in the judgment of this Conference, one of the most important objects which the contemplated alliance ought to have in view, is, the promotion of sound views on the subject of the sanctity of the Lord's day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance.

XI. That a Provisional Committee, in four divisions, be appointed from among the members present at this Conference. The first division to sit in London, with power to act for foreign countries, and for the Midland and Southern counties of England; the second to sit in Liverpool, with power to act for the Northern counties and Wales; the third to sit in Glasgow, and to act for Scotland; the fourth in Dublin, with power to act for Ireland.

That this Committee have power to add to its members, from among those Christian friends who may, from time to time, signify their adhesion to the objects of the present Conference, and their readiness to join the proposed alliance.

That it be an instruction to the Committee to hold an aggregate meeting of the four divisions, in Liverpool, in the month of January, and at Birmingham, in the month of April, next ensuing; and that the aggregate meetings be authorised and empowered to make all necessary arrangements and intimations connected with the proposed meeting in London, in June 1846.

That the London division of the Committee shall have power to convene an aggregate meeting at their discretion.

That the several divisions of the Committee shall interchange their minutes after each meeting.

That it shall be an instruction to the Provisional Committee to use their best efforts, by holding meetings, and by all other suitable means,

to awaken attention to the subject of Christian Union,—to explain the objects, and, as far as possible, to diffuse the spirit, of the present Conference in their several localities.

That this Committee have power to originate Local Committees on the same principle.

The following Committee was then chosen :

LONDON.—Hon. and Rev. B. W. Noel,—Rev. Dr. Alder,—Rev. W. M. Bunting,—Rev. E. Biekersteth,—Rev. John Blaekburn,—Rev. Professor Campbell,—Rev. A. D. Campbell,—Rev. Dr. Cox,—Rev. W. Chalmers,—Rev. W. Ford,—Rev. R. Eekett,—Rev. James Hamilton,—Rev. Dr. Hoby,—Rev. J. H. Hinton,—Rev. J. A. James,—Rev. R. Hersehell,—Rev. J. Jordan,—Rev. Dr. Leifehild,—Rev. C. Prest,—Rev. J. Russell,—Rev. Dr. Reed,—Rev. J. Sherman,—Rev. J. Scott,—Rev. J. Stanley,—Rev. Dr. Steane,—Rev. A. S. Thelwall,—Rev. A. Wells,—Sir C. E. Smith, Bart.—T. Farmer, Esq.—W. Hamilton, Esq.—Josh. Wilson, Esq.

LIVERPOOL.—Rev. C. M. Birrell, Rev. M. Beswiek,—Rev. W. Bevan,—Rev. J. Tod Brown,—Rev. J. Cooper,—Rev. Dr. Crieliton,—Rev. D. Ferguson,—Rev. J. Gardner,—Rev. J. Kelly,—Rev. J. Lister,—Rev. J. Leppington,—Rev. Jas. Molyneux,—Rev. B. Morgan,—Rev. Geo. Osborn,—Rev. Dr. Raffles,—Rev. Thos. Rees,—Rev. J. R. Welsh,—Rev. E. Walker,—Rev. V. M. White,—Rev. W. Smith,—J. Adam, Esq.—M. Ashton, Esq.—R. Bickersteth, Esq.—Thos. Blaekburn, Esq.—Thos. Bully, Esq.—J. Howard, Esq.—Thos. Crook, Esq.—W. Crosfield, Esq.—J. Cropper, Esq., jun.—H. C. Dunlop, Esq.—C. Robertson, Esq.—Rev. Dr. Newton,—Rev. Dr. Vaughan,—Rev. Dr. Massie,—Rev. W. M'Kerrow,—Rev. J. Griffin,—Rev. West,—Rev. A. Monro,—Major Anderson,—John Bannerman, Esq.—T. Pereival Bunting, Esq.—W. Bolton, Esq.—Jas. Heald, Esq.—Rev. R. Newstead,—Rev. F. Jobson,—Rev. W. Searth, Esq.—Rev. Lewis Edward,—Rev. Henry Rees,—Sir J. Biekerton Williams, Knt.

SCOTLAND,—Rev. Professor M'Crie,—Rev. W. White,—R. J. Watt,—Rev. J. Stevenson,—Rev. J. S. Taylor,—Rev. Dr. John Brown,—Rev. Dr. Harper,—Rev. Dr. King,—Rev. Dr. Young,—Rev. Dr. Robson,—Rev. A Leslie,—Rev. Dr. Cunningham,—Rev. Dr. Candlish,—Rev. A. Gregory,—Rev. A. Milroy,—Rev. James Begg,—Rev. Dr. Buebanan,—Rev. Dr. Smyth,—Rev. Riehard Gavin,—Rev. J. Philip,—Rev. Dr. Symington,—Rev. Dr. Bates,—Rev. A. M. Rogerson,—Rev. W. Anderson,—Rev. J. M'Leod,—J. Carslow,—Rev. W. Innes,—Rev. A. M'Leod,—Rev. Dr. Wardlaw,—Rev. C. H. Bateman,—Rev. J. Mann,—Rev. J. Knowles, J. M'Lean,—Alexander Campbell, Esq., Monzie,—James Cuninghame, Esq.—J. Mac Fie, Esq.—James Young, Esq.—John Henderson, Esq,—David Anderson, Esq.—N. Stevenson, Esq.—John Hamilton, Esq.—James Bridges, Esq.—Captain Burnet,—Dr. Beilby.

IRELAND,—Rev. R. W. Kyle,—Rev. H. E. Prior,—Rev. W. H. Cooper,—Rev. Dr. Urwick,—Rev. A. King,—Rev. J. A. Canning,—Rev. H. Wallace,—Rev. W. B. Kirkpatriek,—Rev. James White,—Rev. Hugh Smith,—Rev. Dr. Paul,—Rev. Dr. Henry,—Dr. Blackwood,—Dr. Wright,—F. C. Goe, Esq.—Matthew Pollock, Esq.—P. D. Hardy, Esq.—George Shaw, Esq.

Thanks were also unanimously voted to John Henderson, Esq., of Glasgow, the Chairman and Secretaries of the Conference, and the Committee of Management in Liverpool.—*Scottish Guardian.*

THE SOUTH AFRICAN CHRISTIAN WATCHMAN.

We are glad to see that the promised periodical at the other end of the colony has started on its course; and we welcome it as a coadjutor with us in our endeavours to do good in our generation to the church of Christ. We heartily respond to the friendly expression of feeling towards ourselves with which it opens; and hope that the only rivalry which shall exist between these periodicals will be a rivalry of charity and earnest zeal to promote, not party interests, but the interests of the Saviour's kingdom, and to set forward the salvation of men.

We would suggest to the Editor, with reference to his Article No. 1, on the Life of Christ, to consider whether the "three days" in Luke ii. 46, on which he has commented, are not meant to be accounted for in the following manner: the first, as occupied with the day's journey from Jerusalem, on the evening of which Jesus was missed; the second, with the return to Jerusalem; the third, with the search, ending with the finding of Jesus in the temple, probably in the fore-part of the day. We subjoin the concluding remarks of the opening article on the "New Year," and a sketch of an interesting baptismal scene in Cafferland:—

"We have said to ourselves, what new undertaking can we enter upon with the opening of the year, by which to diffuse religious knowledge through this rising colony, and to benefit, intellectually and morally, the various classes of the community? And we have thought that the publication of a monthly periodical, conducted on sound religious principles, would furnish the means of communicating a vast amount of information relative to the state and history of the church, to schools, missions, and a variety of other topics, which would be both interesting and beneficial to the old as well as to the young. Why should we not have our periodical literature in this colony, when in the father-land it is so extensive, and is exerting so powerful an influence on the public mind? We trust it will be found that there is enough of public spirit, enough of taste, intelligence, and love of reading amongst the people to encourage and support us in this new effort. We are satisfied that our object is noble, and we believe that our motive is good, and we send forth the first of these little messengers in the hope that it will find its way into many families, and that every succeeding number, as it issues from the press, will meet with a still more cordial reception. Parents, teachers, managers of Sabbath schools, friends of truth, and advocates of the cause of mental and religious improvement, we claim your patronage,—we ask your aid. No one engages in a new undertaking without some degree of anxiety respecting its success; but if

the Christian public sanction this effort, and if the Head of the Church give it his blessing, we shall expect with confidence and anticipate with pleasure the establishment of another monthly miscellany in addition to the very excellent one published in Cape Town, under the title of the *Christian Magazine*. We think there is yet room for this. We think that both these periodicals will do good, and far from presenting ours as a rival to our contemporary, we shall rejoice to assist it to the utmost of our power, and shall consider it as our coadjutor in the promotion of one common cause."

"HASLOPE HILLS.—A baptismal service of unusual interest was held here on Sunday, 2nd November, when twelve adults and five infants were united to the Christian Church by its initiatory ordinance. The adults were chiefly Basutus, and were selected from a number who had been for some time on trial for membership. The infants were the children of members of the Church, and were presented to God by their parents, who appeared deeply to feel their own obligation to 'bring them up in the nurture and admonition of the Lord.'

"Amongst the children thus dedicated to God, was a child of the Kaffir Chief Kama. This chief resides at present about fifteen or twenty miles from Haslope Hills, and on the present occasion had invited all his principal men to attend and witness his public recognition of the obligation of the religion he professed. A party of about fifty persons accordingly accompanied the chief and his wife to the station, and were present during the administration of the ordinance. It was deeply interesting to see the parents stand forward in such circumstances, and present their infant 'before the Lord.' They were much affected; the congregation likewise appeared impressed with the solemnity of the service, and listened with great attention to a discourse delivered in connection with it on Matt. x. 32, 33, 'Whosoever therefore shall confess me before men,' &c.

"The Chief Kama holds public divine service at his 'great place' on the Lord's day; and from recent intelligence received, there is reason to believe that his labours are resulting in the awakening of several of those who attend, to a sense of their condition as sinners, and an earnest desire for the salvation of the Gospel. Every Christian will pray that the divine blessing may be vouchsafed upon his endeavours to spread amongst his countrymen and subjects "the knowledge of Christ."

Religious Intelligence.

Popery at Turin.—It was in the autumn of 1844 that the extraordinary incident occurred at Turin, to which attention has been lately directed anew by the proceedings of the States General of Holland. The Dutch minister at the Court of Turin had just delivered his letters of recall, and was about to return to Holland, when his daughter, still a minor, was enticed from his abode by the machinations of the Archbishop of Turin, who seems to have screened her flight by falsehood, and by whom she was consigned to a convent, where she embraced popery. Every attempt was made to rescue her, but although M. Heldivier's claims were zealously supported by the ministers of England and France at the Court of Turin, this flagrant violation of international law continues unredressed, and Mademoiselle Heldivier remains in a Piedmontese Convent. The father cannot recover his daughter from illegal detention in the cloisters of a foreign country. In the second chamber of the States General of Holland, the Dutch Government was recently called on for an account of this nefarious transaction; and the Minister for Foreign Affairs is said to have given the following explanation :—

"It is true," said he, "that a Dutch Ambassador, who has always been much respected at the Court of Turin, has lost his child in a most unexpected manner. This young lady voluntarily quitted her parents to take refuge in a convent, where she abjured her faith and passed over to the Romish Church. So severe a wound to the most tender feelings of a father and the natural rights of a Dutch subject has of course been followed by an investigation, which has been conducted on the part of the Government with the utmost zeal. But we find that this occurrence is the work of a power which has in the kingdom of Sardinia peculiar rights and peculiar laws, and which is not subject to any responsibility towards the Government of the country—the power I allude to is that of the Roman Catholic Church. All our efforts to obtain an acknowledgment of the rights of the father, and to force the ecclesiastical authorities to answer these legitimate demands, have proved ineffectual. The Sardinian Government has openly declared that it was not in its power to act with effect. The securities for strangers are the same in that country as they are for the native inhabitants, but the Archbishop of Turin has equal rights towards the one and the other, and it is at once his right and his duty to open the doors of his church to whosoever demands it, and no temporal power can cross the threshold of the cloister. The Sardinian Government has replied to all our remonstrances by a declaration of impotence and incapacity."

On these facts the London *Times* makes the following comment:—

"The diplomatic character which M. Heldivier had but just laid down unquestionably secured to him the right of leaving the country to which he had been accredited, with his whole family, under any circumstances. But his right stands on still stronger ground, and is of more public importance if it be taken as the simple right of a Dutch subject. No proposition is more fully established between civilized nations than that (to use the words of Vattel) "the State cannot arrogate to itself any power over the person of a stranger, who does not become a subject by entering into the territory." A stranger may, of course, be arrested for a violation of the laws of the country, but he is not subject to all the commands of the Sovereign. The King of Sardinia is one of the few absolute Princes in Europe who still retains and exercises the power of issuing *lettres de cachet:* yet he could not commit an alien to his fortresses, on pain of a declaration of war. But if such a power be thus limited by the established rights of nations, even when it is exercised under the acknowledged prerogative of an absolute Sovereign, much more must it be limited, or rather annihilated, when an inferior and unrecognised authority affects to assert and use it. The Cabinet of Turin may humble itself as much as it pleases before its Archbishop, and no doubt that prelate knows his hold upon the tender consciences of the Court: but foreign subjects and foreign states look to the Crown alone for justice and protection. They know nothing of an *imperium in imperio*; they enter the dominions of the King of Sardinia as his dominions, not as the purlieu of a cloister, or the decoy of a friary. Civilized nations owe to their subjects respectively sojourning in each other's dominions absolute protection of property and person. Every violation of such rights is a wrong to be redressed and a crime to be punished. Aliens, it is true, have nothing to do with the mode of correction, but if such redress be denied them altogether they have a right to complain of a violation of the rights of nations. The evasion of these claims by shifting the responsibility on to some other authority, which cannot be made accountable for the abuse, is a mere trick, analogous to the argument of the American Government, when in the case of M'Leod they pleaded their inability to interfere with the jurisdiction of the state of New York. The answer of the British Government was, of course, that, happen what might, the American Union was responsible for the life and liberty of a British subject.

"We really believe, that except in the states of the Church itself, where the spiritual and temporal powers are identified in the Papal Government, this is the first time an attempt has been made to screen so illegal and unwarrantable an act under the mantle of ecclesiastical authority. Certainly it is the first time that a state of things so full of danger to the happiness of families, and, we may add, to the peace of nations, has been clearly ascertained to exist in a civilized community; and we trust that this example will act as a warning to those who may have occasion to resort to a country where the principles of personal toleration, diplomatic privilege, and the rights of aliens are so ill understood. Meanwhile, the answer given by the Court of Turin to the claim of Holland is a subterfuge which it was beneath the dignity of those Courts either to give or to accept, and it certainly will never be acknowledged as a precedent by the great Powers of Europe."

EPISCOPAL CHURCH AT GRAAFF--REINET.—We commend to the attention of our readers the list of subscriptions in our advertising columns,* for the erection of an Episcopal Church in the District of Graaff-Reinet. It may not be known to some who may be interested in the establishment of the English Church in this colony, that a clergyman, the Rev. Mr. Long, has recently been appointed to, and has assumed with great acceptance his duties in that important division. From the effort now making, and the liberality already displayed, we are led to anticipate the most favorable results from this movement. The Rev. Mr. Murray, the minister of the Dutch church, has met Mr. Long, as we understand, in the most cordial spirit, and we do not doubt but their joint efforts, aided by other collateral means of diffusing religious instruction in that extensive district, will be crowned with the happiest success, and conduce to the most solid and permanent advantages to those among whom they are thus called to labor. We understand that the estimated cost of the structure proposed to be erected will be £1,200, and that one-fifth of that sum will be contributed by government—an arrangement which will, we trust, be met by a corresponding spirit of liberality on the part of the public.—*Graham's Town Journal*, January 10.

The Casket.

The true disciple of Jesus refuses not, as the Pharisee, to have intercourse with sinners; but to have it on their terms. It springs not from pride of fancied *superiority*, but from a deep conviction of his own *weakness*, and the consequent danger to which he exposes himself by any other course. It is not *unconcern* about the souls of sinners, but pity for them, speaking by the most forcible of all language, *example*, and the world show, by their indignation at his conduct, that they well know how to interpret it. O let us beware, my brethren, while we shun the heartless indifference of the proud Pharisee, to the welfare of immortal souls, that we make not a concern for souls a pretext, (as it too often is made) for conformity to an ensnaring and hurtful world. "Come out from among them, and be ye separate," is the express command of God; and is the *spirit* of every precept of the New Testament. The neglect of this most necessary distinction, between them that serve God and them that serve him not, has been, in all ages, the bane of the christian church. Men, professing to be renewed in the spirit of their minds, and heavenly in their hopes, have ventured on Satan's ground, have mixed, freely, in the circles of worldly men; and associated themselves, even intimately, with such; pleading the example of Christ; deprecating what they have termed a pharisaic spirit of separation; and justifying their conduct on the ground of commending religion hereby, to those who would not, otherwise, have an *opportunity* to witness, or judge of it, the result has been, what any one acquainted with human nature, might have anticipated. The world has bewitched them again with her sorceries; and, if there have been any reality of grace in them, it has been tarnished, the gold has become dim, and the fine gold changed, and instead of its lustre attracting, and convincing the world, such persons have narrowly escaped, at last, with their own souls.—*Goode.*

* See cover of this Magazine.

SAUL SOLOMON, "GAZETTE" OFFICE, CAPE TOWN.

THE

CAPE OF GOOD HOPE

CHRISTIAN MAGAZINE.

MARCH 1846.

INFANT BAPTISM.

For the Christian Magazine.

When any portion of the practice of a large part of the visible church is renounced and protested against as unscriptural and unlawful by the remaining part, and separation ensues thereon, and a continued protestation is maintained,—the reasons by which the adhering part justifies its perseverance in the practice, and repels the accusation of the seceding part, may not be suffered to fall into oblivion, but need to be borne in mind, that the charge of blindly adhering to traditional customs may have no place. The administration of baptism to the infants of Christian parents is one of the practices which come under this remark; and hence it will not, we think, be useless to point out, in a short line of argument, the grounds on which the churches in general maintain their custom of baptizing infants, against the small separated section commonly styled Baptists, or Anti-pædo-baptists.

We will take the brief statement of the English Church as expressing, in fair and moderate terms, the doctrine of infant baptism. In her 27th article, after speaking of the sacrament of baptism in the abstract, she adds, "The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." She does not aver that it is an

essential part of the faith, that to hold otherwise is heresy, or that it is directly commanded in scripture; but that, on the whole, when the practice of infant baptism is compared with other praetices proposed as substitutes, it appears to be the most agreeable to the institution of Christ, and therefore ought to be retained. This is the statement which shall now be illustrated.

We, in the maintainers of infant baptism, mean to say, that children born within the church, *i.e.* of parents one or both of whom are members of the church, should, on the ground above stated, receive baptism when young. The baptists, on the contrary, urge that to baptize them then is wholly unscriptural; that they ought first to be brought up piously and instructed in christian truth; and when they give evidences of conversion, and make a public profession of faith, that then they should receive baptism as a seal of their faith, and personal piety, and union with the church.

Now when we turn to the New Testament to observe the apostolic practice, we cannot find a single direct statement of the baptism by them of a child, although, on the face of the matter, it is not unlikely that children were included in the households or families of whose baptism we read. But it is also true that we do not find a single instance of the baptists' practice, that is, of deferring the baptism of a child, born and brought up within the church, till he has come to years of discretion, and made public confession of the faith. Neither party can claim a direct scriptural instance, or precept; all that can be drawn from the record of the apostles' practice is a slight probability in favor of infant baptism, from the circumstance of whole households having received the rite. But as christian parents must either baptize their children or not, it becomes necessary, in default of direct example and precept, to examine whether there are any indirect intimations to guide them in their choice whether to baptize or to leave unbaptized. We maintain that there are such intimations, and that without a single exception they point one way, viz, towards the baptism of infants.

Baptism is a rite, not of Christian, but Jewish origin, practised by the Jews before our Lord's time, adopted by John, his forerunner, and afterwards by Christ as one of the sacraments of his church. Our Lord took the rite

and ordered its administration, without giving any rules respecting mode or age; we may, therefore, suppose that he meant no material alteration to be made of the Jewish custom in these points. But we have reason to believe from the Jewish writers that their custom, when a man with his family became a proselyte to the law of Moses, was to circumcise all the males, and baptize all of both sexes, old and young: and moreover that in later times baptism always attended the circumcision of Jewish male infants. Whence a probability arises that our Lord intended that the infants of believing parents should be received into his church also by the rite of baptism, and joined with their parents in church fellowship.

The analogy between circumcision and baptism presents a much stronger argument. The rites are clearly as analogous as the passover and the eucharist. Circumcision was a sign of putting off the body of the sins of the flesh; baptism represents a death unto sin, a mortification of the old sinful nature, by mystic participation in the death of Christ. Both symbolise the passage from a state of nature into one of grace; they are types of the change of regeneration. Both are visible seals confirmatory of covenanted promises, pledging by an outward sign the performance of them to the faithful recipient. A Jewish proselyte was to be circumcised, a christian convert to be baptized, for admission into the congregation. The latter rite under Christianity succeeded, at least in meaning, to the former. The natural inference, in the absence of any restricting precept to the contrary, is that such as received circumcision under the law should under the gospel be admitted to baptism; and as infants were capable of circumcision of old, the deduction is that they are capable of baptism now.

But, it is objected, baptism is a seal of the covenant, given to the believer, and an outward profession of the faith which is within him. Therefore, as infants are incapable of the faith to which the covenant is hereby sealed, and profession whereof is made in the reception of the rite, they are incapable of receiving baptism in its true sense, and when applied to them it is an unmeaning ceremony. Let us use the same argument in the parallel case. Circumcision was instituted to be unto Abraham a seal of the righeousness of the faith which he had yet

being uncircumcised ; and his submission to the rite was a testimony of his faith in the covenant. It, therefore, by parity of reasoning, absolutely required personal faith in the individual as a necessary preliminary, without which its whole meaning was nullified; and hence the application of it to infants would have been a mockery. Not so, says scripture. Abraham, having received circumcision as a seal unto his faith of the covenant primarily made with him, was commanded to bring all his male posterity, in the line of promise, under the covenant by the administration to them of the same rite in their infancy. They, born of parents under the covenant, needed no personal faith nor profession to precede the rite; but their parents were entitled at once to introduce them visibly into the same fellowship with themselves, and to ratify unto them God's promises by the outward sign and seal. When, therefore, we pass to the analogical rite of christianity, and find not the slightest hint that it is not, like its predecessor, to be administered to infants, we feel warranted in applying it similarly to bring christian children visibly under the covenant of grace, already visibly ratified to their parents.

If it be objected that the covenant, under which Jewish infants were brought by circumcision, was of a low carnal nature, not demanding the spiritual affections for its reception which the christian covenant does, and was therefore available for children, while the latter is not; it may be answered *first*, that whatever the covenaht was, faith in it was necessary to enjoy its blessings, and infants are incapable of faith; and *secondly*, that the Abrahamic covenant, of which circumcision was the seal originally, was by no means of a low order, like the superadded ceremonial covenant, but was the very same covenant which is amplified to us in the gospel. And therefore the argument derived from the superiority of the gospel covenant, against bestowing the visible seal of it on children, although they received that of the older covenant, falls to the ground. But the New Testament furnishes us with a direct answer as to the capacity of infants to possess the privilege of being under the gospel covenant. Suffer little children to come unto me, said the Saviour, as he solemnly blessed a party of infants,—*for unto such as these belongeth the kingdom of heaven.* Whence the conclusion is plain; children were suitable

subjects of the Saviour's blessing, *because* unto them belonged the kingdom of heaven; therefore, if the gospel kingdom belonged unto them, the outward badge and token of membership in that kingdom was nothing else than their absolute right. We find St. Paul also making a statement which leads to the same result. The children of unbelieving or heathen parents, he says, were unholy; but those of believing parents, and even if only one parent was a believer, were holy. The condition of the children before God was altered through the parents' faith; they were not in the outeast state, externally and relatively, of heathen children, but were gathered under the eovenant, and externally set apart as God's, and counted holy. Wherefore the external token of that separation whereby they were holy was justly theirs, and ought not to be withheld from the possessors of the thing signified.

Let us now imagine the ease of a Jewish father converted in the apostles' days, and baptized into the faith of Christ, and thinking with himself whether his babes also may not be introduced into Messiah's kingdom, and have the better eovenant visibly sealed to them, and be dedicated in faith unto the Lord their Redeemer. Before his conversion, they were with himself under the old covenant by the rite of eireumcision, and were holy unto God; he has passed under the new covenant of grace, and must he leave them behind? The former covenant, and the virtue of its introductory rite, have eeased to be; must his ehildren be left wholly undedicated, and without any sealed participation in any eovenant, being bereft of the old privilege, and ineapable of the new? Are they to be worse off under the dispensation of graee than under the law? Why should they not receive baptism now, as onee they receeived eireumcision? The baptism of children is no strange thing, but already a familiar rite, and it has never been prohibited.

When St. Peter was urging him to believe and be baptized, he expressly told him that the promise was unto him and his children. St. Paul had written that his ehildren really were holy in respeet of the new covenant, as they had been formerly in respect of the old. Christ himself had said, that unto children belonged the kingdom of heaven; and had administered a rebuke to

those who hindered them from being brought to him to be blessed. Surely, he would conclude, there is sufficient warrant; it cannot be meant otherwise; and flinging his doubt to the winds he would bear his tender offspring to the font, to be faithfully dedicated to God, and to receive the visible pledge and seal of the promises made in Christ.

Let, then, the enquirer weigh these indirect intimations of Scripture, which all tend one way, and are not opposed by a syllable of opposite tendency; let him connect with them the probability that some children were included in the households baptized by the apostles; and then add the important fact, that at the earliest date at which the practice of the church can be ascertained from history, and it is not a very late one, the children of christian parents used to receive the rite of baptism, as a matter of unquestioned propriety; and then let him fairly consider whether the statement is not borne out, that "the baptism of young children (born within the church) is in any wise to be retained, as most agreeable with the institution of Christ."

REVIVALS OF RELIGION IN AMERICA.

(Continued.)

Whatever will arrest and confine the attention to religion till an impression can be sealed upon the heart, will be found greatly to promote a revival. The means to be adopted, with this view, must vary with the peculiar character of the people amongst whom they are to be employed. Amongst other means which were blessed in a very extensive revival of religion within the bounds of the Presbytery of Albany, in the year 1820, we find the following enumerated in a report made by a committee appointed for that purpose.

"The first of the helping causes they would present to your notice, was family visitation. By this they name, visiting a family for the express purpose of religious inquiry, in order to ascertain the religious state of the heads of the family, and the religious attainments of every member; the amount of their Bible knowledge, and the manner in which they perform their religious duties; whether or not they are seeking God; and by all

means pressing them to the right performance of their acknowleged (religious) duties. Another mode of visiting which was found very advantageous among the different sections of a family, or of several contiguous families, was, at an appointed hour, to have a company of as many as could conveniently be gotten together, of one sex, absent from the observation of others, from the noise of their families, and the perplexities of the world; not admitting even professors of religion, entering into no worldly conversation, no perplexing inquiries, no doctrinal dispute, but only into the great concern of salvation, in a manner adapted to the attainments and capacities of those present. And when every heart became solemn, and every attention fixed, then falling prostrate before God, the hearer of prayer, and praying to the point; not afterwards entering into worldly chat, but going thence thinking and praying. These visits were sometimes made to male heads of families, sometimes to the female heads, sometimes to young men, or young women, sometimes to the people of colour, which gave an unembarrassed opportunity of suiting an address to the persons present. This mode had many great advantages, and was found eminently useful.

"The second cause was personal application to every one; pressing the sinner's conscience, and encouraging his speedy return to him from whom he had revolted; and repeatedly pressing the subject by all the motives of time and eternity.

"The third cause was religious intelligence. Telling them what God was doing for sinners in other places. Telling them what he had done for our own souls, having had compassion on us.

"The fourth cause was frequent meetings for conference, or lecture, or prayer. And through all this awakening, so far as we know any thing of the matter, either from our own experience or observation, or from the account given by the subjects of the awakening, there have been a great many awakened at these extra meetings.

"The fifth cause was anxious meetings. These were meetings which sprung out of the circumstances of the case. It was found, in many places, impossible to visit for confidential conversation, so many and so often as circumstances required. Nor was it possible to devote

as much time to serious inquirers who might call on their ministers, as they should wish, or really needed. And besides all this, it became so uncertain when ministers could be found at home; they were so often sent for to visit distressed persons, that it was, on the whole, thought best to appoint a special hour, in some retired place, where no eye but God's could see them, and no ear but his could hear, and devote that time to prayer suited to the occasion, and the cases of those present; and to hold conversation with each individual on the state of their hearts. This was generally done in a low whisper, with each individual, while the others were left to their own silent and solemn reflections. After holding conversation with the whole individually, the meeting was closed by addressing some suitable exhortation to the whole, and again joining in prayer."

It may perhaps be desired that some further information should be given respecting the anxious meetings. These, as stated in the extract, arose out of the necessities of the case, and were introduced as a substitute for what was considered a preferable mode of conducting pastoral interviews with anxious inquirers, but they have been found to present peculiar facilities for bringing divine truth to bear upon those who are enquiring the way to Zion. So that now I think, by many ministers, a decided preference would be given to this mode of meeting those in the interesting state of mind referred to. In some cases they are kept up continuously for years, and in general as long as any are found desirous of attending them. Intimation is made on the sabbath, that on that evening, or on some other evening which may be more convenient, an anxious meeting will be held, to which all who desire to engage in religious conversation with their pastor on any subject, are invited in the intimation made. And frequently the members of the church meet for prayer in an adjoining room. When all have assembled and engaged in prayer, the pastor, along with any of the deacons of the church, or others whom the pastor may have engaged to assist him, go amongst the inquirers, talking with them in a suppressed tone of voice which might be overheard by those who sit around, were they to listen very attentively, but which, engaged as each is supposed to be with his own thoughts, is not likely to attract their attention. At

such meetings the inquirers talk with their pastors with the greatest confidence, and should any case occur which requires more lengthened and private investigation than can be given to it at the anxious meeting, an hour is appointed, when the inquirer is requested to wait upon the pastor at his house. And as it frequently happens that so many are present that it is impossible even to devote a very short time to each, without protracting the meeting to an undue length, an address is delivered to the whole before the conclusion of the meeting Much good is by this means effected; the bashful inquirer, who could not go to his parent, much less to the house of his pastor to say, "What must I do to be saved?" has no objection tacitly to ask the question by attending a meeting professedly appointed for such individuals. Another who feels that a great change has passed upon his heart, but who fears to hope lest he should be deceived, and fears to inquire lest he should betray his ignorance, rejoices in the opportunity afforded him by such meetings of unbosoming himself to one whom he reveres. Another who fain would enrol himself among the followers of the Lamb, but who is ashamed to come forward, seeing many coming forward, is encouraged also to join them in inquiring how they may be saved. And while addressing them, the pastor does so in circumstances frequently calculated to give weight and solemnity to his admonition. The company before him virtually declare, by their presence, that they desire, if they be wrong, to be put right, and earnestly wish to know the way of salvation; and while he addresses them, he knows that they who feel most deeply interested in their welfare—their parents, their sisters, it may be their partners in life, are in the adjoining apartment, pouring out their hearts in prayer to God on their behalf. They also afford to the pastor an excellent insight into the working of the human mind, and thus tell, in a very beneficial way, upon his general pulpit ministrations. So that revival of religion contains in itself the principle of perpetuation.

Upon the subject of revivals in general, a difference of opinion is found to exist even in the United States. It has been objected that the very expression implies that it has been preceded by a season of deadness, and there can be no doubt that it would be decidedly better that

religion should at all times maintain such a hold of the mind, that it should make a steady onward progress like that of the dawn, rather than that it should give out a blaze, however bright, which after a time will disappear: but there can be, I think, as little doubt that it would give great cause for rejoicing and thanksgiving, were the coldness and controversies which prevail in Britain to give place to such a state of religious feeling as has been seen to prevail during a season of revival in America. The revival might be transient, but it would be found that the effects were permanent. Most of the men in America who take the most enlarged views of christian duty, have been born again at some such season; and whatever the cause,—whether it be that the circumstances in which they were first awakened have given an impetus to their christian zeal, or that at such seasons it is such individuals who are most likely to be converted,—it matters not; the world is at this day, and for countless ages to come it will be, the better for their labours.

The evils most to be feared are, I think, the following. The people if they do not already count upon them, may begin to do so, and consider the efforts made at any other time as thrown away. There are, however, counteracting causes brought into operation even here; such as a desire of commencing a revival in a district, and the excesses to which some men have gone, may have an injurious effect upon others of greater prudence. Most of the evils which have yet been apparent have resulted from particular measures and doctrines being carried too far; but the abuse of any practice ought not to lead to the condemnation of it. And I repeat my conviction, that while we are insufficient of ourselves to think any thing as of ourselves, yet were the gospel preached with more simplicity, earnestness, and affection, the effects would be the same in Britain and elsewhere as in America, and that a revival of genuine religion throughout the land might be expected, should such a season of reviving and refreshing from on high be granted. The following extract from a letter from the Rev. D. Wayland, of Brown University, Providence, Rhode Island, may be valued.

"The objects that should be aimed at in conducting a

revival of religion are few and simple. Some of them are, I think, the following:

"To cultivate the deepest piety in Christians. Hence they need to be exhorted frequently to self-examination, secret prayer, self-denial, and the cultivation of the special graces of the Spirit. At such times the temptation is strong to exhibit our religion before the world. When this becomes the case, it soon languishes, and the power of a revival passes away.

"To improve the season as faithfully as possible to the conversion of sinners. This will be accomplished, 1. By rendering all the preaching as plain, scriptural, faithful, and affectionate as God shall enable us. 2. By extending the means and increasing the amount of religious instruction. I see no reason why judicious laymen, provided they are experienced Christians, should not, under the general direction of the pastor, hold neighbourhood meetings in various parts of a congregation. In this manner multitudes in every place, and especially in large towns, will be brought within the hearing of the gospel, who never enter a place of worship. 3. By personal conversation, to as great an extent as possible, with those whose minds are at all impressed with the importance of religion, for the sake of removing difficulties, dispelling ignorance, and leading them to the Saviour."

I suppose we should aim so to conduct our efforts, during a revival of religion, as to prolong as much as possible, or, what is still better, to render it the permanent religious state of a congregation. Several means will probably conduce to this: 1. We may so multiply religious meetings as to weary men's minds and bodies by continuous efforts of attention. To avoid this we must keep within the limit designated by the laws of the human constitution, and then men's attention may be directed to the subject for any period whatever. 2. By creating no collision between religious and other duties. If other duties are neglected for a season, the conviction of this neglect will soon form an excuse for a subsequent neglect of the duties of religion. 3. By avoiding the mere excitation of the passions, and striving simply to arouse and quicken the conscience. Duty is, in its nature, fixed, permanent, stable; passion,—noisy, variable, and uncertain. It is from want of this distinction

that the results of many revivals have so greatly disappointed the hopes of the church.

There are some things which experience has taught us the importance of guarding against in revivals of religion. Such are the following:

1. Reliance on means, instead of reliance upon the Spirit of God. Seeing particular and sometimes unusual means attended by a blessing, both ministers and people are prone to indulge the feeling that the efficacy resides in the means. They see particular exhibitions of truth, protracted meetings, &c., followed by conversions, and they are too likely to feel as though there were some combination of means by which men may certainly be converted. Thus reliance on the Spirit of God is forgotten; a spirit of self-confidence succeeds to a spirit of prayer, and God leaves the work in the hands of men. I need not say that it immediately ceases.

2. A tendency to exaggregation is specially to be avoided. Men who desire to convince others, are always liable to use stronger language than the cool consideration of the case will warrant. It is so here. I do not mean to assert that the truth is represented too strongly; this cannot be. But a stress is frequently laid upon trivial circumstances for the sake of immediate effect; plain truths are often represented in so novel a light, or surrounded with such unusual imagery, that they have the effects, upon a plain congregation, of false doctrine. We can never improve upon the sayings of Christ, nor present the doctrines of the gospel in a dress better adapted to the human mind than he has done. As an illustration of the nature of this tendency to exaggeration, I would remark that I have known ministers urge persons to wait, after the congregation was dismissed, for the purpose of being prayed for, in such terms as would have led us to believe that their salvation absolutely depended upon this very point. Now, I will not say that a person's salvation may not turn upon such a point as this,—but I ask, Is this the general rule? Does the Bible authorise us to state it thus to a congregation?

3. A tendency to spiritual pride needs frequently to be corrected. Young converts are often put forward too rapidly, and induced to address congregations. These exhortations are sometimes attended with good effects,

and are by the injudicious applauded. Hence they are prone to vanity, self-exaltation, and censoriousness. The same effect is produced in Christians who are trusting to the means of grace, instead of relying on the Spirit of God. These indications need to be repressed by faithfulness and independence on the part of the ministry.

In opposition to all this, I know it may be said, that a revival is a season of harvest, and we must labour differently from our usual manner. I answer, granted. But I ask, are we to work harder in a season of harvest than in a season of seed-time? Should we not always work for God with our *whole might*, and should we, or others, work, or can we work, *beyond that might*? Should a man work so, on the first day of his harvest, that he and all his fellow-labourers would be disabled from labour during the remainder of the season? And secondly, whether it would be seed-time or harvest, God expects us to labour according to the laws to which he has subjected this and every other labour. What should we think of a farmer who went to work upon his wheat field, cutting down and trampling under foot the rich blessings of autumn, and alleging as his reason, that it was harvest-time, and he must work hard, for it would soon be over? If it will soon be over, the reason is the stronger why we should lay out our labour to the greatest account. And our labour will be laid out to the greatest account, by conducting it according to the laws which God has enacted.

J. C. B.

ORIGINAL LETTER FROM THE REV. DR. CONYERS TO THE REV. MR. ROMAINE.

To the Editor of the Christian Magazine.

Sir,—Having met with the following beautiful letter in a little publication that has just reached me from a far land, I send it with the hope it may prove acceptable to your very valuable *Magazine*.

I am, Your's faithfully

C. W. J.

Wynberg, 4th February 1846.

Well, my dear Sir, "strait is the gate and narrow is the way that leads to life," saith the Lord; and I am enabled to set to my seal that this is true. How far I may be mistaken in the way, and make difficulties to myself where God makes none, I know not; but this I know, that I am at times so hard-put to it, that I make a full stop, and, for a moment, feel a wish in my heart to be safely through, or safely back again. No outward difficulties cause these unbelieving fears; they arise not from opposition, nor from the fiereeness and wrath of an angry, persecuting world. I have not, at present, much of these to fight with; and when I have, though no man feels them more sensibly than I do, yet, indeed and in truth, I find them profitable. I enjoy many a sweet moment when I am under their pressure, and see much of the power and faithfulness of a promise-keeping God, when I occupy my business in these deep waters; neither am I dejected with the view which God has given me, (and a clear view he has given me) of my unworthiness, ignorance, helplessness, blindness, and sinfulness, and of the total blindness of my nature. It is not, I say, a sight or feeling of these things that makes my chariot wheels drag heavily in the way to the kingdom; these, indeed, are humbling, and leave me not a word to say in my own behalf. I stand before God, in myself, poor, and naked, and wretched, and miserable; but this makes mercy the sweeter; the more we know of our ruin, and of the mystery of iniquity that is in us, the greater value shall we necessarily set on our Saviour, and his salvation; I am, in Christ, superior to all that is in me; there is more in him to deliver me, than there can be in myself to condemn me. But here the matter lies. Sir, when I look at the word of God, and see there unto what I am called; when I see my privilege as a child of God, and what arises from such an endearing relation; when I see that I am called to a fellowship with the Father and the Son, to a peace with God which passeth all understanding, to a love that casteth our fear, to a life of faith in the Son of God—yea, to joy in God, through our Lord Jesus Christ, through whom we have received the atonement; when I see that I am called to be a temple of God, through his Spirit dwelling in me; to be a worshipper in his spiritual house; an inhabitant of the spiritual Zion, that city of the living God; a subject of his spiritual kingdom; to a hope full of immortality; to be an heir of God himself, and a joint-heir with his beloved Son:—when I consider these things, Sir, I can hardly believe for joy and wonder. I look at myself, and smile to see such an insignificant wretch so exalted; I look on things around, the world and all its vanities, and can count them all but dross and dung in comparison of the excellency of the knowledge of God in Christ Jesus the Lord.

But, O Sir, this is not always the case; it is very often otherwise. This is my battle, this is my struggle, this is the reason of my complaint. Now you see what I am, and what I am fighting for. Now you see the very cause of my heart-aches, my fears and distresses, my palpitations, &c. It is not steel, water, bark, nor the cordials of the apotheeary, but the precious balm of Gilead, and that great Physician there, that can alone give ease and quiet to my troubled breast. I want always to live like a man who is sensible that all the blessings of the everlasting covenant are his own; I would walk and talk, and feel my hope, and fears, and joys, like a creature that knows and believes that all things are his, for he is Christ's and Christ is God's; but my weakness, my weakness—woe unto me, my eye and my heart are soon caught and turned aside unto vanity. My corruptions and sins, the

guilt of which the blood of the Son of God has done away, are yet as thorns in my side, and pricks in my eyes; nay, the very blessings of God are a snare unto me, and frequently steal away my heart from him. My house is a snare, my family is a snare, my garden is a snare, and my situation is a snare, my very dress is a snare, and such is my weakness, that my dear friend is a snare also. My comfort is in fellowship with God, his favour is better than life itself, and if I suffer any blessing to come between him and me, it loses its name, and is made a curse unto me.—Thus far my present experience.

THOUGHTS CONCERNING THINGS ECCLESIASTICAL.

For the Christian Magazine.

There is no logical nor necessary contradiction involved in the supposition, that a community may be ecclesiastically organized as a church, whose presidents have the material apostolic succession, whose doctrine is limited and defined by orthodox creeds, and whose sacraments, rites and discipline are those of the primitive church; and that it may, at the same time, not contain a single member of Christ's mystical body, which is the household of God, the true church of the saints, but be made up entirely of formal professors, spiritually unregenerate, and therefore disowned by the Head and Lord of the church. Neither is there anything in the laws of human nature, nor in the testimony of scripture, to show that such a state of circumstances is in fact impossible, or that it never has existed, or never will exist. Hence we get separate notions of the essence of the church, and the organization of a church. The essence of the church of Christ is spiritual; it is the company of the truly regenerate, the believers on the Son of God unto everlasting life. The ecclesiastical organization of a visible church is a form under which part of the essence may or may not be contained; a thing perfectly distinct from the essence, and capable of existing without it; which may vary much, and assume characters more or less favorable to the increase and development of the essence; but which, without the essence, is, even in its best and perfect state, but a barren unsubstantial form. Christ founded his church on the fundamental doctrine of his person and work, as taught by himself and his inspired apostles, and ordained two material rites as continual marks thereof; that fundamental doctrine therefore is

essentially connected with the essence of the church, and those rites will generally be visible accompaniments of the same, though not absolutely of it, as it is impossible for material symbols to be of the essence of the spiritual. But all other things which make up an ecclesiastical polity, the precise enunciation of creeds, the form of the administration of the sacraments, the mode of government, the order of discipline, the ritual observances,—these are parts of the general form and organization, beneath which the life and essence may lie, but which may be destitute of them, lifeless and empty.

The excellence of the form or organization is proportioned to the degree in which it contributes to the welfare of the essence, that is, to the spiritual regeneration and sanctification of men. The more any ecclesiastical polity ministers to the ingathering of members into Christ's true body, and their progress unto spiritual perfection within it, the better adapted is it to fulfil its only legitimate purpose. Its value is relative, not absolute. It is a means, an instrument, towards an end. Its utility depends on its adaptation to attain that end, in spite of numerous obstacles. The obstacles are not the same in all states of society and all ages; they admit of variation in many particulars. Hence in the polity of a church there may and should be corresponding changes, to preserve its adaptation to counteract the changing obstacles. That which was best once may not be best now; and that which is best now may not be so hereafter. The organization must bend and change, in every part if need be, for the good of the life within; the form, for the sake of the substance. Circumstances may become such as to demand an entire change in the mode of government; lesser changes may be oftener required, such as a widening or narrowing of the terms of communion, an increase or decrease of ceremonies and prescribed forms, a relaxation or tightening of the rules of discipline, according to the dangers or temptations to which Christ's people are exposed, the state of society, or the hindrances to conversion.

It may happen that a church polity is so faultily framed, by want of adaptation to the circumstances of those who are under it, and in contact with it, as to fail of much of the good which a better constitution of it might attain. Or it may even happen that it is in many

parts absolutely repugnant to God's word, and therefore productive of positive evil. In the former case, the interests of the true church are not helped forward as they might be; in the latter they are obstructed and opposed. The one needs reformation, the other revolution. The church polity of the middle ages affords a notable specimen of a corrupt organisation, in many parts both of doctrine and practice contrary to scripture, presenting itself as a substitute for the essence of the church, and its visible fellowship for the communion of saints. The carnal was put for the spiritual; and what real religion there was, instead of being fostered by the forms and order of the visible church, survived and increased in spite of them, and came into continual collision with them, till the contest issued in the great ecclesiastical Revolution of the 16th century. Of a polity faulty in some respects through a deficient adaptation to the actual circumstances around it, the church of England at the present time perhaps affords an illustration. The puritanic polities, and especially those of some modern non-conforming sects in England, are probably instances of church polities faulty through meagreness and defect.

Protestantism, *without spiritually*, is a negative thing, coldly intellectual, uncertain, and barren, a sort of infidelity of the heart. Worldly men, whose instincts of awe and reverence are strong, become dissatisfied with its meagre forms and frigid enunciation of doctrine, and are repelled on the church system of the middle ages, when ecclesiastical authority was a great shadow over the land, and took the direction of men as to supernatural relations out of their own hands, and fed the imagination with high pomp and ceremonial and art travestied as religion, instead of feeding the spirit with divine truth. Such reformers sigh for the polity under which the hierarchy governed men's conscience at its will, as a remedy for the wretched indifferentism and latitudinarian heartlessness of worldly protestants. But even supposing that the exchange did not involve the embracing of what is positively false, and was only a substitution of a controlling visible authority for the anarchy of conflicting sects, and a passing from scanty forms to such as are rich with attractions to captivate the imagination, and soothe the feelings when perturbed by the unseen and the future; still it would not be an

approach to true religion, nor an exchange of unspiritual protestantism for anything else than an equally unspiritual superstition. The organization, the material thing, would be changed; but the essence, the thing spiritual, the soul of religion, would be as wanting as before.

No ecclesiastical polity, whether rich or poor in authority and ceremony, can be any substitute for individual renewal of the heart, or can really make a portion of the church. The worldly-minded, whatever be the church forms to which they adhere, will always be divided into two general classes, equally strangers to the body of Christ; viz. the formalists, through all degrees of practical scepticism, and the superstitious, up to the extreme of persecuting bigotry. The spiritually-minded, wherever found, are a totally distinct class, and are the true church, no matter what may be their form of ecclesiastical administration. To confound church constitutions with the body of Christ, or to seek change of heart in a change of ecclesiastical administration, is to exhibit the blindness of the natural man, unto whom the things of the Spirit of God are foolishness.

It may be doubted whether any form of church constitution, in all its parts of government, ceremony, ritual, and discipline, can abstractedly be called the best; inasmuch as its excellence depends on its adaptation to work out certain ends amidst existing circumstances. But if there be a theoretical model of perfection, it would not follow that an adherence to it, or the closest possible approximation to it, would give the best institutions for the spiritual good of a community. Under certain states of mind in the church, or in consequence of recent abuse, things which in the abstract seem conducive to edification, may lead to a contrary result, and engender division or superstition; it may therefore be right to reject them, even though the polity of the church be thereby shorn of some of its fair proportions, rather than that the greater evil of scandalizing and dividing Christ's spiritual body should be risked. The polity of the Church of England, in her government, liturgy, and discipline, appears theoretically to be admirably suited for a religious community. It is well organized for effectiveness; it has sufficient ceremony for impressiveness and decent arrangement, but too little for superstition;

it is scriptural in its character; and by the order of its ministrations and discipline it applies wholesome guidance and admonition to its members in all circumstances of life, with spiritual authority, but without the usurped tyranny of priestcraft. Yet such may be the state of feeling in England of parts of the church, that changes which theoretically tend to weaken the polity of the establishment, or which surrender some of its ceremonies or formularies that of old served to edification, or diminish its compactness and due proportion, may be wisely entertained, in order to avert serious evils to religion otherwise threatened by the perversity of circumstances. Surely it would have been for the advantage of spiritual religion, if, instead of the act of uniformity in the reign of the 2d Charles, such minor changes had been made in the establishment as would have retained in it the multitude of pious ministers and persons who then became non-conformists, and thus have probably prevented, at least to a considerable extent, the subsequent divisions that have scandalised religion before the world.

The state of Christ's Church in England, in respect of ecclesiastical arrangements, presents in this age so singular and anomalous a scene as to engender the idea that changes are needed on all sides to promote the interests of true religion. There is a large portion of the piety of the country within the establishment; but there is a large portion also divided among the non-conforming sects; and between the various parties there is an hereditary bitterness of rivalry too generally prevalent. These divisions and hostilities darken and carnalise many a heart, make scepticism bold, and tend to a disavowal by the state of all recognition of divine truth. But that mutual concessions should be made of minor parts of the different forms of church polity, so as to bring together Christ's people on a broad basis of union, not theoretically perfect, but adapted to the peculiarities of the age,—of this there seems little probability until political changes shall have disturbed the existing combinations. Such changes, however, seem already to be casting their shadows before. The march of latitudinarian indifference in our statesmen is ominous of disfavour to the cause of divine truth; and the superstitious party, remarkably reinforced of late, aggravates the danger, by

meeting it with its dagger of lath, instead of the sword of the Spirit. The result may be, that either the church of England will be dis-established, or its allianee with the state take such a form that its spiritually-minded members will be eompelled to renounee it. Should sueh events happen, through the pressure of the world in this restless age, the way may then be open for new combinations among Christ's people, better fitted to unite them in the last great contest for the faith.

At present, the church of England is held together by its allianee with the state. Parties, holding opposite doctrines on some most important points, remain in external union within it, beeause eaeh takes the letter of the liturgy and articles to contain its own views, and eannot alter those formularies so as to exclude the contrary views of its opponent. But were the influence of the state-alliance to conserve things unaltered taken away, the parties would contend for an authoritative declaration each of its own doctrines; they would so alter the formularies as to exclude eaeh other, and separation must ensue. Either in this ease, or in the ease of a secession from the establishment, the more spiritually minded members of the English ehureh would beeome free to make their own eeclesiastical arrangements; and, in eonsequence of the pressure of unbelief and superstition would probably be not disinelined to sacrifiee some of the limitations and narrowing peculiarities of their former polity, for the sake of uniting on a more eomprehensive, but less defined, basis with their brethren of other denominations. The same pressure would also act on the better-minded of the hereditary antagonists of the established polity, and induce them to surrender some of their old habits and prejudiees, in order to join their fellow-soldiers in the warfare for the truth which they all alike esteem fundamental. The polity in whieh the several elements eould agree might seem a half-growin, mis-shapen thing in the eyes of the world, an abortion beside the gorgeous polity of the Popedom; it might really be a meagre thing in eomparison of the well-ordered and stately polity of the anglieau ehureh; but for the aetual eireumstanees of the ehristian church in England it might be the best that eould be framed; and it would have gathered beneath it the essenee of the church, the true members of the Lord's body.

Considering the present aspect and progress of affairs, it may perhaps be said that it is wise to dwell less on the organization, and more on the essence, in our meditations on church matters; and to cherish a readiness to make concessions, and to join on a broad and simple basis of union, for defence of fundamental truth and for the testimony of Jesus, in case an opportunity of so doing should be afforded by the hurrying course of events, and the convulsions of the heaving members of the body politic.

B.

THE LAW OF CONSIDERATION.

'She (Hannah More) sometimes regretted that she had not followed up her own serious intention of writing a little treatise expressly on the law of consideration, which was so continually and heedlessly violated in the innumerable little circumstances and situations of life. To particularise a few cases:—With respect to tradesmen, to avoid taking long credit, which causes them so much anxiety and distress, and not unfrequently ruin; and not to change them capriciously, or for one fault: with respect to servants, not to give them trouble wantonly, because we will not condescend to think it of any consequence; toward those who are subject to us in any way, to avoid those little inconsiderate acts which point out to them in a painful manner their inferiority; with respect to lodging-houses, to be scrupulously careful not to injure the furniture of them.'—*Roberts' Memoirs of Hannah More*, vol. iv. p. 186.

THERE are some persons whose minds like to have the gold of truth in the lump, and find healthful exercise in hammering and beating it out for themselves. To such, the above brief hints may prove even more useful than the treatise which their admirable authoress intended to have written. But as the most popular didactic writers of our day have accustomed us to receive the metal wire-drawn, it may not perhaps be a useless work to open and enlarge upon the subject suggested by Mrs. H. More.

The 'law of consideration,' in the sense attached to the phrase in the above passage, is but one of the many ramifications of that golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." If we have never for one whole week of our lives made the exact observance of that rule an especial and principal object, though our hearts may be brought under its general influence, we cannot have detected the daily and

hourly violations of it of which we are guilty, both by omission and commission, even towards those persons who are the nearest and dearest to us.

This law of consideration is the opposite and negative of selfishness. It is the unaffected politeness of a polished mind, guided by a kind heart, and under the supreme command of that cordial love to others which is the essence of Christian courtesy.

The law of consideration should extend to all the intercourse of social life. Some persons have a natural refinement of thought and delicacy of feeling, which give an intuitive knowledge of what is proper and kind under certain circumstances; to others, the attainment of an inferior degree of such discernment is a work requiring constant attention and long practice. The power of Christian love really felt, will act upon the heart and conduct, like sunbeams on the frost of the Alps, when dissolving the snow of years, and opening the course of many a fertilising stream.

We are continually in need of forbearance and forgiveness from each other; let us individually prove our humiliating sense of our own aptness to offend, by the exercise of considerate kindness towards all, especially our inferiors and dependants.

Everybody whose feelings are not absolutely obtuse, is naturally inclined to imagine that they are unusually acute; and would fain exact for them peculiar indulgence from his companions, while making of them an excuse for peevish or passionate disregard of their own.

Have you sensitive feelings? If the idol 'selfishness' be indeed dethroned in your heart, your exquisite perception of the painful and the pleasant will be shown, not in the demand made upon your associates and dependants for indulgence in sinning against them; not in the extortion of tenderness and sympathy; but in bringing into subjection every thought, imagination, and feeling, to the obedience of Christ; and offering to others, with that quickness of observation excited by fellow-feeling, the balm of love and kindness, in the amphora of Christian courtesy.

The probability is, that many persons feel more acutely than yourself; that some possess a morbid sensibility too delicate for you even to appreciate. And hearts thus constituted may beat in the breasts of persons who

fill inferior stations in life—in the breasts of your dependants and servants. Is it not cruel causelessly to pain them? Is not that inconsideration sinful, which renders you careless of doing so? A neglected act of courtesy may wound, a trivial attention may gratify. Will you, in a world so full of sorrow, despise so cheap a mode of giving pleasure?

The cold look which casts down the light of a cheerful countenance, the contemptuous stare, the uplifted brow, the altered tone of voice, the hand withheld, or indifferently given, a gesture expressing dislike or scorn, may, by the doer, be forgotten with the petty occasion which provoked it, but by the sufferer may be felt keenly, and often, and long.

Perhaps some of your dependants are morally and mentally your superiors. They acknowledge the subordination of civil order; they cannot but feel your superiority—oh, do not make them feel it painfully! even by a slight omission of courtesy, which, though to an equal it might seem but negligence, to an inferior expresses contempt.

If in all things alike, they are your inferiors, still they are your fellow-creatures, your fellow-sinners; and either are or may some day become your fellow christians.

There is a supercilious air assumed by some heads of families towards their domestics, which has the power of an enchanter's wand, to call up in their breasts the demon of ill humour. There is a tone of voice which chills their growing goodwill, like the east wind of spring-time. There is a disregard, at least a carelessness of their comfort, which hardens their hearts against real acts of benevolence. The hasty pull, sounding both bell and wire, and the rapid repetition of the peal, speaks as plainly to their ears as words could do, of impatience and haughty superiority. Would that all masters and mistresses had experimentally learned the compatibility of authority with kindness! This harshness does not always proceed from pride, though too frequently it does, and pride is "inordinate and unreasonable self-esteem," and self-esteem is the topmost bough of the deeply-rooted tree of selfishness. If your inconsideration be indeed a symptom that all is not right within your own heart, be not content to alter your practice, but diligently examine also your principles of action.

As concerns the discharge of wages and tradesmen s bills, there is a certain period when by custom or agreement, they, strictly speaking, become due; and beyond that time payment cannot in justice be delayed. It is not an act of favour, but of common honesty to pay them, and it were most selfish and unkind to satisfy some fancied want or inclination, by the expenditure of that money which indeed belongs to others, though they fear to give offence by asking for it. And supposing that you pay your bills once a year, if the tradesmen be obliged to pay their's twice, or four times during, that period, you may cause them serious inconvenience, and much more so if your payments be unfixed or irregular.

With regard to the exercise of patience towards the faults of our dependants, it will be rendered easy by the habit of meekly considering our own. Probe to the quick, and "do unto others as you would they should do unto you." Ever have regard to the offence itself, rather than to the vexatiousness of its consequences. Many an act of carelessness inflicts its own chastisement. Where serious offences require punishment, let not justice be untempered with mercy, nor embittered by malice.

There is another class of persons peculiarly liable to suffer from the inconsideration which is so prevalent, the keepers of lodging-houses. What sojourner is as careful of warping and scratching the tables and chairs of other people as he would be of his own? Are not many scrambling children and dirty boots allowed upon the lodging-house sofa which dare not approach one at home? Who watches the accumulating grease spots on the baize table-cover, or the ink splashes on the table itself, or the water drops on the sideboard with any anxiety, or notices whether the sun-blind shades the carpet and curtains, or not?

Yet almost everybody has a sort of affection for his articles of furniture, apart from their intrinsic value, and feels a sorrow at seeing they have sustained an injury, independently of pounds, shillings, and pence; therefore there is something unkind as well as dishonest in not taking care of them.

The hired horse or vehicle ought not to be worse treated than our own of a similar kind. The hired or club book should not be carelessly thrown about, the cover warped by the fire, the leaves creased into dog's-

ears, or the binding split by laying it open upon its face.

In truth the law of consideration is of universal application, and the more it is practically illustrated the stronger will be the testimony of the increasing influence of the law of love upon the heart, of the progressive subjection of every thought and feeling to the obedience of Christ.

The ancient mode of warfare is aptly likened to a game of chess; perhaps in that complicated game might also be found no inappropriate similitude for human life. At least in this the analogy is striking, "no move is indifferent," none unattended by consequences, none without some bearing upon the final issue.

Christians, despise not the law of consideration! Oh think of Hannah More; be kind, be honest in these little things.—*Christian Lady's Magazine.*

THE BISHOP FOR THE CAPE.

To the Editor of the Christian Magazine.

Sir,—In the February number of the *Christian Magazine*, in a letter "*concerning an English Bishop at the Cape*," a statement is made in relation to the office I hold in connection with the Missions of the London Missionary Society, which I must request you to do me the justice to correct, by the insertion of the following remarks in the next number of the *Magazine*.

The statement in question is as follows:—"The South African churches attached to the London Missionary Society, and those of the Wesleyan Missions both in East and West, are watched over by Superintendent Pastors who communicate with, visit, direct and control the Pastors of the various congregations, and virtually perform episcopal functions for those churches."

I object to the terms used in the comparison instituted in the above quotation. But I wish to be short; and as the shortest method will be to avoid all discussion about the meaning of words and to confine myself to facts, I beg leave to lay before your readers at once a brief outline of the duties of my office.

The duties in question may be viewed under a threefold aspect.

1st. As the accredited agent of the London Missionary Society to the government of this colony.

2d. To manage and look after the temporal concerns of the society.

3d To consult with, and give counsel to the missionaries as brethren and fellow-labourers; but in ecclesiastical matters the agent has no *control.*

The slightest inspection of the *fundamental* rule of the London Missionary Society is sufficient to show that episcopal authority of that nature is incompatible with the principle on which the London Missionary Society is based.

Fundamental Principle,

Adopted at the first annual meeting of the society in May 1796, and which is deemed of so much importance by the Society that it is every year recognised at each anniversary meeting, and is ordered to be published in the annual reports.

"As the union of christians of various denominations in carrying on this great work, is a most desirable object; so to prevent if possible any cause of future dissention, it is declared to be a fundamental principle of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be differences of opinion among serious persons,) but the glorious gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call unto the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

In accordance with this *fundamental principle* the business of the London Missionary Society has always been conducted, and no interference has ever taken place with any particular form of church government.

Your's, &c.

John Philip.

Cape Town, February 12, 1846.

ON THE APPOINTMENT OF A DIOCESAN BISHOP FOR THE CAPE.

To the Editor of the Christian Magazine.

Sir,—My attention has been directed to an article in your last number "Concerning an English Bishop for the Cape,"—in which your correspondent, in a christian spirit, offers to his brethren of other denominations such explanations in regard to his proposals as must tend to satisfy them that there is do design to interfere with the liberty which they have in Christ Jesus, or to bring them into bondage; and I have been requested to communicate to you the views entertained by myself, and, so far as I know, likely to be entertained by other Congregationalists in regard to that movement and its consequences.

I would rather have remained silent on the subject; for I recollect the adage,—"He that passeth by, and intermeddleth with strife that belongeth not to him, is like one that taketh a dog by the ears." But, considering that a fair question is entitled to a full and a fair reply,—that the most opposite opinions may be expressed in the spirit of love,—and that an acquaintance with the sentiments of others in regard to contemplated changes, may lead the propounders of these to give to a movement, at its commencement, such a direction as will prevent collision,—I shall state in a series of propositions my own views on the subject proposed,—premising that I believe they will be found in accordance with the views of most enlightened and consistent Congregationalists:—

1. I consider that the assumption of the designation *Church of England* by a section of the inhabitants of Britain, has caused the way of truth to be evil spoken of, and still hinders the gospel of Christ.
2. I consider that the employment of the scriptural designation *Bishop* with the non-scriptural application made of it by the episcopal churches, has done much to obscure and mystify the truth.
3. I consider that, by whatever measures the appointment of an evangelical diocesan bishop for the Cape, may be secured, it is probable that, sooner or later, he will be succeeded by one holding the views of the Oxford Tractarians.
4. I expect that the appointment of a diocesan bishop for the Cape will ultimately lead to the secession of the evangelical party in the episcopal church in the colony.

5. I expect that, in the controversy which must precede such a secession, that party will find that, while their brethren of other denominations may think and feel with them in regard to christian doctrine and christian duty.—they consider their opponents the more consistent members of the so-called Church of England, and that they (the evangelical party) have long occupied a false position, from which christians of other denominations will rejoice to see them escape.
6. I expect, that the appointment of a diocesan bishop for the Cape will issue in the withdrawal of evangelical episcopalians from that visible communion of saints which exists at present in this town and neighbourhood; but that this will be followed by a still more hearty reunion of them with their brethren, after they have seceded from those with whom they are now ecclesiastically conjoined.
7. When a church, (understanding that term as it is explained in the 19th article referred to by your correspondent,) is endeavouring to render efficient its peculiar polity at its own expense, or with the assistance of its friends, and without interfering with the rights of others,—I consider that no others have any right to interfere with it.
8. The episcopal christians resident at the Cape having manifested no such disposition to meet the expense of the worship they offer to God, or of the instruction by which they hope to be edified, as to lead others to the conclusion that they intend to support a diocesan bishop at their own expense, I expect that their brethren of other denominations will not feel satisfied until more is known of their intentions in regard to the provision to be made for the support of such an office-bearer amongst them.
9. Should an attempt be made to procure a grant for this purpose from the public funds of the colony, I expect that others will, by the employment of every legitimate and constitutional means in their power, endeavour to prevent its being obtained.
10. I consider that the agitation of this question will lead to the discussion of numerous questions involved in the clerical establishment of the colony,—the ultimate result of which will be the establishment of righteousness and truth in the land.

Such, sir, are my views of this movement, and its probable consequences. I believe it will lead to the deliverance of the churches of Christ from those golden fetters which enfeeble and degrade, while they promise to strengthen and to adorn. This may be preceded by much discussion; but if this discussion be carried on in the spirit of the communication by which the subject has been brought before the attention of your readers, the cause of Christ is not likely to suffer, nor is the spirit of unity prevailing in the church likely to be permanently injured.

In order to the union and cordial co-operation of Christians, it is by no means necessary that their differences of opinion should be concealed. That alone is a true and permanent union, which subsists with a full knowledge of such differences, and which can subsist while such differences are considered and discussed. This truth appears to have been beautifully illustrated at the Liverpool Conference on Christian Union,—the resolutions passed at which were reported in your last number. And I cannot allow the present opportunity of calling attention to the fact, to pass unimproved, while I have at hand the means of attesting it by the statements of men held in high esteem by all who know them.

At a large public meeting held in Glasgow, to receive the report of delegates to that Conference, Dr. Buchanan, of the Free Church, in moving—

"That the conference record with delight and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments, by brethren of various denominations present, there has been found not only a general and warm desire for extended and Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite for many important objects, and also invite the adhesion of all evangelical Christians; so that, cheered by these auspicious commencements, the conference would go forward with their great object, depending on continued help from the Divine Head of the Church; and now determine that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited."

Is reported to have said:—

This resolution leads me naturally to speak of two things, viz., a fact and a purpose. The fact is one in which the Liverpool conference has recorded with delight—with feelings of deep delight—and with sentiments, at the same time, of humble, heartfelt thanksgiving to Almighty God. And no wonder; for what Christian heart would not overflow with joy and gratitude at finding brethren of so many various denominations as assembled in the Liverpool conference, so entirely at one in the grand and blessed object which had called them together, and in regard to those vital truths which, by uniting believers to the Lord Jesus Christ, enable and require them to recognise one another as fellow-Christians, and to dwell together in unity as brethren. In projecting the Liverpool conference, the most important difficulty with which we had to contend in bringing so many together, was just the prevalent conviction that we should find it impossible to agree. No doubt, it was said, you may have something like a semblance of harmony, if you aim at nothing more than the mere holiday exhibition of mutual courtesies, and if men will consent to bottle up their own convictions, and endeavour to practise a cold and studied reserve, and, along with their own peculiar views, to bury all their real differences under the surface of a senseless and a hardly honest show of ceremonious civility. If they will do this, no doubt it

may be possible for such various men, representing such various denominations, to meet and part without a collision. Now, sir, I will take leave to say that to secure a union on such a footing the Scottish requisitionists would never have lent themselves by calling the conference at all. Such a hollow effort would have been worse than no union. If we could not have the reality, we were in no mind to cheat either ourselves or others with a counterfeit. If we met, we were resolved it must be as Christian freemen, to speak all our mind. If we united, it should be in a thorough understanding of each other's views. It will belong to my friend, Dr. Candlish, to explain the understanding to which we did come, and the spirit and manner in which we reached it. To me it belongs to explain the fact expressed in the resolution—that after the most frank and unreserved expression of their sentiments, two hundred individuals, belonging to nineteen denominations, found not only that they were at one in their earnest desires after the peace of Jerusalem, but that there was ample ground of common truth, on a cordial belief in which they could themselves unite for many important objects, and on which they could invite the adhesion of all evangelical Christians.

On the same subject, Dr. Candlish, who is also of the Free Church, and who succeeded Dr. B. in addressing the meeting, said,—

Hitherto it has, I believe, been the opinion of men contemplating Christian union, that it was only to be attained by giving and taking—by this Christian giving up something which he might consider not very important and essential, and that one consenting to forego another iota of his creed which his brother scrupled to adopt; and so by one giving up one thing, and another giving up another, there was an ultimate agreement; but who can fail to see that no agreement could be the effect of such a basis—so meagre, so bald, so utterly lifeless and without substance, and that it would be altogether vain to call it an evangelical or Christian alliance,—there would be no gospel—there would be no Christianity there. Again, another notion on the subject of union is, that men might agree, if not to give up their peculiar views, at least to keep silence upon them—a union, as it were, based on the foundation of articles of peace, namely, that there should be certain topics upon which unpleasant discussions might arise, in regard to which silence must be observed; so that if men will not compromise or give up their views, they may agree at least to keep silence concerning them. Now, the Liverpool Conference felt that to aim at the promotion of union by asking Christians either to give up their peculiar views, or to abstain from advocating them, was to aim at a union altogether, puerile and childish—a union of babes in understanding, and not of men. The other principle which seems to save the character of this attempt from some of the dangers that are apprehended in reference to a movement towards Christian union is, that men shall meet to promote Christian union, and an evangelical alliance, on the footing of recognising not one another's Churchmanship, but one another's Christianity. Now, this does not mean that we are to meet as judges of one another's conversion to the faith, that we are to be searchers of one another's hearts, or of one another's secret thoughts, but that we are to take a man on a credible profession—not of his adhering to this or that Church, but of his adhering to Christ—that we take a man on his credible profession

of christianity, and not on his credible profession of this or that form of Christianity. When we met in Liverpool, I believe that many who came together met at first with great fear and alarm and much reserve. At the first meeting of the Conference and the beginning of the second, there was nothing more striking to the spectator than just to see how men seemed to be each afraid of his neighbour—now each was alarmed lest he should be taken in, as it were. Each was on his guard lest he should be committed beyond the power of withdrawal; and it just seemed as if every man had something to say, which would not come out until the question was put and distinctly and clearly answered, that they appeared at that and the subsequent meetings not as representing or committing their several churches, or as recognising their several churches, but simply as Christian men, ministers and members of the Church of the living God, differing on many points, yet agreeing on some, and desiring to consult together for the promotion of the glory of God. And when this came out, why, it just seemed as if a weight had been taken from off the minds of all present. All felt that they were one in the Lord, and the Conference became frank and friendly.

Their agreement took them by surprise, continues Dr. Candlish,—

We met in committee after the third sederunt. The first meeting on Wednesday was spent in prayer, a meeting in which prayer was poured out from the hearts of the men of God who led our devotions, and then we felt that we were drawn nearer by one Spirit and through one Saviour to the Father. The effect of this was manifest afterwards. The two meetings which followed were occupied in frank and friendly conversation; the Committee was appointed to take into consideration the basis of union. We sat for three or four hours—we got involved in many difficulties; we found ourselves wading and getting more and more entangled in framing a creed or confession. We found shades of variety in expressing even the truths on which we were agreed, which would have kept us the whole night, and perhaps we might have spent the whole time allotted to the Conference in discussing how to state our precise views of Christian truth. But we resolved to seek another way, and when God put into our hearts to adopt the articles stated in the sixth resolution, as what would suffice for the present, we felt that there was reason to say—"Not by might nor power, but by my Spirit, saith the Lord;" and when the Conference resumed in the evening, and the basis of union was reported from the Committee. and a lengthened conversation took place, all stating difficulties and making suggestions, and when at last men of the most extreme views declared themselves all satisfied—there was a unanimous feeling that God had delivered us out of difficulties, and shown us a way to the prosecution of this great object, such as was not anticipated; and one of the brethren, Dr. Raffles, gave sudden vent to his emotion, by saying, "The Lord be praised;" and as if with one consent, the Conference rose, and the doxology was sung, giving praise to the Father, to the Son, and to the Holy Ghost. Good men melted in tears; men with hard countenances could stand the scene no longer; and even our Scotish natures, unaccustomed to weep in public, could not resist the impulse.

Need we wonder that such men should, with one mind and one heart, pass such a resolution as the following:—

"That this meeting desires to express its humiliation before God and

his church, for all the divisions of the Christian Church, and especially for everything which we ourselves may have aforetime spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love; and would earnestly and affectionately recommend to each other, in our own conduct, and particularly in our use of the press, carefully to abstain from, and to put away, all bitterness and wrath, and anger and clamour, and evil-speaking, with all malice; and in things in which we may yet differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven us; in everything seeking to be followers of God as dear children, and to walk in love as Christ also has loved us."

But was this to lead to silence? No. Far from it. "There are two objects," says Dr. Candlish, in the speech from which I have already quoted,—

There are two objects contemplated by the evangelical alliance. And what are they? The first is to realise, exhibit, and make practical the unity that already exists. Could we, sir, deny, that unity exists to a larger extent than unity is apparent?—God forbid! In spite of ourselves, as we were reminded at the meeting in Liverpool, we are united—united whether we will or not—if we are one in Christ, we must be one—we cannot help it. Now, one great object is to realise this existing union—to realise it deeply, and manifest it, to work it out, and make it practical. Well, sir, we desire that this unity should come out, and be first of all realised by ourselves more than it has been, and, secondly, that it should be manifested to the world more than it has been; and, thirdly, that it should be made available against the enemy more than ever it has been. The other object of the evangelical alliance is, not merely to bring out the existing unity, but to aim at a greater and closer union. It has been already indicated that the feeling of the Liverpool Conference was, that this is an age in which christianity must shrivel into utter insignificance if its supporters be not men in understanding; but, sir, if we are to meet timid, and sensitive, and delicate, each man afraid of treading on his neighbour's sore toes, each man shrinking lest a whisper of dissent should wound the sensitive ear of a brother—if we are to meet as for a carpet controversy—if we are to meet as in a drawing-room—if we are to meet where all are to be on their good behaviour, and where not one single note of difference is to be heard, and the world is to admire the air of stillness that marks the congregated multitude—why, sir, that might be a union which would make sentimentalists weep, but not a union which would make Satan tremble. But, sir, I trust, if God enables us to meet—not once, for one meeting will not do, we must have many meetings—if God enables us to go on meeting, we shall first of all, I trust, by God's blessing, find out how far more closely we agree than any of us imagine, and how much more we may do, by means of our agreement, in the way of winning souls to Christ and rescuing souls from Satan. But we shall do more; we shall stand forth and say to the world, Here we are—we want to see not only where we can agree, but where we differ. We want to look our differences in the face—we want to test them by the word of the living God—we are not afraid of one another—we are all agreed in seeking one great end. Let us farther look our differences in the face—let us argue, and canvass, and reason; and if we should be angry, I trust God will give us grace to be angry and sin not, letting not the sun go down upon our wrath.

It is in the spirit of these remarks that I have taken up my pen. The style of distinct propositions I have adopted with a view to secure precision, and to prevent misapprehension. My opinion has been solicited,—therefore has it been given. I know that my friends of the Episcopal Church, in this colony, differ from me *toto cœlo* on many of the points alluded to,—but yet I love and esteem them; and I have no fear of a knowledge of my views destroying any love or esteem with which they may have honored me; while the publication of them, at the request of one of themselves, may lead to the adoption of measures which will prevent some of the evils foreseen. It is but justice to my friend to add, that his request was made in ignorance of what my views were, and simply with the desire, I presume, of gathering from them the views likely to be entertained by others.

J. C. B.

ST. HELENA MISSION.

To the Editor of the Christian Magazine.

Sir,—Your readers may feel interested in learning that the blessing of God continues to follow Mr. Bertram's labors at St. Helena, as will be seen by the following extracts from letters recently received from that Island.

K.

"We had a delightful service at chapel on the last night of the year, commencing at 9 o'clock, and continuing until half-past one, thus closing the old, and ushering in the new year, in prayer and praise. The first hour of the service was led by a pious German missionary who has been here some time. His want of fluency in speaking English, compelled him to *write* his discourse; this was, I am told, all that could be desired, and admirably suited to the occasion. Mr. Bertram then took it up, and truly the spirit of God was with him, and with his hearers too, I hope. It was a soul-searching and soul-animating discourse, and had it continued another hour, I believe it would not have wearied me. I trust

it was a season whose fruits will show themselves The quarter of an hour preceding and succeeding twelve, was spent in deep and solemn silence on our knees, and never did I witness more deep feeling in a congregation. I think there must have been 250 persons present; and at the close of the meeting, Mr. B. said from the pulpit, that he had not had such an attentive audience since he commenced his work at St. Helena. Numbers stood around, and just within the door, amongst whom there is generally jostling and talking; but on this occasion all was as becomes the house of God, and I trust the meeting was crowned with his presence. On the afternoon of Christmas-day, also, we had a service, and the chapel was crowded to excess, and that at an hour when it has hitherto been found useless to attempt to get a congregation together. Mr. B's. ministry is assuredly crowned with success; and I trust he has, and will have, souls to his hire in this place. You would be pleased with our neat little chapel, and the commodious dwelling occupied by the minister; truly it seems peculiarly adapted in every respect, and to have come into the hands of the committee as of God's providing.

"Wonders have been done at St. Helena within the last few months, which had any one foretold a year ago, would have found sceptical hearers; yet I fear poor temporal support is to be found for Mr. Bertram on this barren spot;—of this he seems totally regardless, assured that the "Lord will provide" as long as he is engaged in his Master's work. The *will* is not wanting, I firmly believe, among his hearers, but they are almost all of the poorest of the community. Could help be wanting, I do hope our neighbour colony, who so kindly and nobly came forward to send the man of God to us, will not withhold further aid.

"A good work has commenced among the soldiers, to some of whom Mr. Bertram's ministry has been greatly blessed. The chapel is situated just opposite the lower end of the officer's parade, close to the barracks. An outer room of the building, to which there is access, without any interference with the dwelling, Mr. B. allows the soldiers exclusively for their own use; it is so close to their barracks that they can hear the slightest bugle call, and is, consequently, peculiarly convenient to them. They repair there at any and at all hours when

not on duty, for private, or for social prayer. If they have but a few minutes to spare, they can thus turn it to the best account. They have stated meetings for religious exercises also, two pious sergeants are among them. These two were at first the only soldiers that attended the chapel, but two or three at a time have become anxious about their eternal interests, and there are now more than a dozen altered characters among them, some of whom there is every reason to believe are savingly converted. The colored people also flock to hear, and Mr. B's visits among the sick have been much blessed. What a blossoming on this moral wilderness! 'It is the Lord's doing, and wondrous in our eyes."'

ON THE IMPORTANCE OF PASTORAL VISITS

To the Editor of the Christian Magazine.

Sir,—On looking over the pages of a christian miscellany published some twenty years ago, I read with much pleasure the following remarks "on the importance of clerical visits to the sick." Pastoral visits to the *healthy*, as well as to the sick, is a subject that has often occupied my thoughts; and I have been wont in my imaginings to picture to myself the glorious aspect the Church on earth will assume, when this duty shall be performed by every Pastor! The matter-of-fact state of the Church, however, has recalled me from these reveries; and from visions of fancied prosperity, I have been led to look upon the positive want of life, and the rigid formalism, manifested throughout *all* her sections. The duty of the pastor to visit his people is, in my opinion, second to none of the many duties devolving upon the pastoral office; and it is in a great measure owing to ministers not fully realising the importance of this office, that much of the spiritual death felt in our churches is to be attributed. True it is that pastoral visits too often degenerate into "formal calls;" but where the pastor goes his round, having upon his conscience the truth that he must *watch for souls as one that must give account*, such results need not be anticipated. And surely, if it be but meet and proper that the barrister acquaint himself with the affairs of his client; if the physician

should realise the true state of his patient; if it behove the shepherd to know the sheep of his flock,—how infinitely more necessary is it, that they who are the stewards of the manifold grace of God should familiarise themselves with the condition of the people of God, and of others, of whom the Holy Ghost hath made them overseers, that by prayer and supplication they may seek, from the treasury of the Lord, those blessings most suited to the *ascertained* wants of their respective charges.

A Layman.

Among the duties of the pastoral office, those which belong to the pulpit have been more frequently and zealously enforced, than those which are discharged in private; yet it requires little attention to perceive the great and incalculable value of the latter. The minister of religion, who most assiduously visits the dwellings of sickness and sorrow, has the finest opportunities of usefulness. If, as Herbert observes, "a pastor is the deputy of Christ, for the reducing of man to the obedience of God," it will be granted, also, that for such an office the greatest and hardest preparation is within. The man cannot teach who has never himself been taught; nor feelingly enter into the conflicts of others, who has had none of his own. "The parson is full of charity; all his works relish of it; and he is kind and condescending. Wherefore neither disdaineth he to enter into the poorest cottage, though he even creep into it; for both God is there, and those for whom Christ died. When any of his cure is afflicted, he fails not to afford his best comforts. He is a father to his flock. When any sins, he pities him as a father; when any wrongs even himself, he considers him as a child, and treats him accordingly; expecting, and waiting, and hoping, and labouring and praying, for his amendment." Affliction has a tendency to sober the mind, to touch and soften the heart, to render those who have been careless and obdurate, susceptible of thought and feeling. Such a season is too precious to be lost, and the faithful and affectionate minister of Christ promptly embraces and wisely improves it. While the sufferer feels his clay tabernacle shaking, and finds himself involved in the thickening shadow of death, the messenger of mercy, the interpreter of the oracles of God, has a deeply interesting and most arduous work to perform. He expatiates on the awful evil and demerit of sin, and the enduring efficacy of a Saviour's atoning blood; he searches the disease of the soul, and points to the only adequate remedy by which it may be removed. With what tenderness and solicitude, does he watch the movements of conviction, and meet the first trembling accents of serious inquiry! How judiciously he opens the rich treasures of free and sovereign grace! How faithfully he demonstrates the danger of depending on self-righteous notions; at the same time, exhibiting and warmly recommending the only refuge where safety can be found. How gently he reproves, how patiently he instructs, how fervently he prays!

Sometimes pastoral visits thus conducted prove of great benefit to the sick; and, at other times, when the patient remains unaffected and unreclaimed, those relatives who hang round his bed receive impressions which time cannot erase. It will not be denied, that there is something in scenes of this kind eminently calculated to awaken the best sympathies of the heart. The minister of Christ, who seizes these

opportunities of visiting the afflicted, often sees the good effect produced by them, in abating prejudice, in conciliating affection, in closing the inlets of crime and temptation. Some, ashamed of neglecting the public worship of God, are by this means brought under the sound of the Gospel; and others are induced to show some attention to the duties of religion in their families, who, though previously in the habit of entering the sanctuary on the return of the Sabbath, had lived as heathens at home. The pastor himself finds the benefit of these official duties. He learns such lessons concerning the emptiness of this world, and the importance of the world to come, as no college can teach; he gains such clear and affecting views of human nature and human life, as none of the books of his library, however intensely studied, can give.

It must surely be admitted, that the momentous duty of which we are treating, is seldom discharged with fidelity and judgment. As regards attention to this part of their office, the clergy of England may be divided into three classes.

The first, and by far the largest class, consists of those who scarcely ever visit the poor, the sick, and the afflicted. They have been well characterised by Mr. Crabbe, a living poet, himself in holy orders, as

> "Blithsome youths, who think their weekly task,
> Is all that God or man can fairly ask."

They are expert in hunting, sporting, playing cards, dancing at balls, clapping at theatres; but there is nothing congenial to their feelings and habits in the scenes of sorrow and calamity. It is a fixed rule with these gay, convivial parsons, never to enter a sick chamber unless they are sent for with pressing importunity. But, indeed, it rarely happens, that their visits in these circumstances are required; most people readily perceiving, that such pleasure-loving teachers of religion can be of little service to a dying man. Greatly as ignorance prevails, few really expect to gather grapes from thorns, or figs from thistles. And besides, licentious clergymen, who wish not their amusements to be broken in upon by the sons and daughters of adversity, take effectual methods to guard their ease. A man of this character related the following circumstance to a friend of mine:—Being requested to visit a poor sick woman, on entering the cottage, he asked for what purpose she had sent for him. "Oh! Sir," she exclaimed, "I would see Jesus; oh! that I could touch the hem of his garment!" I replied, "But that, good woman, is impossible, for he has not been seen on earth these eighteen hundred years; and as to his garment, there is not a tatter or thread of it left anywhere. I will read you a prayer if you wish it, but you had better send for the doctor; he will do you more good than I can." After relating the story, with an air of triumph he exclaimed, "Now, what is the use of troubling such sick-brained enthusiasts with any discourse upon religion." Yet this man, who was the jovial associate of the gay and dissolute, was vigilant to a proverb in securing the full value of his tithes and fees. A fact occurred in my neighbourhood, only a few days ago, which might thrill the blood with horror. A poor man, sunk in melancholy, called upon the parish priest; and being asked what he wanted, replied, "that his mind was very unhappy, and he wished to get some comfort." The clergyman answered, "that he had no time to attend to him." The wretched creature called twice after, without gaining admission, and next day committed suicide. On such facts as these it is not necessary to make any comment.

There is a second class of clergymen, who display considerable diligence in visiting the sick, but their attentions seem almost confined to the decencies and forms of religion. Unacquainted with the extent and spirituality of the divine law, and estranged from the grand peculiarities of the Gospel of Christ, their hope, and their zeal, and their assiduity, have all the leading characteristics of the ancient pharisee. When these men visit the sick, they are often truly in earnest to accomplish their object. They hurry over the prescribed prayers, till they come to the absolution; and when the sacrament has been given, the patient is made to believe that he has nothing to fear, but may die in peace. No Papist has more trust in the efficacy of extreme unction, than persons of this cast have in the administration of the euchasist, to those who are just struggling with the last enemy. If the sectaries are evidently making progress in any part of the country, the bigotry of these pharisaic guides imparts additional ardour to their zeal. I shall here relate a circumstance, which took place, not many months since, about three miles from the place where I am now writing. A clergyman of large property, who visits the poor, and is known to be very liberal to them in their necessities, went to see a sick woman, the member of a dissenting church. He relieved her wants, and entreated her to abandon the sectaries, but without success. As she grew worse, he repeated his visits, and every time begged her most earnestly to receive the sacrament from his hands. At last she told him positively, she could not in conscience yield to his request; "Then," said he, "I leave you, and remember there is nothing but outer darkness before you." This account she gave to her worthy pastor, who has long been on the list of my own best friends.

There is a third class of clergymen, enlightened by the principles and animated by the spirit of the Gospel, whose visits to the sick and afflicted are of the highest importance. Without sparing the rich, or despising the poor, they are ever ready to instruct the ignorant, to warn the profligate, to rouse the careless and supine, to comfort the disconsolate, and to heal the wounded spirit, by infusing the precious balm of Gilead. It is gratifying to reflect, that this valuable class of men has of late years greatly increased, and is still increasing amongst us. When any one of them first enters his ministerial course, where vice and irreligion had previously spread their baneful influence, he has usually to meet much opposition and reproach; but after a while, his blameless and benevolent conduct wears away prejudice, and puts even loud-tongued calumny to silence.

Auranius, about ten years ago, came into a country parish, where previously there had scarcely been a vestige of sterling piety. He has laboured with unwearied assiduity and affectionate zeal, and the blessing of heaven has signally crowned his efforts. The moral aspect of the parish, as occasional visitants have often remarked, is strikingly changed for the better. The gross profanation of the Sabbath is no longer seen; the voice of blasphemy and strife is no longer heard. The children of the poor are kindly and constantly taught in a well-conducted Sunday-school; and the church, which used formerly to be almost deserted, is now full of attentive worshippers. Auranius, being of a delicate frame and weak voice, is not a powerful preacher; nor is he distinguished by any brilliant talent, or vast store of learning. The grand attraction of this useful pastor is in the kindliness of his heart, and the condescension of his manners. He first gained the good will of the people by his constant visits to the poor, the needy, and the wretched. He did not wait to be solicited, but sought out the sons and daughters of affliction,

and evidently found his sweetest luxury in doing them good. Firm in his adherence to the truth, and in his opposition to every thing vicious, he yet displays a mild suavity and gentleness in his general deportment. He now commonly goes by the name of the *good vicar*, and is equally beloved and revered.

What is the praise of eloquence, or the fame of learning, compared to the honour and pleasure of receiving the blessing of him who was ready to perish, and making the widow's heart to sing for joy? When a Christian pastor lives, like Auranius, in the hearts of his people, we behold the justice of Hooker's beautiful and oft-repeated aphorism, and cheerfully acknowledge, that "the life of a pious clergyman is visible rhetoric." A man of this character, in the discharge of his official duty, meets with many touching incidents, which are rarely made known to the world; for death-bed scenes are at times disclosed, which are admirably calculated to interest the strongest sympathies of the heart. The more remarkable circumstances of this kind which occur ought, we think, to be recorded; whether they should be published may be a point far more difficult to decide. Reasons arising out of delicacy and discretion, forbid some of these incidents coming before the world while the present generation continues; but others are of a kind which cannot be too soon or too widely communicated. How useful and interesting were the pastoral visists of the late excellent Legh Richmond! And while, being dead, he yet speaketh in the "Dairyman's Daughter," and the "Young Cottager;" who can calculate the amount of good these valuable little tracts may yet effect? There is something fascinating to a young man in the popularity which the eloquent effusions of the pulpit and platform call forth; but there is a sphere for benevolent exertion, less dazzling but not less important, in the domestic recesses and secrecies of retirement. The work of Dr. Warton, entitled "Pastoral Conversations," does not furnish a model fit for imitation; but it may supply hints worthy the attention of faithful ministers of every denomination. Happy will that evangelical labourer be, who, in taking final leave of his people, can make his solemn appeal to them, and say, "I call you to record, that I am clear from the blood of all men; I have kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house, testifying both to the rich and the poor, the old and the young, the learned and the illiterate, repentance toward God, and faith toward our Lord Jesus Christ."

HUSS AND THE COUNCIL OF CONSTANCE.

For the Christian Magazine.

Of the memorable events of the Council of Constance, in which the infamous condemnation of Huss and Jerome, the celebrated Reformers of Prague, was pronounced, a very readable account is to be found in a recent work by a French author, *Emile de Bonnechose*, entitled, "The Reformers before the Reformation," an

English translation of which has lately been added to our *Public Library*. The work may, perhaps, be thought rather superficial in respect of the deeper and more spiritual matters concerned in the emancipation of the mind from superstition and error, especially the progress of the heart's grasp on fundamental truth, as light is gradually acquired. In regard to Huss himself it would be of very great interest to have clearly developed to us the advances of truth within him, as has been admirably done for Luther by D'Aubigné; but for this it seems that the materials are too scanty: and indeed there is not the same room for it as in the case of the later reformer, as Huss' progress was far more in the heart than in the understanding, and, while his affections became spiritualised, his intellect remained trammelled by most of the prevalent dogmatic errors of his time. Nor does our author aim at so high a mark as to exhibit the effects on man's spirit of the doctrines of the gospel; his object is rather to vindicate "the rights of conscience," to defend "religious liberty," "to manifest, in the manifestation of one's convictions, the first duty of a Christian." He contends more against priestly tyranny than for evangelical truth; he exposes the absurdity of man's assumption of infallibility, rather than exhibits the foundation on which the believer can rest his faith and hope without fear of confusion.

His preface expresses a sentiment appropriate to our age; "The more carefully the gospel is studied, the better it will be seen, that, notwithstanding a variety of interpretations on secondary points, the unity of the Spirit can subsist among christians, and be maintained by one common faith in the doctrines which are truly essential. It is felt that there is something which establishes between christians a more lively sympathy, a stricter union, than the same corner of the world, which may chance to have been their birth place,—than the registry of the same church where their names may be inscribed. It is perceived that when men's hearts are touched by a living faith, they are nearer, in the eyes of God, to all the true believers in all christian churches, than to the frivolous or indifferent persons whom we meet with in our own; it is, in fact, generally acknowledged that the men who have walked by the light of the gospel, taking as their model HIM who gave it, are all fellow citizens and

children of the same heavenly country." This is said in reply to the objection, "If no church is infallible, if the voice of none is the voice of God himself, the truth will be nowhere evident, and the world will be divided into innumerable sects without root and without authority." There is a negative answer to the utilitarian advocate of the infallibility principle, which is sufficient to demolish his position, but without substituting anything more satisfactory; he may be told that his principle has never produced any real unity, but only an apparent insincere one, external and coerced; and moreover, that it has been actually productive of far worse consequences, of superstition, intolerance, and savage cruelty, than any which have ever sprung from the right of private judgment, to whatsoever apparent anarchy of belief this opponent principle may have given rise. But the complete and satisfactory answer is the above, which asserts a real inward unity of all the faithful, apart from external uniformity and ritual fellowship, and without adherence to any seat of infallibility on earth. It is a union in Christ, the Head, of all the members of his body; and consists in the common participation of a renewed nature, created in holiness, and the possession of the same spiritual blessings in Christ

But it must be confessed that this answer will fail to satisfy the world; and that, because the world is unspiritual, and unable to judge of and appreciate a union which is spiritual, and to be spiritually discerned. Only the partakers in the fellowship of saints can perceive and estimate truly their mutual oneness in essentials. They all have one teaching, which is of God, and thereby they are brought together in spirit, and become members of one body, followers of one Master. Of that teaching the world is destitute, and therefore it neither possesses itself, nor can apprehend in others, the unity which is the fruit thereof; its members may have a counterfeit unity, in form, by convention or under coercion; but of the unity of the spirit they are incapable, till they are spiritually quickened. To the divine truth, which is the bond of union among believers, the world has no certain guide, because it lacks the inward illumination of the spirit to co-operate with the action of the intellect on the written word. The infirmity of the understanding, the perversity of the affections, prejudices within, and sinister in-

fluences without, render the search of the unaided natural mind after fundamental truth a mere groping in the dark; and divest the convictions at which it arrives of that supernatural certainty, as to essentials, which characterises the faith of God's saints. Hence the world's alternative is, either a conventional agreement to receive all that emanates from some assumed seat of infallibility, the authority of which shall be maintained, when necessary, by force; or else, a surrender of the notion of unity altogether, as if opinions were equally probable, divine truth incapable of being ascertained, and individual conviction concerning it irrational. The former side of the alternative was acted on by the Romish hierarchy, the latter is advocated by our modern latitudinarians.

Our author views John Huss principally as the champion of individual conscience against the paramount authority arrogated to itself by the council of Constance, on the ground of pretended infallibility. And it appears to be true, that his condemnation, if not due to the personal malice of his enemies, turned upon this point. For in doctrine Huss agreed generally with the council; and as to the strong censures which he had pronounced on the practical abuses and corruptions of the clergy, it was the fashion at the council to speak in the same terms, and many of the preachers before it showed their zeal for reformatory discipline in language quite as sweeping and vehement as that used by the Bohemian reformer. But he and the council were at issue to the last on the question of private judgment; it required unconditional submission to its authority on all matters of religion, without specification and without investigation; he refused to make any confession of error, or to submit himself to the decisions of the council, till he was proved out of the scriptures to be wrong. He demanded toleration for his convictions; the council required, on pain of death and damnation, that its own authority should be acknowledged supreme, and that the rights of conscience should be surrendered in its favor. In a somewhat ironical strain, Mosheim puts the matter in the same light. He says,

"It must be confessed that there appeared one *mark of heresy* in the conduct of this reformer, which, according to the notions that prevailed in this century, might expose him to condemnation with some

shadow of reason and justice; I mean, his inflexible obstinacy, which the church of Rome always considered as a grievous heresy, even in those whose errors were of little moment. We must consider this man as called before a council, which was supposed to represent the universal church, to confess his faults and to abjure his errors. This he obstinately refused to do, unless he was previously convicted of error; here, therefore, he resisted the authority of the *catholic church*, demanded a rational proof of the justice of the sentence it had pronounced against him, and intimated, with sufficient plainness, that he looked upon the church as *fallible*. All this certainly was most enormously criminal and intolerably heretical, according to the general opinion of the times. For it became a dutiful son of the church to renounce his eyesight, and to submit both his judgment and his will, without any exception or reservation, to the judgment and will of that holy mother, under a firm belief and entire persuasion of the infallibility of all her decisions. This ghostly mother had, for many ages past, followed, whenever her unerring perfection and authority were called in question, the rule which Pliny observed in his conduct towards the Christians. "When they persevered," says he, in his letter to Trajan, "I put my threats into execution, from a persuasion, that, whatever their confession might be, their audacious and invincible obstinacy deserved an exemplary punishment."

The following conversation between Huss and one of the doctors of the council is an amusing illustration of the conflicting claims of the church infallibility, and of private judgment. "Even supposing," said the doctor, "that the council were to affirm that you had only *one eye*, when you have in reality *two*, you would be obliged to agree with it in its assertion." "As long as God shall preserve my reason," replied Huss, "I shall take good care not to say any such thing; no, not if the whole universe should endeavour to force me to it."

The fact above stated, that Huss generally agreed in doctrine with the council, and therefore was exceedingly obscure in his views of evangelical truth, and held much grievous error, gives occasion to interesting reflections on the difference between the substantial possession of truth in the heart and the orthodox profession of it in the letter. The piety of Huss is unquestionable, and shone with peculiar brightness in the days of his suffering. The letters written during his imprisonment deserve a very high eulogium for the piety and constancy, tenderness of conscience, and extraordinary modesty and humility, displayed in them. Not long before his martyrdom he wrote thus; "O divine Jesus, draw us, then, to thyself! Feeble as we are, if thou drawest us not, we cannot follow in thy steps. Strengthen my spirit, that it may be ready and determined. The flesh

is weak, let thy spirit prevent, assist, and accompany me. For without thee we can do nothing, and are incapable of braving for thy name a cruel death." Yet this spiritually-minded man adhered devotedly to the church which burnt him for a heretic, and professed its popular corruptions, and held in the letter the adulterated gospel which it preached to its blinded members. The inconsistency is thus to be accounted for. His intellect was by education and early study fashioned on the doctrinal system of the Romish church; all its dogmatic errors were woven into his habits of thought and reasoning. When it pleased God by his grace to change his heart, and teach him his need of a Saviour, both for pardon and sanctification, then he obtained a spiritual hold on saving truth, and his heart became right, while yet his understanding moved formally in the beaten track of error to which it was habituated. The natural progress of emancipation from one error after another, through the gradual rectification of the head by the heart, had not, in his case, time to take place to any extent; he was called to wear the martyr's crown before he had worked out into a formal shape the truth by which his inner man lived. Milner, the evangelical historian of the church, has pointed out the peculiar feature of his profession,—the doctrine which, being vivified in his heart, was the especial root of his holiness. "It was," he says, "the doctrine of the depravity of human nature, and of the necessity of a divine influence" His persecutors held the same doctrine in the letter, for the church of Rome cannot deny it, however she may overlay it with falsehoods which make it practically of none effect. But Huss held it in the spirit, being divinely taught it, and he was thereby separated from the formal professors, and became a humble, godly man, renewed in spirit, and looking unto God in faith for mercy and grace through his Son. His errors were formal, the remnant, as it were, of the old man; his faith was substantial and living, the vigour of the new man, sustained by the Spirit of holiness. His history leads us to indulge the hope, that, notwithstanding the fearful and fundamental errors of the Romish church, God may have within it not a few whose hearts are right with him, but whose intellects, by reason of education and habit, and from the want of acquaintance with an evangelical enunciation

of doctrine, remain, formally and dogmatically, in the bondage of superstition.

The case of JEROME, gifted with greater ability than his master Huss, but apparently less advanced in spiritual experience, resembles, in the leading features, that of his brother and companion in tribulation. The following conversation held by him with the cardinal of Florence, who, struck by his great talent and learning, made a last effort to induce him to submit to the council, exhibits a like conflict between the rights of conscience and the usurped authority of the church. In answer to an earnest exhortation, Jerome replied,

"The only favour that I demand, and that I always have demanded, is to be convinced by the holy scripture. This body, which has suffered such frightful torments in my chains, will also know how to support death by fire for Jesus Christ."

"Jerome," asked the Cardinal, "do you suppose yourself to be wiser than all the council?"

"I am anxious to be instructed," rejoined Jerome; "and he who desires to be instructed cannot be infatuated with ideas of his own wisdom."

"And in what manner do you desire to be instructed?"

"By the holy writings, which are our illuminating torch."

"What! Is everything to be judged of by the holy writings? Who can perfectly comprehend them? And must not the fathers be at last appealed to, to interpret them?"

"What do I hear!" cried Jerome, "Shall the word of God be declared fallacious? And shall it not be listened to? Are the traditions of men more worthy of faith, than the holy gospel of our Saviour? Paul did not exhort the priests to listen to old men and traditions, but said, the holy scriptures will instruct you. O sacred writings, inspired by the holy Ghost, already men esteem you less than what they forge every day! I have lived long enough. Great God! receive my life, thou who canst restore it to me!"

"Heretic!" said the Cardinal, regarding him with anger,—"I repent having so long pleaded with you; I see that you are urged on by the devil."

We will conclude our notice of M. Bonnechose's work with the subjoined extract, in which two very different victims of the council of Constance are contrasted. Pope John XXIII was one of the three popes between whom the allegiance of Romish christendom was then divided. He was a man of infamous character; described by his secretary as a monster of avarice, ambition, lewdness, and cruelty; and commonly reported to have poisoned his predecessor in the pretended chair of St. Peter. The object of the council was to depose him, together with his two rivals, that the schism might

be healed by the election of a new pope. He was accordingly prononnced guilty, after investigation, of a long catalogue of crimes, and characterised as the enemy of all virtue, the mirror of infamy, a person spoken of by all who knew him as a devil incarnate. The council succeeded in effecting his deposition, after a long struggle, at the end of which he was confined in the castle of Gotleben, where Huss was still languishing.

"What a contrast was then offered by the two men confined within those walls! That haughty pontiff, who, not long since, had denied that any human authority had a right to judge the vicar of God, was now in the power of his enemies, shrinking under their threats, and basely abandoning the prerogatives of his throne, for which honor and religion commanded him to die. There he was, without any support within himself against external ignominy, endeavouring to ransom himself from a severe captivity by concessions still more despicable than his late avowals, acknowledging with his lips, in a rival power, that privilege of infallibility which the successors of St. Peter then only attributed to themselves. There he was, crushed to the earth, despairing of all, exhibiting marks of bitter regret, rather than of remorse; through terror degrading himself before man rather than before God; filled with far greater solicitude for the miserable remains of his temporal life, then for the state of his soul in eternity; a hundred times more crushed by his infamy than by his chains.

"A few paces from him, and under the same bolts, another man, a poor priest, displayed against his enemies, in the interests of truth alone, an immoveable firmness. He refused to acknowledge himself culpable of certain errors laid to his charge; because such an avowal, he said, in the first place, would have been a falsehood, and next because his disciples might find in it an occasion of scandal and backsliding. This man's life is pure; and yet his sins disquiet him far more than his perils. His thoughts turn on his soul, on his disciples, on his friends, and above all, on his God. It is to God alone that he turns in his distress. He knows that, should he persist in refusing the base avowal that is required, the fate reserved for him will be a slow and frightful death, and yet he persists in so doing, and still has hope. His soul is firm, for God is his hope and strength. And now, that destiny brings him on terms of comparison with his persecutor, and appears to place them on a level, he soars above him, and predominates by the majesty of his virtue, and by it they are more separated from one another than they ever were by worldly dignity and power."

LECTOR.

God is not pleased with the conversions that are enforced by men's laws. We have spiritual weapons given us for spiritual combats, and those who go about to conquer subjects for Christ with swords of steel, shall find the base metal break to shivers when it is used, and hurtfully fly in their own faces.—*Mrs. Hutchinson's Life of Col. Hutchinson.*

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(*Continued.*)

LXII.

It is an unspeakable blessing to know that there is not any difficulty, and, blessed be God, there has never been, among real christians, any controversy respecting the one great truth which is the basis of our hope, the foundation of our eternity, viz., "The blood of Jesus Christ cleanseth from all sin; and he is able to save to the uttermost all that come unto God by Him." If your souls are ever tempest-tost upon that ocean of the mysteries of God which man can never fathom, here they may find an anchorage, whence neither wind nor wave can drive them. It is a declaration so plain, "that he may run that readeth it;" and yet so powerful, that the guiltiest sinner upon earth needs no plea more availing to enable him to stand before the bar of God, in garments of as unspotted whiteness as ever graced the angels and archangels who surround his throne. "The blood of Jesus Christ cleanseth from all sin." None can be saved who fly not to that cleansing blood; none can be lost who go as penitent believers there. On this vital point, you who deny the doctrine of election believe no less; and we who hold the doctrine believe no more. Here, upon this key-stone of the arch of our salvation, all true believers, of every kindred, and nation, and people, and tongue, have taken their fixed and final stand. Heaven and earth *may* pass away, *must* pass away, but amidst the ruin of a falling world, this key-stone of the arch shall remain unshaken; and not an individual, from our great forefather Adam to his last and youngest son, who has firmly set his foot upon that arch, but shall be pronounced a conqueror and "more than a conqueror, through Him that loveth us."—*Discourses on the Articles* (*XVIIth.*)

LXIII.

"Jesus saith unto her, I that speak unto thee am He." (John iv. 26.) Never throughout our Lord's whole ministry, with, perhaps, a single exception, did he thus plainly and unequivocally declare himself. In general,

the tendency of his replies was, "If ye believe not me, believe the work." He left it to his miracles to stamp truth and authenticity upon his doctrines: but here he found one who had, probably, never heard of his doctrines, and certainly never seen a miracle; and with that tenderness and love which beamed through every part of his conduct and conversation, he proclaims himself to her in a manner which he had never done, even to the dearest and most faithful of his disciples, "I that speak unto thee, am He" And now the great work appears to have been achieved; the rebel heart was broken, the weapons of opposition thrown down, the sinning soul converted; that was begun to which eternity itself shall see no end. The accents spoken beside that lonely well were heard in heaven, and angels rejoiced over one more sinner that repented, over one more of those blessed and happy names which are "written in the Lamb's book of life."—*History of Our Lord.*

LXIV.

There is no depth of iniquity or cruelty to which the human heart will not stoop, when uncontrolled by the knowledge of the Most High. We read of the "innocent and beautiful superstitions" of pagan nations, but the moment that the veil is undrawn to the close observer, he finds the most innocent and the most beautiful of them disgraced by the lowest immorality, and polluted with blood; so truly did the prophet say, "The dark corners of the earth are full of cruelty." The truth is, that the heart of fallen man is precisely the same in every country, and under every sun, and it is not until that heart is changed and sanctified, that it is humanised and purified. Philosophy cannot do it, human knowledge cannot do it, civilisation cannot do it, nothing but God's Spirit can achieve it; and he, and he only, who made the human heart, can remake or regenerate it, and prepare it for himself and his own blessed society, throughout eternity.—*Exposition of the Pentateuch.*

LXV.

'Faith,' as our Homilies say, 'faith is the hand which puts on Christ.' 'Faith,' as Luther says, 'is the beggar's hand held out to receive the alms of God.' Wherever, therefore, this principle is fully wrought in

the heart by the Spirit of God, and you are led by it to close with our gracious Redeemer's offers of salvation, to take him for your Saviour and your Ruler, the righteousness of God or of Christ is imputed to you; the perfect justice of God having been satisfied, the perfect love of God can now freely take its course, and that love blots out every sin of which you have truly repented, and from henceforth sees the penitent and believing sinner only as clad in a righteousness which neither men nor angels could ever imitate, a righteousness perfect in degree, unlimited in extent, and eternal in duration.—*Posthumous Sermons.*

LXVI.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." (Malachi iii. 16.) Yes, all is heard by God,—the holy communications of the devout, and the ungrateful repinings of the murmurer. When we are indulging in familiar conversation, in captious observations upon the little events of life, how apt are we to fall into a complaining strain, dissatisfied too often with our situations, with the accommodations by which we are surrounded, with the persons with whom we have to do, with the business, or even the weather. Complaining is so much the habitual employment of some minds, that they hardly seem to feel that "the Lord hears it;" and that these may be among the "idle words" of which "they shall give account in the day of judgment." What a lesson upon far more topics than the one referred to, might all such persons learn from the answer of the well-known "shepherd of Salisbury Plain." When asked, what weather we are likely to have? he replied, "It will be what pleases *me*." "How so?" rejoined the inquirer; "Because," said the shepherd, "it will be what pleases God, and what pleases God shall please me." Few would be the complaints of the christian if this feeling reigned in his heart: very rare indeed are the repinings, when God's will is our will, and God's pleasure our pleasure.—*Exposition of the Pentateuch.*

LXVII.

One word to you to whom the mercies of a bed of sickness have been vouchsafed in vain. You have suffered from the chastening hand of your God, and by his

healing power have been raised up, where many have fallen to arise no more. And are you still careless, thoughtless, disobedient? Do the giddy throng, who smile at that which makes all nature serious, who postpone all deep and earnest care of the immortal treasure with which God has trusted them, see no one more giddy, more thoughtless, that yourself? Are all the vows and all the prayers of that sick room forgotten, or remembered only when the breach of them reminds you, for a passing moment, that they are registered on high? It is a fearful thing to trifle with God's judgments, but tenfold more fearful is it to trifle with his mercies. When sickness and sorrow once more revisit you, when you attempt to betake yourself again to Him from whom you have before found healing and consolation, shall you be surprised that though you seek him, he is no where to be found? Shall you wonder that your prayer has no wings, your bed of sickness no consolations? Alas! this also is in the ordinary course of God's dealing with his creatures; for has he not himself said, "Whosoever hath not from him shall be taken even that which he seemeth to have." Every mercy received is but the seed corn which the heavenly husbandman scatters; if there be no fruit, no harvest, the barren field cannot repine, that no future seed-time shall ever visit it. It is unreasonable to complain, if broken vows, and forgotten prayers, and unrequited mercies, are followed by a Spirit who has ceased to strive, a Saviour who does not intercede, a God who has withdrawn himself. Tedious as may have been your former trials, long and painful your illnesses, severe your sufferings, the heaviest of them is but "a light affliction" in comparison of those which God has in store for them that trifle with his mercies—*History of Our Lord.*

LXVIII.

Were we half as conscious of our spiritual ailments, as of our bodily diseases; were we a thousandth part as anxious to be healed of the former as to be cured of the latter, long ere this there would not have been one "blind, halt, withered" within our temple, or a single feeble one within our walls. May God of his tender mercy teach us deeply to feel our maladies, as the first step towards their removal, and our healthfulness.—*History of Our Lord.*

THE LAST MOMENTS OF THE REV. H. R. van LIER, MINISTER IN CAPE TOWN, CAPE OF GOOD HOPE.

Sir,—I beg to forward to you, for insertion in your valuable Magazine, should you think proper, a short account of the last moments of the Rev. H. R. van Lier, trusting it may prove not void of interest to your Christian readers. It is a literal translation from an old Dutch manuscript.

Your's truly,

H.

A few weeks before the death of our beloved minister, there was an evident change in his temper. As before that time, owing to his many bodily infirmities, he was fretful and peevish, so now he was contented and satisfied. Every thing he said, or requested, was in such a cheerful manner, that my attention was often drawn to it. The reason of this I assign to the foretaste of heaven which was so mercifully granted him, and which, as it appeared, supported him throughout his severe and protracted sufferings.

Eight days previous to his death, the distressing cough and other unfavorable symptoms disappeared; and we cherished the fond hope that God would again raise up his devoted and zealous labourer for further usefulness in his vineyard. But this, alas! proved but the deceptive rallying before death, which is the frequent, we may almost say invariable, attendant of the fatal and insidious disease which preyed on our beloved friend.

During this time he repeatedly declared not only that he experienced a continual foretaste of heaven, but also that he was accounted worthy of many clear and particular heavenly discoveries. He was confined but four days to his bed, but what happened in this short space of time is well worthy to be remitted to posterity, and to be kept in mind, especially by those who know what a solemn thing it is to die.

Many members of his congregation, young and old, can testify to his glorious exit! Every one of them was earnestly admonished by him, and incited continually to apply, as sinners deserving of death and damnation, to

a once crucified but now glorified Redeemer, and without ceasing earnestly to beseech Him for the enlightening influences of his Holy Spirit, by whom alone we can arrive at a knowledge of Him and ourselves.

He openly declared that he had no other plea wherewith to approach God than the imputed righteousness of a crucified Redeemer. He felt that this was sufficient, and it caused him repeatedly to exclaim: Triumph! Triumph! Hallelujah! I have overcome by the blood of the Lamb! Soon I shall have conquered, conquered every thing! Death, where is thy sting! It is far, far removed from me! Oh my Jesus, what do I owe thee? Every thing. All thy suffering in Gethsemane, all thy suffering on Golgotha, all thou didst and endurest, was for such an unworthy sinner as I am, dead by nature in sin and iniquity. Oh my Jesus! come quickly! come quickly that I may enjoy, praise, admire and adore thee throughout all eternity! Come! come! come! but thy will, not mine, be done. Thousand, thousand lives I owe thee! Yea, Lord, if it please thee to snatch me away from the gate of death, no longer to fight the difficult battle upon earth, thy will be done! thy will be done!

Four days before his death, he said to some of the bystanders, that amidst the most blessed heavenly discoveries, he was assaulted by the fiery darts of Satan; "but, added he, Jesus was nigh at hand; I defied Satan in the name of my Lord, with all the devils in hell, if possible, to pluck one hair from my head; I withstood him in the strength of my king, and said, it is to your disgrace; you only add a pearl to the crown of my Saviour, and to mine, because you cannot in the least prevail against such a miserable worm as I am; and immediately he was obliged to depart from me with shame."

At intervals he called on us to observe with him the bright atmosphere, the moon, and stars, and to behold in them the glory of God, exclaiming, Oh how glorious, how great is God! and this God is *my* God, my *Father* in Christ.

On the day preceding his death, he took leave of his dear friends and relatives, and commended his children in earnest prayer to his triune covenant God. He then sent for his servants, took leave of them, and admonished

them in the most simple and forcible manner. The remaining time he mostly employed in praise and thanksgiving to his great Redeemer, for the inconceivable joy which even now he experienced, and which, within a few hours, a few minutes, he would to the full enjoy, continually exclaiming,—Oh how great is my happiness! oh salvation! oh glory! angels are waiting upon me! I am buried in salvation! come quickly Lord Jesus, my Jesus! the friend of my soul! my God! my shepherd! my bridegroom! my husband! my only eternal and all sufficient portion! My Jesus, come quickly! come! come! but thy will be done! thy will be done!

To his pious friends he said "How little do we know of Jesus, how little do we love, do we glorify him? oh how little! and he is so glorious, so precious, so lovely! the eternal son of the eternal God!" Oh my Jesus! my Jesus! He assured them repeatedly, that he heartily loved them, often saying "how do I love you brethren and sisters in the Lord! Oh, how do I love you!"

On the last day of his life he was attacked in the morning with oppressive coughing. After it had ceased a little he said, now I know what the agony of death is; may I experience an easy death! may I now experienec an easy death! but thy will be done, oh Lord! When this attack was over, we perceived that his hands and feet grew cold, and that a death-sweat appeared on his face. He continued, however, to speak yet more softly than before. When the medical man, who found him very ill, at his request, acquainted him with the state of his pulse, he exclaimed, triumph! triumph! praise be to God! all is overcome! all is overcome! I have conquered by the blood of the Lamb! Hallelujah! Hallelujah! Father, into thy hands I commit my spirit; Son into thy hands I commit my spirit; Holy Ghost into thy hands I commit my spirit; triune God into thy hands I commit my spirit

He repeatedly exhorted us not to weep, but rather to sing praises for his great happiness. He also requested his colleagues to exhort his congregation to do this, and themselves to set the example to his flock. A few hours before his death, he, with great fervency, prayed for church and state in general, and in particular for the prosperity of this colony, and the extension of Christ's kingdom among the heathen. His voice now became

more weak, and he spoke with greater difficulty; yet he continually exclaimed, with his dying lips, oh blessed death! can this be called dying? I know no death! I live whilst I am dying! triumph! triumph! all is conquered! all is overcome! oh, my Jesus come quickly! why tarry the wheels of thy chariot? come! come! come my dear friend! Shortly after he said to us all,—"Farewell! the blessing of a crucified Redeemer rest upon you." He said all this smiling, and his countenance expressed a joy indescribable, which powerfully indicated the strength of his faith. He also said to his beloved friends, how faithful is God unto me, now indeed it is examplified in me that the Lord is nigh in time of need; now you can see that I have not preached to you cunningly devised fables, when I have declared unto you the holy gospel; I confirm it with my death. I enter eternity on that sure ground alone!

Upwards of an hour before his death, turning himself to the other side, he said, I die! oh what agony! He pleaded with his covenant God the promise that he will deliver them that call upon Him in the day of trouble, praying with great fervency, oh God, Father, help thy child. This prayer was soon heard. A quarter of an hour after this he said, Now, all agony is gone, I can plainly see and hear every one of you. He again asked the doctor to feel his pulse, who said that his end was approaching, whereupon he again exclaimed, Triumph! A few minutes after this we thought he was unable to speak; he, however, opened his eyes once more, and to one of his friends said "farewell," and shortly after he entered into that rest which remaineth for the people of God!

In the morning between the 20th and 21st of March 1793 at 4 o'clock, he died in the Lord, aged 28 years and 5 months.

"Let me die the death of the righteous, and let my last end be like his."

THE INSCRIPTION ON THE CROSS.

(*From the French of Bossuet.*)

Let me direct your attention to the Cross, on which was displayed this inscription, in three languages,—"Jesus of Nazareth, king of the Jews." It is true that Pilate wrote these words in opposition to the Jews. This complacent judge, who sacrificed the innocent Jesus lest he should offend the synagogue, becomes, of a sudden, obstinately determined to preserve three or four words which he wrote without design, and which appeared of so little importance. Oh, God of my Saviour, I here behold thy secret interposition! It was thy will that the regalty of Jesus should be proclaimed from the ignominious cross on which he expired. The inscription is written in *Hebrew*, which is the language of the people of God; it is written in *Greek*, which is the language of the learned; and it is writen in *Latin*, which is the language of the empire of the world. Inventors of the arts, oh Greeians! inheritors of the promise of God, oh Jews! lords of the world, oh Romans! draw near, read this pregnant inscription; and bend before your king! The time advances, when this unpitied, deserted sufferer will call to his standard all the inhabitants of the world. Let me yield to the exultation that now warms my bosom, while Tertullian informs me, that in his days, in the infancy of the church, the name of "Jesus" was universally adored. "We form," says that illustrious personage, "almost the greatest number in every town. *Pars pœne major civitatis cujusque.*" The invincible Parthians, the antinome Thracians,—so called by the ancients in consequence of their refractory nature, which disdained the restraint of law,—these ardent, undisciplined minds submitted to the yoke of Jesus. The Medes, the Armenians, the Persians, the remote Indians, the Moors, the Arabs, the extensive provinces of the East, Egypt, Ethiopia, Africa, the wandering Scythian, the savage inhabitant of Barbary, embrace the humanising doctrine of Christ. England,—inaccessible from its immortal bulwark, the ocean,—even on the shore of this isle," says Tertullian, "the faith of Christ has landed." The British coast, which the stately ships of

the warlike Romans approached with caution, with peril, and with labor, the boat of the holy fisherman found easy of access. Shall I not mention the inhabitants of Spain, the warring nation of the Gauls, and the ferocious Germans, who were accustomed to boast that they never would consent to fear, unless the canopy of the heavens should fall upon their heads. Even these tigers crouch submissive to the Lamb. Rome, imperial Rome, that proud city, drunk with the blood of the martyrs of Jesus; even she lays her sceptre at the foot of the cross! Oh, sacred instrument of our salvation! thy form shall be erected over every temple, thy form shall be the ornament affixed to every diadem; and, oh Jesus! oh royal master! to whom we so justly, and so exclusively belong, who hast redeemed us with the price of *unutterable* love, and unbounded charity, we acknowledge thee to be our sovereign, we offer thee this day a solemn dedication of ourselves; thy law shall be the law of our hearts, I will sing thy praises, I will never cease proclaiming thy mercies; I vow to thee eternal fidelity; and in this entire consecration of myself to thy service, may I live, and may I die.

NOTES OF THE MONTH.

Lent, Historical and Theological.—We cannot forbear to make our readers participant with ourselves in the advantages derived by us from a certain printed document, which has come into our hands, purporting to be an Address to the Roman Catholics of the Cape, by the Bishop of *Palæopolis*, and Vicar Apostolic of the said colony, concerning the season of Lent just commenced. We at first were inclined to think it rather funny, and a suspicion crossed us that it might be a hoax. But second thoughts, which Euripides says are best, having led us to fancy that we discerned in it some singular and seldom-to-be-attained wisdom, we hasten to dole out some crumbs thereof, for the digestion of such as look to us to provide for them a monthly supply of mental food.

Those of our readers who value sound historical and antiquarian knowledge, will probably be in some degree affected by learning the fact, on the authority of the said document, viz., that the fast of forty days, commonly-called the Lent Fast, beginning on Ash-Wednesday and continuing, with the exception of the intervening Sundays, to Easter Eve, is much older than they, in their ignorance, have been accustomed to imagine, inasmuch as it was observed by Moses, and Elias, and our blessed Lord They will at once perceive how shamefully their credulity has been abused by ancient writers and ecclesiastical historians, who have imposed on them a gross fabrication of the gradual establishment of the forty-days' fast, long after our Lord's days, by the successive enlargement of the Lent fast in the course of centuries, from forty *hours* to thirty-six days, and then to forty days. Let them henceforth acknowledge that the forty days' fast before Easter is an institution as old as Moses, yet "*foretold*" by Christ, as well as observed by him, and "*practised* and *instituted* by the Apostles." Oh! the benefits of a teacher of independent judgment, unprejudiced by history, unshackled by evidence!

The *new light* by no means confines itself to dissipate historical darkness, but with singular power it throws illumination over the most important parts of the domain of theology. Those persons who have been accustomed, through narrow prejudice, to draw from the bible alone their notions concerning the pardon of sin, are probably ignorant of the great truth now propounded to them, that fasting is "*the means of divine propitiation and mercy.*' Nay, more, they may even, in the uninformed state of their minds, be ready to imagine that the new announcement is rather contrary, than otherwise, to biblical doctrine. But let them learn from this the danger of forming their religious opinions by the written word alone, and the necessity of an unwritten and traditionary rule to modify the statements and correct the errors of the bible, and to counteract the impressions which it is apt to make on the heart. To such persons the lesson is,—live and learn.

The same lesson is still further taught by our valuable document. We have observed in it a great deal about the virtue of fasting, and rules concerning the quantity and kind of food proper to be taken on specified days by

such as desire "*to propitiate eternal mercy;*" and then at the end comes a brief mention of "interior" feelings. Now here again, our students of the one gospel written in the bible, who have never had their views corrected and enlarged by that *other* unwritten *gospel*, may be ready to think that the tone of the document scarcely agrees with a text well known to them,—"The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." We should hardly be surprised were they to remember the saying, "Let no man judge you in meat or in drink;" or that other, "meat commendeth us not to God;" nor even if their fancies wandered so far as to the scriptural condemnation of things which "have a show of wisdom in will-worship, and humility, and neglecting of the body." But, of course, now they are visited by the new light they will see how unsafe it is to listen to the bible, until the unwritten rule has been added to it, to modulate its voice, and to correct its wild notes.

Let our prejudiced friends find the lesson confirmed by a specific instance, which, in the last place, we take from our precious document. In reading our Lord's discourse wherein occur the words "*hear the church,*" they probably have been hasty enough to conclude that he was speaking of the authority possessed by the congregation of the faithful to maintain a wholesome moral discipline amongst themselves. How contracted a view! They are henceforth to know that those three words are the germ of a goodly growth of sacerdotal powers, whereby the episcopal pastor can actually permit his flock "the use of eggs, butter, cheese, and milk, at the usual meals on Sundays, and at the one meal every other day during the Lent, except the first and last Wednesday, and the last Friday:" nay, can even, in spite of "no small regret" that the scarcity of fish and vegetables in the colony should render it necessary, grant unto his fasting flock during Lent, "the use of flesh meat, at one meal only, on Sundays, Mondays, Tuesdays, and Thursdays," provided, however, that fish and flesh be not used together at the same meal. Who, after such an illustration, can doubt the need and advantage of the unwritten rule to complete the bible and explain its meaning to the faithful?

TO THE ROMAN CATHOLICS OF THE COLONY OF THE CAPE OF GOOD HOPE.*

PATRICK RAYMOND GRIFFITH, BISHOP OF PALÆOPOLIS, AND VICAR APOSTOLIC OF SAID COLONY,—*Wishes benediction and a Penitential Spirit.*

DEARLY BELOVED BRETHREN,—The Ancient, the Venerable, the Salutary, the Catholic Fast of Lent will commence this year *on the twenty-fifth of February* which will be Ash-Wednesday.

Ancient, for Moses (Ex. 34) and Elias (3 Kings 19) and our Divine Redeemer himself "fasted forty days and forty nights." (Mat. 4)

Venerable, because foretold by the Man-God (Mark 2, Luke 5.) and practised (Acts 13) and instituted by the Apostles, and perpetually observed in the Church from their time to this day. (Irenæus, Origen, Jerome, Leo, and Beveridge, an English Protestant Bishop, lib. 3, de Jej.)

Salutary, for Fasting was ever recommended in the Old and New Testament, as a remedy for sin, the means of Divine Propitiation and Mercy, and a part of the penitential duties of the true worshipper of God. Judg. 26. 1 Kings 7. Tobias 12. Judith 4. Esther 4. Jonas 3. Mat. 6 and 17.

Catholic, as the words of the Great St. Basil addressed to the Faithful of the 4th century (Hom. Jej.) clearly prove, and are no less applicable to those of the present day.—"There is no land," says the Holy Father, "no continent, no city, no nation, ever so remote in which this Fast is not proclaimed. Armies, travellers, sailors, merchants, though far from home, every where hear the solemn Promulgation, and receive it with joy. Let no one exclude himself from the number of those that fast, in which all of every age, of whatever rank and dignity, are comprised. Angels draw up the list of those who fast; take care that your angel put down your name: desert not the standard of your religion."

No wonder then, that even the Protestant Divines of Oxford are now endeavouring to renew amongst their brethren in England, this ancient, venerable, salutary, and catholic Observance;† but great wonder would it be indeed, if in the Church where it has ever and always been held sacred, any Catholic should be found to neglect, or not fulfil it. We hope better things of you, my Brethren, and have only to announce the Holy Season, that it may in all places and by all "who hear the Church" be observed. As times and circumstances however admit of some relaxations in the qualities, tho' not the quantities, of food which ought to be used during the period from Ash-Wednesday to the Eve of Easter Sunday or Holy Saturday,—(from Feb. 25 to April 10th—both included;) in virtue of the Powers confided to us by the Holy See, we grant to our beloved Flock the use of eggs, butter, cheese, and milk, at the usual meals on Sundays, and at the one meal every other day during the Lent, except the first and last Wednesday,

[* The parts printed in italics are, in the document, filled in in writing. Whether this Address be genuine or not, and whatever its merits, it is not hinted that the respectable name which heads it, is repsonsible for it; the individual is granted to be but the organ of his church.]

† Tracts of the Times, No. 1, &c.

and the last Friday—called Ash Wednesday, Spy Wednesday, and Good Friday—on which three days we wish the Fast and Abstinence to be observed in all their rigour. In consequence of the scarcity of Fish and Vegetables in many parts of the colony, we grant the use of flesh meat at one meal only, on Sundays, Mondays, Tuesdays, and Thursdays. *It will not be lawful, however, to use fish and flesh at the one meal.*

'Tis with no small regret we deem it prudent to permit this very considerable relaxation in the strict discipline of abstinence, and it is only granted, that you may the more easily and readily fulfil the obligations of Lent, and thus evince your obedience to the Church of God, and your desire to propitiate Eternal Mercy.

Remember, however, that to the external observance of this Ordinance, the refraining from profane amusements (balls, banquetings, and the like,) the giving of alms, and the relief of the distressed are to be added; while all will avail but little without interior recollection, prayer, sorrow for sin, amendment of life, if evil, and preparation for our heavenly country.

We therefore beseech you, dearest Brethren, to enter upon this Fast in the spirit of compunction, penance, and charity; and while you observe frugality, simplicity and temperance at your tables, have virtue and piety and holiness in your hearts.

Fulfil the command of the Apostle (Rom. 2.) "I beseech you, Brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, and be not conformed to this world but be reformed in the newness of your minds." *This reformation is to be obtained by worthily receiving the Sacraments of Penance and the Eucharist, to which the Church binds all her children at this period. The time of Easter Duty commences on the 8th of February and ends the 29th June.*

"The Grace of our Lord Jesus Christ, be with you all, Amen."—(Ib. 16.)

Cape Town, January 20th, 1846.

COLONIAL BISHOPS.—The following note, which has accidentally come into our hands, written by an elderly and experienced clergyman in England, whose name would be known in this colony, were it to be mentioned, is an illustration of the hesitation and mistrust felt by some members of the English church amongst us respecting the selection of Colonial Bishops, and shows that such feelings are not confined to our society:—

"Sir,—In reply to your requisition to pay up my back subscriptions to the Colonial Bishopries' Fund for the years 1843 and 4, I beg to state distinctly my reasons for not having paid my contribution at the time it was due, and for not paying it now. I have lived long enough to prove that those views of the gospel, which men have agreed to call *evangelical* for distinction sake, are the only views which bring glory to God and salvation to men; and having perceived that the individuals

chosen by this society to take oversight of the church in our colonies have, with scarce any exception, been persons rather opposed to evangelical doctrine than promoters of it, and that extreme high church principles, and in some instances, even tractarianism, have been countenanced, I have felt it my duty to refrain from contributing my mite to this fund, which otherwise I should have rejoiced to have added to, according to my limited means."

Religious Intelligence.

The London Missionary Society.—The anniversary meeting of the Cape Town Auxiliary to the London Missionary Society was held in Union Chapel on the 9th February. An interesting report was read, giving a short account of the progress of the Society's Missions in Southern Africa during the past year. As the report will be printed for circulation, our readers will have an opportunity of making themselves acquainted with its contents. The subject of Christian Union was much dwelt upon by the different speakers. The platform was a proof of their sincerity, and an admirable illustration of the good likely to result to the christian church from the members of its different sections acting harmoniously in promoting the kingdom of God. The Rev. Dr. Adamson, of the Free Church of Scotland, the Rev Mr. Lamb, Junior Chaplain of St. George's Church, the Rev. Dr Philip, and the Revds. Messrs. Brown and Elliott, Congregationalists, Col Johnstone, of the 27th Regt, the Revds. Messrs. Hodgson and Shaw, Wesleyans, and the Rev. Mr. Day, of the American Baptist Board of Missions, were present, and delivered suitable addresses on the occasion.

Inebriety at the Cape.—Late letters from the Cape of Good Hope, give a very interesting account of the proceeding and labours of the Christian Instruction Society, established chiefly, we believe, through the instrumentality of their Indian visitors, in the villages of Wynberg and Rondebosh. The journals of its Agents afford decisive proof, that substantial relief, both to body and soul, has been conveyed through its instrumentality, to many of the destitute and depraved poor.

The usefulness of this association, however, appears

to be still much circumscribed, by the injurious effect, which the abounding of canteens in these villages, and in the vicinity of Cape Town generally, must ever exercise, upon the population of that Colony. A wine country itself, few who have not visited the Cape, can at all conceive the amount of destitution, improvidence and sin, to which, the facility of the means of indulging the sin of drunkenness, leads, both in the European, Malay, and Hottentot population. There is an impression we believe in existence, that the legalization of canteens acts as a preventive and check to illicit distilleries, and to the practice of smuggling. But it seems very doubtful, whether any such distilleries exist at the Cape. Whilst, the granting of *licences* for these canteens, has often been made, we believe, in spite of the remonstrances of the *householders*, and more respectable inhabitants generally.

To the English labourer and mechanic, the consequence has been most destructive Scarcely one in ten of the settlers from England of this class, (we remember being told by one of the oldest residents at the Cape,) but what sooner or later, falls the victim of this pest of the country. The prosperity of a people must ever be dependent upon its moral tone. And as long therefore, as the people of either England or its colonies, are thus weakened and degraded in body and mind, by *this* legalized debauchery, all efforts for their improvement must languish and be ineffective.

The English labourer at the Cape, becoming habituated to the use of wine and intoxicating drinks to a degree, which in England could not probably have been within his reach the habit soon exercises over him a seductive influence, which entirely demoralises and impoverishes the man. Drunkenness, we know, is to a great extent beyond the reach of the legislative or executive power; but what the excellent and enlightended man in whose hands the government of the colony is now placed, *can do*, will be done, we feel satisfied, to remove or mitigate this curse of South Africa. It is drunkenness, which is promotive of idleness, debauchery, crime, strife, and poverty; and is alike ruinous to the souls and bodies of men. The consideration that it is *not* an inherent vice, but one occasioned by human agency, affords encouragement, at least, to the *attempt* to remove the incitement to it. And the reduction of the number of the *licensed*

canteens appears to us more likely to mitigate the evil, than can either legislative enactments or the vigilance of the most active and effective Police.

The high wages enjoyed by the Cape labourer only increase the sin of drunkenness in the Colony, because the means of indulgence are increased; and with this, the appetite for intoxicating liquor becomes increased, in a corresponding ratio. It was an axiom of Lord Bacon, that "no one crime on earth destroys so many of the human race, nor alienates so much property as drunkenness." And upon higher considerations, no measures of political expediency which would wink at its toleration, can, we believe, be free from guilt in the sight of God.—*Madras Christian Herald.*

The Casket.

"WHAT THINK YE OF CHRIST?"—Matth xxii. 42. —We cannot believe too highly of Jesus; we cannot think him more gracious or loving than he is. There is more in him than we can ask or think. He is Almighty God, who has left all in heaven, and in the bosom of his Father, and came down with no other view or design but to redeem lost souls out of the slavery and service of Satan, and to open a way for them by his own blood, into the holiest place of all, even heaven itself, whither he is now entered to prepare a place for us. There was no other remedy; he knew nothing we could do was sufficient to atone for our sins, or make up the breach,—therefore he said, "Lo, I come," and has now in his own body made satisfaction to divine justice; he has obtained the right of eternal redemption, and can give it to whom he will. If thou art not of the seed or selected ones of Israel, yet he can save thee. There is not a single soul out of the reach of his mercy. He is Lord of all; he is Lord of the living, and of the dead. His hand is not cramped or shortened, that it cannot save; or his ear heavy, that it cannot hear; and when it has gone so far that to all human appearance there is no hope, all things are possible with him; venture then, and pray to him, be your case what it will, "Lord, help us!" Fix your eyes upon his cross; trust only and entirely, body and soul, upon that crucified God, and worship before his feet, which once burned with anguish, and were red like brass in the furnace. To him say, "Have mercy upon me!" He has felt your need, and knows how to show mercy. When no eye pitied us in our fallen estate, or had compassion on us, he saw us in our blood, and had mercy on us; his heart was touched at our fall and loss, and undertook to be our Saviour. Let nothing then take away your confidence in his great and boundless mercy; but let what will try you, yet believe in him, and you shall see the end of the Lord's dealings shall be, to be gracious, merciful, long-suffering, and of great goodness. Let your faith in him only be great, and it shall be done to you even as you will; you shall find the same loving Redeemer, rich in mercy to all them that call upon him in faith.—*Rev. J. Cennick.*

THERE IS NO DIFFERENCE, FOR ALL HAVE SINNED &c. &c. (Rom. iii. 22. 23.)—At such a statement the proud moralist, the pharisaic formalist, the would-be righteous, and self justifier, rise in indignation. Are *we*, then, to be on the same line with the openly profane, the grossly immoral, the blasphemer, the sabbath breaker, the adulterer? Shall our upright dealings, our amiable carriage, our regular devotions, avail nothing to recommend us to God? To what purpose, then, do we practise them? The answer is easy. Difference in respect of *character* and beneficial influence on society, between the moral and immoral, this is *much*; but religion consists not *merely* in the fulfilment of our duties among men, as social beings: in the bare performance of *acts* of worship toward God. Religion is the going forth of our undivided affections towards God, as he is revealed in Christ. Religion is the surrender of the whole heart to him, the sum, the essence of the commandments being, "Thou shalt *love* the Lord thy God, with all thy heart, and soul, and strength." Now, *herein* is *no difference*,—that this love to God is foreign to the hearts of *all* unregenerate men, *alike*; and as long as this is the case, a man may be a very valuable member of society; may do many things good and necessary in themselves to be done, may perform as many, and as wearisome acts of devotion, as a poor devotee of Heathenism; but he is a sinner and cannot please God, nor God him. Till a man know, and confess this, he is one of the proud, whom God abhorreth whom God resisteth; whom God will abase, either in repentance in this world, or in shame and everlasting contempt in the world to come.—*Goode.*

THE POPE'S INFALLIBILITY.—"If our Saviour, the King of heaven, had intended that all controversies in religion should be by some visible judge finally determined, who can doubt but in plain terms he would have expressed himself about this matter? He would have said plainly, the Bishop of Rome I have appointed to decide all emergent controversies. For that our Saviour designed the Bishop of Rome to this office, and yet would not say so, nor cause it to be written, *ad rei memorium*, by any of the evangelists or apostles so much as once, but leave it to be drawn out of uncertain principles, by thirteen or fourteen more uncertain consequences,—he that can believe it, let him."—*Chillingworth.*

INCONSISTENCY IN PARENTS.—Would not a stranger be led to imagine, by a view of the reigning mode of female education, that human life consisted of one universal holiday, and that the grand contest between the several competitors was, who should be most eminently qualified to excel and carry off the prize, in the various shows and games which were intended to be exhibited in it? And to the exhibitions themselves, would he not be ready to apply Sir Francis Bacon's observation on the Olympian victors, that they were so excellent in these unnecessary things, that their perfection must needs have been acquired by the neglect of whatever was necessary?—*Hannah More.*

"The heavens run continually round, the sun rises and sets, the moon increaseth and decreaseth, stars and planets keep their constant motions, the air is still tossed by winds, the waters ebb and flow to their conservation; no doubt, to teach us that we should ever be in action."—*Burton's Anatomy of Melancholy.*

SAUL SOLOMON, & Co. "GAZETTE" OFFICE, CAPE TOWN.

THE

CAPE OF GOOD HOPE

CHRISTIAN MAGAZINE.

APRIL 1846.

THE DOOMSDAY BALANCE.

For the Christian Magazine.

It is a consequence of the laws of physics that the weight of a body varies as the body changes its place. At the earth's centre of gravity it weighs nothing; as it recedes thence towards the surface of the earth its weight increases; but when it has passed the surface, and is receding into space, the weight again decreases, till it becomes nothing or a *minimun*, after which it once more increases as the body nears other worlds. On the surface of the earth also it varies, being least at the equator, in consequence of the greater distance from the centre of gravity, and the *maximum* of the centrifugal force; and greatest at the poles, where it is nearest the centre of gravity, and there is no centrifugal force to affect it. At the top of a mountain the body is lighter than at the bottom; but at the bottom of the shaft of a mine it is lighter than at the top.

This variation, correspondent to the change of place, in the weight of a body which remains essentially the same, may illustrate the difference of importance which human actions or purposes appear to present, when weighed or measured under different circumstances. Perhaps the modes of testing actions in general, which exhibit the most startling and extreme contrast of result, are the opinion of the world, and the sentence of the day

of judgment. The feather in the balance of the one often turns up a mountain in the scale of the other; and the massy treasure of the world's valuation is wont to vanish into imponderable smoke, under the piercing beam of the hour of trial. Strange will be the transmutations which shall take place. Fame's verdicts shall be reversed, biographies read backward; heroes will sneak away in the shabby garb of the mean, and rags shall be transformed into robes of purple. Titles of glory and titles of ignominy will exchange places; coronets be succeeded by the brand of shame, and scoffs be drowned in hymns of honour. Many a philosopher shall wear a fool's cap, while unlearned ones succeed to the laurels of wisdom; many a sagacious schemer shall appear an outwitted driveller, while the simple and unambitious shall shine in the glitter of countless wealth. The object of a life's painful labour shall be adjudged unworthy of an hour's toil; while many things which the proud eye has scorned to look on shall sparkle as the rich gems of eternity.

Let Thought take up her station on an eminence of the eternal world, and gaze back over the landscape of the past days of time. The aspect viewed from thence is the reverse of that which appeared to the actors in the scene; it is as if the tissue were turned, and the other side exposed to view. The bright hues of glory, the pomp of wealth and majesty, the dazzling track of ambition, and power, and intellectual greatness, have faded into a dingy maze of petty aims and strifes, unworthy of the nobility of the heirs of immortality; while things which Fame recorded not, which the contenders for the high places of the earth marked not, save with the proud smile of contempt, which were oft hooted with derision and execrated with bitterness, and oftener held no place at all in the eyes of men, stand out in living lines of light and glory, immortal in honor, illustrious in the records of heaven.

Observe that tottering cottage in the glen beneath yon stately mansion. Its inmate is one of the sons of ceaseless toil, who from morn to night sweats in the eye of Phœbus to earn a scanty meal for himself and his dependent family. He is looked on by his lordly neighbour as a serf of the soil, a living machine to make the great man's lands bring forth plenteously. His daily task is all that is acounted of; the man's heart within

him is as nothing. So long as he works, and receives his weekly pittance, what are his feelings or destinies, if he have any, to the brilliancies of fashion and the polities of ambition in the master's palace? But at length he stands before the bar in the judgment day; and an angel steps forth to testify eoncerning him. His cottage was the scene of angels' ministrations, and the poor dweller in it was an heir of salvation, whom they delighted to serve. Great things were there done, which were ehronieled above; sin was warred against, eorruptions controlled and purged, the Monareh of Heaven glorified. The labourer's life was a triumph of patience; the pomp which swept past him, the plenty which moeked his sight, stirred no envy in his bosom; the suffering which bowed and wore out his frame wrung thence no murmur; his trust in his God was stedfast, the hope of the rest at God's right hand was the star of his long night. He had ruled himself, and therefore had beeome prepared for stations of authority; he had been moulded to greatness by endurance and obedienee; he had been proved a hero on the field of moral warfare, and therefore he was worthy of a hero's reward. So his name is enrolled in the patents of Heaven's nobility; and in the garlands of immortality and the white robes of holiness you may meet him reposing on the mountain of God.

Now turn your eyes to yonder great metropolis, the eentre of mighty struggles for the aeeumulation of riehes. There stands a statue to the most successful of speculators for money; hard by, is a gorgeous assembly, met to do honor to the brilliant fortune which he has aehieved for himself. With sagacious forethought and happy boldness he wove his schemes, and watched his oeeasions; and his reward was plentiful; gold streamed into his coffers. And his thirst grew stronger for wealth, as his soul became inebriated with it; and with larger step he eompassed earth in the search for it, till he towers a giant among men, and walks with prinees, and governs eabinets. Envy grows pale at his greatness; men's hearts do him homage. But what see you, from your station on the further side of Doomsday, of this man's traek of splendour? The glory is turned into darkness, the gold has perished; not a glimmer of light dwells on his labours and his suceesses; they are not thought

worthy of a record in heaven. He framed his idols out of the dust, and to dust they have returned. An existence wasted for nought has no praise above. The mendicant who asked alms of him has inherited the eternal riches; but he, whose wealth commanded all things below, is a beggar for ever. He gained the world,—but lost his own soul.

Read, by the fiery stream of the judgment day, the histories of the men whom a nation delights to honor. The acclamations of a million tongues have died away; the misty halo which enveloped great deeds has been dissipated, to reveal their secret motives and intrinsic merits; and the classes in which they are arranged are those only of the right and the wrong, the pure and the impure, the spiritual and the carnal. And what discern you of the men famous in their generation, or embalmed in the memories of posterity? Some communed with Nature, and extorted her secrets, till they bent her to be the slave of man's strong will. Others glorified the land of their birth by the splendour of conquest, or saved it from ruin by their energy and self-devotion. Some poured forth glowing thoughts of beauty and of passion, till nations hung entranced on the strain; others moulded the magic forms of Art, ministrant of ever-renewed rapture to the pilgrims of a thousand years. But these are not the deeds which stand pre-eminent in grandeur in the day of God's sentence; not on these burns the fire of immortality; nor are these the titles to the high places of the eternal kingdom. If those whose greatness was chronicled by historians, and sung by poets, and attested by the gratitude of nations, have any place of light in the immortal creation, and are adjudged worthy to sit with the peers of heaven, it is for far other things than illustrated their names among men. The sighing of a contrite heart, the prayer of penitence and faith, the still work of patience, the renunciation of human praise, the inward struggle against corruption which the applauding crowd marked not nor understood, these are the things written of them in the book of life, and in comparison of which all their earthly honors are but as small dust in the Doomsday Balance.

The peerage of heaven, compiled from the books of remembrance, is greatly different from the peerage of

the world's aristocracies. The scorned missionary, the martyr swept from the earth as a pollution, the calumniated saint, the ignoble unmurmuring sufferer,—such take precedence in the court of the Great King, and wear the badges of high nobility. Celestial crowns are not jewelled as earthly ones; the diamonds and emeralds and rubies, which dazzled fleshly eyes, lose their lustre and turn to dim earth in the blaze of the great white throne; but the long neglected gems from the deep mines of truth and holiness then burst into unquenchable brightness, and glow, starlike, with eternal radiance, round the brows of the righteous.

Would you see more of the transmutations which the judgment-day will bring to pass? Keep your station in the land of the eternal, and still gaze back on that which is present to the sons of the earth. Single out your own track on the map of time, and compare its aspect with that which it seemed to present as your will fashioned and your steps imprinted it on earth. Do the lights and the shadows abide unchanged? Is none of your successes written as a failure or misfortune in heaven? Does no one of the calamities over which you grieved appear bright with the benediction of God, a fountain of substantial prosperity? With long toil and anxious desire you pursued a distant earthly good, in the possession of which you were wont to anticipate serene happiness and satisfied repose; as the coming of it tarried, impatience and uneasiness were the inmates of your heart; hope swelled within you when it seemed to grow nearer your grasp, but sunk again as new obstacles sprung up between, and removed its attainment to the uncertain future. Weigh that object now in the balance of the judgment-day, and you will see whether it was in reality anything more than a trifle. Perchance you may find that it would have been to you a cluster of Sodom, a root of bitterness, a fatal possession.

There were duties of solitude and meditation, which you neglected in the hurry to grow rich and to secure worldly prosperity; weigh again, and see whether you were not beguiled to seize the shadow, and let go the substance. Your attention was competed for by various objects,—was the one thing needful the thing least successful in gaining it.

Take heed that the epitaph which sums up the labours

of your life be not "*Vanity*;" that your choice be not pronounced the choice of a fool; that in gathering pearls, you have not missed the pearl of price, and been cheated with counterfeits; that the record written of you in the book of remembrance be not, that about nothing you made much ado, but about the essentials to your eternal welfare you were a listless idler. For the day of doom is no respecter of persons; and blessed is he whose story shall then appear written in letters of unfading light; blessed is he whose deeds shall be found of weight in the Balance of the Judge.

NOTE ON THE NATIVITY OF CHRIST.

To the Editor of the Christian Magazine.

Sir,—Many of your readers, as well as myself, have probably been much interested in the extract from Mr. Greswell's Dissertation on the Harmony of the Scriptures, which is inserted in your number for December last. The arguments adduced by the learned author to prove that the important event of our Saviour's birth was fulfilled by the providence of God in the spring of the year, and not in the cold month of December, are very satisfactory. But as it appeared to me, that Mr. Greswell had been mistaken in assigning the birth of our Saviour to B. C. 4, and not to B. C. 5, I was induced to calculate, by Ferguson's Astronomical Tables, the days on which the paschal full moon fell in the years B C. 5, and B. C. 4, and, from the result, constructed the following chronological table.

B. C. 5.—Jul. Per. 4709.

			March
Sunday	10.	Nisan. Birth of Christ	19
Thursday	14	,, Paschal Full Moon	23, 7 morn.
Friday	15	,,	24

The purification of the Virgin, forty days after the birth of her son, and his presentation in the temple, April 27.

Shortly after this the Magi arrived, the holy family fled into Egypt, and the infants were murdered by order of Herod.

B. C. 4.—Jul. Per. 4710.

The Eclipse of the Moon recorded by Josephus

(Antiq. B. xvii. Ch. vi. 4) to have occurred before the death of Herod, and calculated both by Whiston and Ferguson to have happened B. C. 4.—March 13.

Herod dies before the passover early in—April

Saturday	10.	Nisan,	7	
Wednesday	14.	„ Paschal Full Moon	11	5 morn.
Thursday	15.	„	12	

B. C. 3. Jul. Per. 4711.

It is generally supposed that the holy family returned into the land of Israel about the beginning of this year.

From this table it is apparent that our Saviour could not have ben born April 7, B. C. 4, because Herod died before this period, or very soon after. So soon, that he could not in this case have been implicated in this year in the murder of the Infants. It is, however, probable that our Saviour was born in the spring of the year B. C. 5, on the 19th March. Even if our Saviour according to Exiguus Dionysius, was born 25th December, he must have been born B. C. 5, which is the supposition of Exiguus Dionysius himself, as stated in Eckhard's Ecclesiastical History.

The following are the calculations for A. D. 30.

			April	
Sunday	10.	Nisan, A lamb set apart	2	
Thursday	14.	„ The last Passr. of our Sav.—Pasch al full moon.	6. 4	aftern.
Friday	15.	„ Crucifixion,	7	

The identity of the days of the week assigned for the birth of our Saviour B. C. 5, with those of the week assigned for his crucifixion A. D. 30, is a remarkable occurrence, although it may not be considered of any importance.

H. O.

[Our correspondent has, probably, not had an opportunity of referring to Mr. Greswell's elaborate calculations and arguments respecting the time of our Lord's nativity; the result of which is to show that the precise day on which that event took place is necessarily conjectural; that there is some, not much, evidence to fix it to the spring of the year, the vernal equinox, and time of the passover,—the rival date being the feast of taber-

nacles in autumn; and much more evidence to determine it to B. C. 4. Our correspondent objects to this last date on the single ground that Herod died in the spring of B. C. 4; whence, if our Lord were born in the spring of the same year, there would be no sufficient time for the events which occurred between his birth and Herod's death. Assuming the supposed date of Herod's death to be correct, the argument is decisive. But the fact is, that it is matter of controversy whether Herod died B. C. 4, or in the following year; as Mr. Greswell remarks, —"The opinions of learned men concerning the time of the death of Herod the Great have not much fluctuated, except between U. C. 750 and U. C. 751." Against the former of these dates, which corresponds to B. C. 4, he adduces almost insuperable objections; and, after a lengthened investigation, he concludes, "The time of his death was the passover, U. C. 751," adding, "This conclusion agrees with every other note of time in reference to the same thing, which is to be observed in Josephus." If then Mr. Greswell is justified in determining Herod's death to the spring of U. C. 751, *i. e.* B. C. 3, the reasons which induced our correspondent to place the nativity in B. C. 5, will now determine him in favour of B. C. 4.

There is an independent calculation made by Mr. Greswell, which points to the same year for the nativity. The steps of it are as follows:—The fifteenth of Tiberius, as mentioned by St. Luke, was the fifteenth, reckoned from his association with Augustus in the Empire, but the thirteenth of his sole sovereignty. The date of his association was the beginning or middle of U. C. 765; but that of the commencement of his sole reign was August, U. C. 767. Hence St. Luke's fifteenth year commenced somewhere in U. C. 779, between the early part of that year, and the month of August in it. It was in the course of that fifteenth year that John the Baptist began to preach; therefore the passover which followed next after the opening of his ministry, (six months after, according to Mr. Greswell's calculation,) must have been in spring U. C. 780, or A. D. 27. But for other reasons Mr. Greswell concludes that this same passover was the date of the commencement of our Lord's ministry, being the passover mentioned, John ii. 13; and accordingly that our Lord was baptized shortly,

two or three months,—before that passover. Now we learn from St. Luke that our Lord was not quite thirty years old at his baptism; counting, therefore, thirty years back from the Passover A. D 27, at which our Lord would have about completed his thirtieth year, we come to the passover of B. C. 4, for the time of his birth.

H. O. has noticed a coincidence between the days of the weeks assigned respectively for the nativity and crucifixion, according to his calculation: but, supposing it to exist, which is perhaps doubtful, it does not appear to be capable of having any meaning assigned to it. Mr. Greswell, however, has pointed out, according to his calculation, two striking coincidences. He supposes our Lord to have been born early on the 10th of the Jewish Nisan, B. C. 4, *i. e.* in the evening, or night, of the Julian April 5th; April 5th was therefore his birthday. Now in A. D. 27, the 10th Nisan fell again on April 5th; in other words, our Lord's nominal birthday, reckoned by the shifting paschal month, coincided with his real birthday, determined by the invariable Julian year, in the year in which he entered on his ministry; and by both modes of reckoning he was just thirty years old at that period. Again, Mr. Greswell fixes the date of the Passion to be Friday, the 14th Nisan, A. D. 30, which was the Julian April 5th; so that, by this calculation, our Lord suffered on his real birthday, at the exact age of 33 years.

The following are Mr. Greswell's principal dates:—

Christ born U. C. 750, Julian Period 4710, B. C. 4, 10 Nisan, Saturday night, April 5.

Herod died, B. C. 3, about the Passover, middle of March.

Christ's baptism, A. D. 27, late in the fifteenth year from Tiberius' association with Augustus, two or three months before the Passover.

Commencement of Christ's ministry, the Passover-season, 10th Nisan, 5th April, A. D. 27.

The Passion, A. D. 30, 14 Nisan, 5th April, Friday.]

STUDIES OF TYPES.

No. 7.—The Sabbatical Types.

The fundamental element of those types which shadowed forth the future rest in store for such as attain the life to come, is the seventh day's rest ordained by God in the beginning. The Creator, having finished his work of preparing the world for man's habitation in six days, was pleased to set apart every seventh day, in regular succession, to be a holy day, exempted from common uses, and to be differently regarded from the other days. Man was made for a life of labour; and that life was divided into portions of seven days, six of which should be spent in work, as God had spent the first six; and the seventh should be a day of rest, in imitation of the rest wherewith God rested on the seventh day after he had concluded the work of the first six days. It was hereby signified that man had an interest in God's rest; as St Paul implies, when he connects together God's rest from his works, the seventh day's rest, and the future rest of the people of God. But it was hardly possible that man's share in God's rest should be merely the seventh day's earthly rest ordained to him during his probation; the more probable intention was, that God's rest was the good to be enjoyed, after the probation was finished, by those who had overcome; and that the seventh day's rest during the probation was a token to keep him in continual remembrance of the object of his hope and endeavour, and a standing pledge of the promise of a rest to come.

Accordingly, under the Mosaic economy, the sabbath was a sign of the covenant; that is, a token of its truth, taking (in this case) the form of a type of the blessing which should ultimately be enjoyed by the observers of the covenant unto the end. St. Paul also calls the rest which remaineth for the people of God, a *sabbatismos*, or sabbath-keeping, as if the antitype to the seventh day's rest. From which several circumstances we derive sufficient warrant to regard the sabbath as a standing type, under every successive covenant, of the ultimate rest of which that covenant contained or implied a promise.

We find afterwards this simple element amplified into other sabbatieal types, all framed on the same numeral, *seven*. Every seventh year, with the Jews, was a sabbatieal year, a year of rest. Again, when seven times seven years had elapsed, a still greater and more solemn sabbatieal year eame, the year of Jubilee, of rest and liberty and release. Thus as every week of *days* terminated with a sabbath day, so every week of *years* ended with a sabbath year, and every week of *weeks-of-years* ushered in a still more perfeet sabbatieal year There ean be no reasonable doubt that these were equally types of something future.

It has been conjeetured that there is another series of periods, differently formed on the same numeral, *seven*, which is eonneeted with the future sabbatism of Israel, both literal and mystieal. For *seventy* years the eaptive sojourners in Babylon, types of the ehureh in the world, waited for the redemption of their eaptivity. For *seventy* weeks of years, Judah, restored to her land, waited for Messiah, the Prince. The added eonjecture is, that *sevĕnty* jubilees will define the whole existenee of Jaeob's seed, as a nation, from the exodus down to their entranee on their redeemed state,—their final sabbatism, synchronous with the eommeneement of the millennial rest of the saints and of the world. The *seventy* jubilees, thus reekoned, would terminate, aeeording to Mr. Clinton's ehronology, about the year A.D. 1875.

There is another ealeulation respeeting the antitypieal sabbath, framed also on the numeral *seven*, which is very deserving of notice. The faet that this numeral is constantly employed in the types, makes it probable that it has some real eonnection with the antitype. St. Paul, by ealling the rest reserved for the saints a *sabbatism*, almost neeessarily suggested to his Hebrew readers the idea of a ehronologieal septenary, six of the periods whereof would precede the period of rest. Moreover it was a eurrent tradition among the Jews at that time, that after the world had existed six *millennia*, or periods of 1000 years eaeh, a millennial, or a perpetual, sabbath would begin. This tradition appears to reeeive some eountenance from St. Paul's mode of expression. Henee we obtain a presumption that there will be an antitypieal rest, lasting some definite period, six of whieh periods shall have previously elapsed before its eomneneement, and that eaeh of these periods is a thousand years. Of

this septenary of *millennia* the primeval septenary of days is not an unnatural type; considering that it is twice stated in Scripture that a thousand years is with the Lord as one day. Add to which, that we know from prophecy that there is in store for the church and the world a sabbath of peace, the duration whereof shall be a *thousand* years. From all these circumstances, a tolerably strong probability arises in favor of an opinion, common to the Jews even before our Lord's days, and to most of the early fathers of the christian church for several centuries;—viz. that the seventh day's rest, following the six days' work, is a type of a future rest to commence when six thousand years have elapsed from the period of the sabbatical institution.

If it be so, the blessed period commonly called the *millennium* will be the first direct antitype of the sabbath. But as the millennium itself is but introductory to the eternal rest, of which it is but a foretaste and imperfect representation in miniature,—so the original sabbath, and all the sabbatical types founded on it, will have their ultimate and complete fulfilment in that everlasting rest, which no toil succeeds,—that noon-day, the sun whereof never declines.

According to Mr. Clintons's chronology, the six thousandth year of the world would fall about A. D. 1862, a date singularly coincident, considering all the points of uncertainty, with the approximate one above given of the termination of seventy jubilees from the exodus.

THE NUMBER OF THE BEAST 666.

To the Editor of the Christian Magazine.

Sir,—I send you the following article for insertion in the *Christian Magazine,* thinking it may be interesting to many of your readers.

"Count the number of the beast, it is the number of a man; and the number of his name, which is full of names of blasphemy." Rev. xiii. 18, xvii. 3. xix, 19, 20.

1st Name,—*Vicar General of God upon Earth,*—a name assumed by pope Innocent iii, who established the inquisition, and originated the crusade against heretics.

2d Name,—*Vicar of the Son of God,*—a name taken by several popes, Clements, Martins, Bonifaces, and Juliuses, and inscribed over the name of the Vatican.

3d Name,—*Paul the fifth, God's Vicar,*—a name recognised by the pope, when so addressed by Bellarmine.

4th Name,—*Silvester Secundus,*—The pope who first commenced the crusades.

5th Name,—*Lateinos,*—the Greek word for Latin, the name borne by the corrupt western church, and the language in which her superstitions and idolatrous services are performed.

6th Name,—*E Latine Basileia,*—the Greek for Latin or Italian kingdom, which is the pope's territory, the seat of the beast.

7th Name,—*Benediktos,*—the Greek name for the pope who generalised the monastic life.

8th Name,—*Romiith,*—the Hebrew word for Roman, in which papists glory, as the distinctive name of that constitution *they call a church,* every soul out of which is cursed.

Number Counted.

1.

VI C ARIVS GENERA LI S DEI IN TERRIS
51 100. 00150 000000 51.0 501. 10 000010=666

2.

VI C ARIVS FI L II D E I
51 100. 00150 0150.11 500.01=666

3.

PAV L O V VI C E D E O
005 50 0 5 51.100.0 500.0 0=666

4.

SI L VESTER SE C V N D V S
0150.500000 00.100.5 0 500.5.0=666

5.

L a t e i n o s
30. 1 300. 5 10. 50. 70. 200.=666

6.

E L a t i n e B a s i l e i a
8 30. 1 300. 10. 50. 8 2 1 200. 10. 30. 5. 10. 1=666

7.

B e n e d i k t o s
2 5 50. 5 4 10. 20. 300. 70. 200.=666

8.

R o m i i t h
200. 6 40. 10. 10. 400.=666

Many other names of Popes &c in Hebrew, Greek and Latin, are coincident in making out the number 666; and it is further remarkable that until the time of the reformers the word MYSTERY, *mysterium*, was inscribed upon the Pope's mitre, according to Rev. xvii 5.—Read *Mede's Rise and Fall of the Papacy.*

C.

[The solution of the sacred enigma of the Beast's Number has been a continued subject of enquiry for seventeen centuries, from Irenæus down to the present time. The object of all the conjectures, worth noticing, is to find some name or title applicable to such a power as that of the Apocalyptic Beast, the letters of which, taken as numerals, shall amount, when added together, to six hundred and sixty-six. There are certain rules to guide the search, derivable either from the antique mode of forming enigmas of this class, or from the statement of this particular one in the Apocalypse. The most general, and probably fundamental, rule is, that every letter must have a numeral power; which at once excludes several of our correspondent's Latin solutions, containing letters which are not numerals, and are marked by him as ciphers. With respect to the language in which the name is to be sought, the only two which are at all likely are Hebrew and Greek. Latin, it is believed, contains no example of such enigmas at so early a date, and is ill-fitted for the purpose by the scantiness of numeral letters in it, as well as their ambiguity,—their power in some cases depending on their place. The fact that the numerals given are Greek, ($\chi\xi\varsigma$) is a strong argument for Greek being the language intended; so also are the facts that the apocalypse is a Gentile (Greek) prophecy, and not Jewish; that Greek letters (alpha and omega) are used by our Lord in it to express that he was the first and the last; and that all the early fathers confined their solutions to Greek, as the language undoubtedly intended.

Of the Greek solutions the following may be named: Irenæus gives three, *Teitan, Lateinos,* and *Euanthas,* the last as if of no consequence; of the other two, he rather inclines to *Teitan,* but apparently without sufficient reason.

Mr. Clarke offers *He Latine Basileia,* the Latin kingdom; for which see Dr. A. Clarke's Commentary.

Parcus gives, *Italica ecclesia,* the Italian church; but the Doric termination of the adjective, *a* for *e,* is perhaps hardly admissible.

In a MS. of Irenæus, there is an interpolated or marginal solution, *Papeiscos;* but the Greek word for Pope is *Papas.*

There has been also given *Apostates,* apostate; the objection to which is that the *st* must be counted as the Greek contracted numeral, contrary to the usual practice.

There have been also anti-protestant Greek solutions framed by an absurd twisting of the names *Luther, Saxon,* and *Mahomet;* and a Latin one of Bossuet, *Diocles Augustus,* which ought to be *Diocletianus Augustus.*

Of Latin attempts at solution, the best are two mentioned by our correspondent; *Vicarius generalis Dei in terris;* and Irenochoræus's: *Vicarius Filii Dei.*

In Hebrew, Mr. Daubuz's conjecture, *Romiith,* is the most famous; it is supposed to be the feminine of an adjective *Romi,* meaning *Roman;* but *Romi* more probably means *Rome,* which of course would not admit of a feminine form.

An Arabic solution has also been suggested; *Catoolikee Lateen.*

Those which involve the name of some particular Pope do not appear to be of an admissible nature.

On the whole, the two best are Irenæus' *Lateinos,* and Clarke's *He Latine Basileia.* The epithet of *Latin* is emphatically due to the last form of the Western Roman Empire, and the Papal system which bound it together. It was the Latin world, the Latin kingdoms, the Latin church, the Latin patriarch, the Latin clergy, the Latin councils. Says Dr. More, "They Latinize in everything. Mass, prayers, hymns, litanies, canons, decretals, bulls are conceived in Latin. The Papal councils speak in Latin. Women themselves pray in Latin. The Scriptures are read in no other language under the Papacy

than Latin. In short, all things are Latin." But of these two solutions, *Lateinos* seems preferable.

It preserves the antique mode of spelling, which the other does not; it is more concise and neat; and above all, it is more applicable to that system which has the Pope for its despotic head, who is emphatically *the Latin man*, as the official head of the famous Latin anti-christ of the West.]

A FEW MORE WORDS ABOUT A BISHOP FOR THE CAPE.

To the Editor of the Christian Magazine.

Sir,—I am very sorry to perceive that my allusion to the office of the "Superintendent" of the London Society's Missions in this colony has troubled my venerable friend Dr. Philip. By the way, I hope he will not be so suspicious as to imagine, that, having failed to make a bishop of him, I am now turning him into an *archdeacon*. It strikes me, however, that if he had only compared my obvious meaning with the fact of the case, without reference to past controversies, he would not have found the same cause to object as he has found. I readily admit that some of the terms I used, especially the word "control," if construed to their utmost extent of meaning, would be quite inapplicable to his office; but they would be almost equally inapplicable to the bishops of the English and American episcopal churches, and would not, I believe, hold good of any bishops in the world. I therefore think that they would be only fairly construed, when taken to mean some indefinite but moderate degree of direction and control, and not that absolute control with which a military officer directs the living machines under his command. And, understood in this way, I do not yet feel driven from the substantial correctness of my allusion.

I coupled the Wesleyan Superintendents with him of the London Society; and I am not aware that in their case any objection has been made. In fact I believe that their directing power is really greater than his, and that to criticise my remark concerning them would require some amount of fastidiousness. I have heard them

actually designated as the Wesleyan bishops; and I have been told that the Wesleyan pastors sometimes themselves familiarly style them so. The analogy, in their ease, certainly seems to be well founded; and so obvious is the similarity between the general functions of Superintendents of missions, that it was but natural to put them together in my illustration.

But the Doctor may say that, whatever his brethren may be or do, he still adheres to the old protest, *Nolo episcopari*, and that his office has no analogy to that of a bishop. The question between us entirely turns on this point of analogy. I say to my brethren of the London Society:—"We want a bishop to be a Superintendent over our scattered churches; don't object that our want is unreasonable, for you have a Superintendent, who does for you the same kind of thing, more or less, that we want done for ourselves." I submit, then, that, the question being one of analogy, the fundamental rule of the London Society respecting specific forms of church government has nothing to do with it. And I will now briefly give some of the reasons why I think that the analogy really exists.

The origin of the word bishop (Saxon, *piscop*) is the Greek *episcopus*, corresponding to the Latin *inspector*, *curator*, or *superintendent*, and the English *overseer*. The Doctor is therefore etymologically a bishop, for his official designation is superintendent. And his oversight is, not over a single congregation, but over many congregations, or their pastors, or their affairs, in some sense or other. Now there are three possible states in which a number of congregations may be, with regard to the matter of oversight. They may be free from all oversight, perfectly independent; they may be overseen by a superintending board; or by a single overseer. The first corresponds to congregationalism; the second to presbyterianism; the third to episcopacy. It is to the last that the debated case is *prima facie* analogous.

But the Doctor seems to urge that the specific duties of his office *destroy the analogy* which its title and aspect suggest. I must differ; and so I think must every one who knows the nature of the practical oversight which an English Bishop takes over his diocese. Every one of the Superintendent's three functions corresponds to some episcopal function in England. He

represents the society to the government; the Bishops do the same for the church at home. He looks after the temporal concerns of the Society; the Bishops, in their respective dioceses, induct into benefices, license curates to particular cures, and fix their stipends, receive the Archdeacon's reports of the sacred buildings &c., and direct the churchwardens in the management of the church temporalities with which they have to do. He gives counsel to the missionaries; the Bishops, both by private communications and in their triennial visitations, counsel their clergy, and give them advice and instruction and direction in their charges.

If we look into the matter more in detail, the analogy is perhaps still plainer. The Superintendent's tours of inspection are not, in kind, distinguishable from a Bishop's visitations. I think I am right in stating that when a missionary wishes to leave his station and take up a new one,—as Mr. Calderwood lately removed from Blinkwater to Birklands,—he must obtain the *sanction* of the Superintendent; in similar cases at home the Bishop *licenses*. If it should unfortunately happen that the misconduct of a missionary requires interference, does not the Superintendent at least make enquiry, and report to the directors, if he does not exercise authority himself? So a bishop, in like cases, institutes enquiry, and either decides them himself, or, as it is more usual now, sends them into the ecclesiastical courts. The English church has her written law, as the London Society has its written rules; the Bishop sees that the former is adhered to; and who but the Superintendent looks after conformity to the latter?

On the whole, then, there are various functions of oversight performed for the benefit of the London Mission Churches in this colony by an authorised Superintendent. We of the English church want similar functions performed for our benefit; and if we obtain a Bishop, he, in the discharge of his office, will perform them. Between him, therefore, and the Superintendent there seems to be an analogy as respects their essential duties of superintendence; which analogy subsists, notwithstanding that the *mode* of performing those duties may not be identical, and that the Bishop may have other functions to which the Superintendent has nothing correspondent. And such being the case, I venture to

repeat the hope that our brethren, whether of the Wesleyan or London Missions, who enjoy a Superintendent, will bear with our wish for a Bishop.

I have trespassed so long on your space about an unimportant matter with the less compunction, because I do not intend to enter on the discussion to which I am invited by the letter of your other correspondent J. C. B. I accept his statement that he has expressed his views "in the spirit of love;" but fearing lest in commenting on them I might incur the charge of severity, I am glad that I am not called to reply by their bearing on the real question which the members of the English Church here have at present to entertain. Setting aside the probability of our obtaining a Bishop at all, in answer to the request which it is suggested that we should make for one, I understand our position to be this:—A really good Bishop would be a very great blessing to us; one who is of another character would do us more or less injury; it is in some degree doubtful which, under the circumstances of the church at home, we should obtain; there is, therefore, a certain risk in asking;—taking, then, into consideration the human probabilities of the case, the balance of advantage and disadvantage, and the readiness of God to hear prayers put up in faith,—is it, or is it not, expedient to ask? Instead of giving us any assistance towards the solution of this question (for which, however, I do not in the least blame him, for I believe that his position disables him from doing so) your correspondent, as I understand him, makes the discussion an occasion for pronouncing oracular condemnation on episcopacy in general, on the church of England in particular, and on all the colonial churches which receive aid from the government. But as our minds are quite as much made up on these things as is his, and our present debate does not involve the discussion of them, I think it will be more conducive to peace and edification that we agree to differ concerning them.

B. M.

THE SUPERIOR GLORY OF THE CHRISTIAN DISPENSATION.

For the Christian Magazine.

"In nature we see God as it were like the sun in a picture; in the law, as the sun in a cloud, in Christ we see him in his beams,—He being the brightness of his glory, and the exact image of his person."—*Charnock.*

The great Author of our being has communicated knowledge to mankind through the two volumes of nature and revelation. In the volume of nature, which is open to every one's perusal, there are manifestations of the wisdom and the power of God truly wonderful and sublime, and eminently calculated to impress the mind with astonishment, delight, and awe. But it is in the volume of revelation that the character of the Deity is most gloriously displayed; and it is to that volume that man as a sinner must repair for comfort and for peace.

The volume of revelation, by which we mean the entire scriptures of the Old and New Testaments is ONE. Though consisting of several books, written by various authors, at different periods of time, yet in it's great and leading principles it possesses a uniformity of character which at once declares it to be the production of one great mind. The light which it communicates on all those questions which relate to future happiness, is, it is true, brighter and clearer towards its close; but the same light in its early dawn, shone upon the minds of patriarchs and prophets, as that which in its noontide glory sheds its beams upon the age in which we live. The Gospel was revealed to Adam, Abraham, and Moses, as well as unto us, but we behold it in its brighter effulgence. Faint and feeble at the first, its light like that of the morning gradually increased in splendour through successive dispensations, till at length the Sun of Righteousness attained to his meridian altitude, and poured his rays in all their majesty on the world.

There are several particulars in which the superior glory of the Christian dispensation exhibits itself, but in the brief remarks which follow we must proceed on the principle of selection.

I. First, then, in reference to the divine nature and

attributes, how much more glorious is the light which is imparted under the christian dispensation than under any other by which it was preceded! The glory of God was displayed under the Mosaic economy; but it was the glory of his majesty and authority and power. The law was given on Mount Sinai, and lo! there were thunders, and lightnings, and the voice of the trumpet waxing louder and louder, and the Lord descended upon the mountain in fire, the smoke of which "ascended as the smoke of a furnace." When the tabernacle was erected in the wilderness the Shekinah filled the holy place; but a veil was drawn between it and the people, and none was permitted to enter into the immediate presence of God, save the high priest once a year. The general impression thus produced of Jehovah's character was that he was a God of infinite purity and holiness, a being to be feared rather than to be loved; and hence the law is designated by St Paul "the ministration of condemnation," and "the ministration of death." Under it the sinner received "the spirit of bondage unto fear;" and though the ceremonial law, which was part and parcel of that dispensation, opened the way of peace and reconciliation, yet it was by means of types and symbols and signs, which, at best, were exceedingly obscure. The Prophetic dispensation, though of a milder character, presented similar manifestations of the divine glory. When Isaiah saw in a vision "the Lord sitting upon a throne high and lifted up," he said, "Woe is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts." And when Elijah went to Horeb, "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And it was so, that when Elijah heard it he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." These were indications of the general character of the prophetic dispensation, in which the Deity was manifested, as he had been under the Mosaic, chiefly as a God of majesty and power. Contrast then with these, the display of himself in the gospel. There

he reveals himself in the person of his Son. "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." "No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him." And this is a declaration of the character of God to which we can dare to listen. It is a declaration of his goodness, mercy, and benevolence, a declaration adapted to our circumstances and wants, a declaration which instead of driving us from God, for fear of his vengeance, draws us unto him because of his love. "The word (Λόγος) was made flesh and tabernacled (ἐσκήνωσεν) among us, (and we beheld his glory, the glory as of the only begotten of the Father,) *full of grace and truth.*"

It is, then, the manifestation of God in his Son which imparts to the gospel dispensation a glory peculiar to itself. All previous revelations of the divine character were either so veiled as that man could not distinctly perceive and apprehend them, or so dazzling as that he could not bear to look upon them; but in the mirror of the gospel "we all with unveiled face behold the glory of the Lord;" and lo! it is a glory upon which our eyes can gaze, and in gazing upon which, "we are changed into the same image from glory to glory as by the Spirit of the Lord." For a simple creature to approach the Divine Majesty, as he is in himself, to come personally into his immediate presence, to worship him in his essential Deity, would be attended with consequences fearful and appalling, for no man can see his face and live; but in the person of Christ Jesus his brightness is veiled in human flesh, and to him, notwithstanding the weakness of our faculties and our inward consciousness of guilt, can we draw near with confidence, with joy, and with delight.

II. The superior glory of the gospel dispensation discovers itself further in the antitypical character of its worship. The Patriarchal, Mosaic, and Prophetic dispensations, were dispensations of types and shadows. Was there any mode of access to God? it was through the medium of typical priests and sacrifices. The Mosaic ritual was doubtless grand and imposing, and especially so as observed in the temple of Solomon, but there was connected with it an air of mystery through

which the generality of the people would attempt to penetrate in vain. What meant those altars and that blood? Could they atone for man's repeated crimes? Would not questions such as these very frequently arise in the minds of pious Israelites? How anxiously did they long for the substance of these shadows! how ardently did they desire to understand the import of these symbols! But this inestimable privilege was reserved for us. Under the christian dispensation we are taught to worship God in spirit and in truth; in spirit as opposed to merely formal acts of devotion, and in truth as opposed to the typical worship of the former dispensation. We approach him not with the blood of bulls and of goats, but through the true sacrifice of the body of Jesus Christ offered once for all; not through human mediators or a human priesthood, but through the one mediator between God and man, the man Christ Jesus, the great priest of our profession, who has "entered once into the holy place," and who "ever liveth to make intercession for us."

Such is plainly the doctrine taught in the Epistle to the Hebrews. But those then who maintain that christian ministers are priests (ἱερεῖς) in the proper sense of the term, and that in the holy eucharist a true and proper, though commemorative, sacrifice is made for sin, rob the gospel dispensation of one of its peculiar excellences, and reduced it almost to a level with the ancient judaism. Rome and those who symbolize with Rome do this, and hence they are dissatisfied with the christian worship in its pure and simple form, and load it with imposing rites and ceremonies which spoil it of its dignity, and add nothing to its spirituality and its power. To protestant christians of the present day St. Paul's advice to the Galatians is peculiarly applicable, "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Ours is the liberty of offering unto God, not on Mount Gerizim, nor yet at Jerusalem, but in *every place*, incense and a pure offering;" and of presenting our petitions for pardon and acceptance through the peace-speaking blood of "the Lamb slain from the foundation of the world." O precious liberty! "For whom the Son makes free, they are free indeed."

θητα.

(To be continued.)

BIBLICAL ACROSTICS.

For the Christian Magazine.

Some of our readers may not be aware of what is well known to biblical students, that the earliest specimens of acrostic poems are to be found in the Hebrew scriptures, wherein no less than twelve of several different kinds are contained. It may be therefore interesting to them to read the following account of these alphabetical compositions.

The nature of them is this; they are divided into *twenty-two* portions, there being so many letters in the Hebrew alphabet each portion is a line, or a stanza, or a system of stanzas; and either every line, or at least every stanza, begins with the letter in the Hebrew alphabet corresponding to the number of its position in the poem, so that the first commences with *aleph*, the second with *beth*, the third with *gimel*, and so on; excepting in the cases where each portion consists of several stanzas, when every stanza in a portion begins with the letter corresponding to that portion.

The most perfect of the acrostics are Psalms cxi and cxii, and Lamentations iii. Each of those psalms consists of ten verses in our translation, corresponding to as many distinct stanzas in the original; the first eight verses are of two lines each, the remaining two of three lines each, making altogether twenty-two lines in each psalm; these lines commence with the letters of the Hebrew alphabet in order, from *aleph* to *tau*. The third chapter of the Lamentations consists of sixty-six verses in our version, or lines in the original, *i.e.* of twenty two stanzas which are triplets; each of the three lines in the first stanza begins with *aleph*, in the second with *beth*, and so on.

The cxix Psalm consists of twenty-two portions, each containing eight stanzas which are couplets; these portions are denoted by the successive letters of the alphabet, and every stanza in any one portion commences with the letter belonging to that portion; whence the psalm is called by the Jews "the great alphabet."

The xxv and xxxiv Psalms, and the latter portion of Proverbs xxxi, commencing with the 10th verse, consist each of twenty two couplets, having for their initials the

respective letters of the alphabet in order. The same is the case with Psalm cxlv, except that the verse which should begin with *nun*, and have the 14th place, is wanting. It is, however, found in the septuagint, almost the same as verse 17, and may have been accidentally dropped out of the Hebrew text by the copyists, in consequence of the similarity. There is more irregularity about the xxxvii Psalm, another of the alphabetical compositions. In our version it consists of forty verses; and the general arrangement is, that these verses are ranged in pairs under the successive letters of the alphabet. There are several exceptions to this, otherwise the psalm would contain forty-four verses. Three of the alphabetical initials have only one verse each belonging to them, and two others divide three verses between them, irregularities which may be due to accident. Hence the number of verses is reduced to forty.

The i, ii, and iv chapters of the Lamentations contain twenty-two stanzas apiece, the initials of which are the successive letters of the alphabet, with the exception of a few irregularities probably due to the transcribers.

Doubtless the use of this singular artifice of composition was to assist the memory to retain the forms of devotion and maxims of morality to which it was usually applied, and through which there was an absence of any such connecting train of thought as might lead on the memory from verse to verse. To us their advantage is lost, as the peculiarity cannot be transferred into another language with the sentiments; and the only utility we find in it is a help to understand the construction of Hebrew verse. Bishop Lowth, accordingly, has availed himself of it in his endeavour to produce an English version of Isaiah in the form and manner of the Hebrew original.

CHRISTIAN INTERCOURSE.

Even in regard of the friends with whom we may have been privileged by a kind providence, how infrequent is that communion on which the heart and mind can repose with full satisfaction! The necessary occupations and businesses of life restrict the personal intercourse of friends within but narrow limits. And, when obtained,

not seldom something arises to cause the heart disappointment in it. Some jarring of temper is felt, however slight; some clashing of worldly interests, some difference of taste or sentiment, which, though no preventive to mutual esteem and good will, may yet operate to prevent the delightful reciprocation of the out-flowings of affection. Indeed there are not a few who seem constitutionally incapable of such out-flowings, even towards their friends. Again, even where all is affection and cordiality, still how frequently is there felt the intellectual poverty of the intercourse! Whether from the limited powers and furniture of the mind, or the want of colloquial ability, conversation is insipid. There is little in it of what is interesting, instructive, noble, heart-stirring. The memory, as it reflects upon it afterwards, finds little that it would wish to retain. Such, in no small measure, is the intercourse of friends in this world; seldom, if ever, fully satisfying either to the intellect or the heart; seldom at all answering to that ideal model of the communion of friendship which we yet cannot but fancy as possible, and look and long for its realisation. It is obvious that in friendship, as in every other pure source of enjoyment, religion gives real Christians an incomparable advantage over all others. For supposing other qualifications the same, how greatly must selfish feeling be repressed by the influence of the good Spirit from above, how greatly love quickened, and confidence increased! And, then, among the subjects of Christian conversation, there will be some as much higher than other objects as heaven is than the earth, and the things of God than those of man. Still even sincere Christians continue creatures full of imperfection; and hindrances, such as have been hinted, operate with them to an extent greater than might beforehand have been anticipated, to render their communion with those they love not only infrequent but often unsatisfying and poor. So disappointment meets us even in our friendship in this world. But the believer will not always be disappointed in them. There is something better for him to come.....
The idea of conversing with the holy men of other times, with Adam, and Enoch, and Noah; with Abraham and Moses, with the patriarchs, prophets, martyrs, and whole company of the redeemed out of every age, and tongue, and nation; this must, even to the natural man, appear

an association most desirable, from its promise of gratification to the curiosity and the understanding. But it is the enjoying God in it, that is here the saint's fondest anticipation of the society of heaven, and will be there to his mind its chief zest and joy. Thus will their whole communion be hallowed. And oh! what a blessedness will attach to it! What a reflection will each then present to the saints that commune with him of the glory of Jesus! a reflection brighter than that of Moses when he came down from Mount Sinai, for we shall be then perfectly like him, seeing him as he is! What outflowings of love will there be, as under the full influence of Him who is love! What subjects of converse! the mysteries of the universal creation, and, still deeper, the mysteries of redemption; the general, the particular providences through which, as each will tell to his enraptured hearers, that wonder of wonders has been accomplished, that he has himself been brought safe to heaven; the perfections of God, the love of Jesus; the beauty of the celestial mansions; the prospects of eternity,—its visions of glory beyond glory, opening before them in endless perspectives; in all these things, I say, what subjects of converse! And what powers of converse, also, when an angel's tongue shall have been given them, and they shall talk on heaven's themes in heaven's own language!—*Rev. E. B. Elliott.*

Life is a fearful conflict with many; the world is a place of tears, and of frequent, varied, successive temptations. Terrible are the trials which some have to undergo; bitter the griefs, intense and burning the shame, which others bring upon themselves by their folly or their guilt; and happy may he deem himself who,—by a single word of caution or encouragement, of guidance, reproof, hope, or love,—is able to help any sorrowful or struggling man to bear up under his burden, or to break away from the chain of his sins; and, by directing him to the Source of Mercy, Consolation, and Strength, to increase the number of God's servants, or promote the happiness and progress of those already his.—*Rev. Thomas Binney.*

CORRUPTION OF HUMAN NATURE.

We are quite aware, that the principle, on which we would convince the whole world of sin, is but faintly recognised, and therefore feebly felt, by many of the most eloquent expounders of human virtue; that, indignant as they are against the vices which bear injuriously upon themselves, they have no sense of the injury done to God by the disregard and the forgetfulness of his own creatures; that they would tolerate all the impiety there is in the world, if there was only force enough, in the moral vehemence of their own powerful and pathetic appeals, to school away all its cruelty, and selfishness, and fraud. And therefore it is, that we hold it indeed a most valid testimony in behalf of our doctrine, when those very men who undertake to tutor the species in virtue apart from godliness, and apart from the methodism of the gospel, are rendered heartless by disappointment; and take revenge upon their disciples by pouring forth the effusions of bitterest misanthropy against them. It would look as if even on their own ground, the tenet of original sin might find enough of argument and countenance to make it respectable. Rousseau was one of those to whom we allude. He may be regarded as having, in effect, abjured Christianity, and betaken himself to the enterprise of humanising the world on other principles; and from the bower of romance and sensibility, did he send forth the lessons that were to recal our wandering race to the primitive innocence from which art and science and society had seduced them; and year after year, did he ply all Europe with the spells of a most magical and captivating eloquence. Nor were there wanting many admirers who worshipped him while he lived; and who, when he died, went like devotees on a pilgrimage to his tomb. And they too had the fondness to imagine, that the conceptions of his wondrous mind were the germs of a great moral revolution that was awaiting our species. But the ill-fated Rousseau himself, lived long enough to mourn over the vanity of his own beauteous speculations; and was heard to curse the very nature he had so long idolised; and, instead of humanity capable of being raised to the elevation of a godlike virtue, did

he himself pronounce of humanity, that it was deeply tainted with some sore and irrecoverable disease. And it is indeed a striking attestation from him to the depravity of our race, that, ere he ended his career, he became sick of that very world which he had vainly tried to regenerate, renouncing all brotherhood with his own species, and loudly proclaiming to all his fellows how much he hated and execrated and abjured them.

What Rousseau is in prose, Lord Byron is in poetry. Only he never aimed to better a world of which he seldom spoke but in the deep and bitter derision of a heart that utterly despised it; not because of its ungodliness, for it is not this that calls forth the vindictiveness of his most appalling abjurations. But it is obviously his feeling of humanity, that its whole heart is sick and its whole head is sore; that some vices of deep and deadly infection pervade the whole extent of it; and never is he more in his own favourite element, than when giving back to the world from his own pages, the reflected image of that guilt which troubles and deforms it. One should have liked to see a mind so powerful as his, led to that secret of this world's depravity, which is only revealed unto babes, while hid in a veil of apparent mysticism from the wise and the prudent. And yet even as it is, does he, in the wild and frenzied career of his own imagination, catch a passing glimpse of the truth that he had not yet apprehended.

> "Our life is a false nature, 't is not in
> The harmony of things, this hard decree,
> This uneradicable taint of sin,
> This boundless Upas, this all-blasting tree
> Whose root is earth, whose leaves and branches be
> The skies, which rain their plagues on man like dew,
> Disease, death, bondage, all the woes we see,
> And even the woes we see not, which throb through
> The immedicable soul, with heart-aches ever new."—*Chalmers.*

A RARE INSTANCE OF COSTLY ZEAL FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

(*For the Christian Magazine.*)

In the year 1844, a Dutch farmer called at the office of one of the principal printers in Graham's Town, and, opening a cloth carefully folded up, produced an

old copy of a work of upwards of 800 small quarto pages, entitled "Uitgezoghte Bybelstoffen of Verklaringen over vele voorname plaatsen der Goddelyke Schriften, door Jacobus Nylvë, Predikânt te Assen,"* published many years ago in Holland; and putting it into the hands of the proprietor of the establishment, inquired for what sum he would print him twenty copies of the work. Mr. G. believing that the simple farmer was utterly ignorant of the nature of printing, and of the great labour and expense attendant on the production of so voluminous a work, replied that he apprehended the inquirer would find it far too costly and unremunerating an undertaking to print so small a number of a book of such magnitude. However, our farmer was not so readily induced to abandon his purpose; he repeated the inquiry, and received for answer that it would probably amount to little less than eight hundred or a thousand rixdollars (£60 or £75) This, it was supposed, would settle the matter; however, such was not the case, and it was now perceived that, in his zeal to do good to the souls of his fellow-men, a sum which might be supposed to be considerable in the estimation of a person in his circumstances, was, in reality, of small importance when weighed in the balance with his ardent desire to circulate a production which he held in great reverence. He requested to have more definite information, and on being referred to the practical man of the establishment, it ended in his being informed that he should be furnished with fifty copies of the work for Fifty Pounds, the half to be paid on subscribing the contract, and the other half on the delivery of the copies. The bargain was immediately struck, satisfactory security for twenty-five pounds given, and in due course the contract was completed by both parties.

One hundred and fifty copies were the whole impression; fifty more of which have subsequently been purchased by the same individual for 500 Rixdollars (£37 10) Whether the book has been gratuitously circulated or not, I am uninformed but I think your readers will agree with me that it is a rare instance of zeal to do good.

*Selected Portions of Holy Scripture, with Explanatory Remarks thereon, by Jacobus Nylvë, Minister at Assen.

A copy of the work printed at Graham's Town is now before me; it is an interesting specimen of typography, being remarkably well got up, in the old style of Dutch printing so much in favor with the Boers; and reminds me somewhat in type, but of five or six times its bulk, of a recent publication in England, '*The Diary of Lady Willoughby.*' Not being acquainted with the work, I should be glad if some of your readers, conversant with the Dutch language, would favor us with an account of its doctrinal merits.

A. C. W.

SCRIPTURAL EXEGESIS.

As questions on the meaning of passages of Scripture are occasionally put to us, and every increase of scriptural knowledge is highly profitable, we think it may not be inexpedient to endeavour to answer such questions in order as they may come, under the above head.

1. What is the general drift of St. Paul's involved argument concerning the "Rest," in Heb. iv, i—11?

We conceive it to be as follows:—In chapter iii, the apostle exhorts the Hebrew christians to take heed that they do not fall away through unbelief, and come short of the promise, like the majority of the children of Israel in the wilderness. Now the justness of the application to them of the warning to be derived from the events which took place of old in Paran, depended on the fact that unto them, as unto their fathers of old, belonged a contingent promise of entering into rest. This therefore is asserted, and then argued, in the following manner. The *gospel*, or good tidings of a rest to come, is proclaimed to us as well as unto them in old time; and those amongst us who believe shall enter assuredly into the rest, as the believers among them did. It is true that men did, in a certain sense, enter into rest from the beginning of the world, even into the sabbatical rest; but it is plain that such could not be the real fulfilment of the promise of rest, or anything more than a typical fulfilment still pointing onwards, inasmuch as in Moses' days the promise was still open, the rest was still future, and the Israelites were exhorted to seek the attainment of it. Nor, again, could the Canaanitish rest be the final

fulfilment of the promise, because, long after its attainment, even so late as David's days, the promise was still held forth as attainable, and the exhortation to seek it was repeated. Since that time, nothing had occurred which could be esteemed a fulfilment; hence the promise must still have respect to something future; the rest of which it spoke must yet remain for the people of God. The sabbatical and Canaanitish rests were but figures; the substance was yet to come, and the promise of it was still open for acceptance. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

REVIVAL PREACHERS IN AMERICA.

In prosecuting a journey across the Green and the White Mountains, I arrived, on a Saturday evening, at a village on the northern boundary of New Hampshire, where a protracted meeting was being held. Hearing, at the inn, that the people had assembled in the meeting-house for prayer, about an hour before, I immediately proceeded thither. There were not probably more than twenty individuals present, and the minister who was conducting the meeting appeared just to have finished reading the ninth chapter of Daniel, upon which he was commenting. I afterwards learnt that the church was without a pastor; but having called, or invited, a young man to take the oversight of them, it was considered advisable to hold a protracted meeting some time previous to his installation; and for this purpose they had invited to their aid, from the neighbouring state of Vermont, a minister who was familiar with the mode of conducting such meetings. This individual, having finished his address, was followed by one of his deacons, who had accompanied him. The address of the minister was on the subject of prayer, that of the deacon on personal religion. The minister again rose, and, in a manner calculated to excite the ridicule of any so disposed, called upon the people in the following terms, often repeated: "Now my friends, what do you want us to pray for? Only tell us, and it shall be done. Have any of you any thing you wish us to pray for—either for yourselves or your friends? Only tell us, and it shall be

done. This style of address was kept up for some time, at the end of which, two or three persons having expressed a wish that the congregation would unite in prayer on their behalf, the deacon referred to engaged in prayer.

The minister again addressed the people, and repeated his call upon them, and stated that an opportunity would now be afforded for any one present to make any communication to the meeting, or to engage in prayer; and he appeared to me to use language stronger than he was warranted in condemnation of those who might not come forward. No one rose, at which he seemed to be disappointed; and, as a last resource, he required all who wished to be prayed for to rise; upon which almost the whole congregation rose. Prayer having been offered, the meeting was dismissed. The next meeting was held the following morning, at nine o'clock, and being Sabbath, the attendance was much more numerous. I could not approve of many of the means employed, yet it was evident that good was doing, and therein I rejoiced. It was a much more solemn meeting than that of the preceding evening; but still there was a want of solemnity in the address of the minister officiating. Though strongly disapproving of the way in which things were conducted, I was much interested in several of the requests preferred by individuals desiring the prayers of the congregation. One man, rather past the middle age, requested the congregation to join him in thanking God for the conversion of seven of the members of his family, and in praying for the conversion of the other two. Before he could resume his seat, the minister enquired of him who the two members of his family referred to were. With considerable hesitation, the man replied that "one was his son." "And the other?" Finding silence impossible, he had to tell that the other was his *companion*—meaning his wife. "Are either of these individuals present?" was next demanded. With great unwillingness the man replied that his wife was in the meeting-house. "If she acquiesce in the wish expressed by her husband, let her stand up," was the reply of the minister; and the poor woman was thus, as it were, compelled to stand up, and thereby declare herself in an unconverted state, but desirous of salvation. A father next rose, and desired the prayers of the congregation

for the conversion of his children, who were all young, and seated in the pew beside him. The mother of the same family also rose, and requested the prayers of the congregation, that she might be enabled to perform a parent's duty to her offspring in training them for the service of God upon earth, and his praise in heaven. The wish of the parents was then explained to the children, and they rose to testify their acquiescence in their parents' request. A little girl, apparently about seven or eight years of age, then rose, and said,—in a tone which rendered her communication inaudible to all but those immediately around her, by one of whom her request was repeated to the congregation, and all listened with breathless attention while, at the desire of the minister, she again repeated the statement,—that "she hoped she had loved her Saviour for a year past, and wished them to pray that she might love him more, and that her little sister might be enabled to give up her heart also to Christ." The wish was explained to the little sister, who, on hearing it, stood up in token of acquiescence. Of the prudence of the measure I say nothing. But oh, it was a lovely and an affecting sight to see two sisters stand up in such circumstances! That a vast influence is obtained by thus compelling individuals to commit themselves, must be evident; that it is uniformly employed for good I believe is almost equally certain; but I do not think it was the way in which our Saviour acted, and though he may bless, it by no means follows that he approves of such measures. Prayer having been offered, and a very pressing, I may say urgent, appeal being made to all who had any thing to communicate, to come forward and make their communication, I considered it my duty to rise. I had hitherto sat a spectator, silent and unknown. Without giving any intimation of who I was, I suggested the propriety of praying for two classes of individuals for whom prayer had not yet been offered; those who never prayed for themselves, and such as might be present and desirous of being prayed for, but had been prevented by bashfulness, or some other cause, from expressing their desire. Having been requested to lead in prayer, I prayed for both of these classes, and also for any who might have been led by improper motives either to express a desire which they did not feel for the prayers of their fellow-

worshippers, or to stand up and signify an acquiescence which they did not feel. Immediately after I had concluded, the minister ascended the pulpit to conduct the regular worship of the day. At his request I accompanied him, and conducted the first, or rather second, prayer, as public worship is generally, in the States which I visited, commenced with prayer, which on this occasion was offered by the deacon refered to.

The sermon, which was in no way extraordinary, was on 1st Kings xviii. 21,—"How long halt ye between two opinions?" and consisted of an address on the importance of each ascertaining whether he were on the Lord's side. I was called on to conclude the service with prayer, which I did. Intimation was then made that all who were "interested in religion," or had "obtained hope," or who wished private conversation on the subject of religion, should assemble in the lecture-room, or school-room, immediately after the benediction was pronounced. The school-room, capable of accommodating about fifty persons, was soon filled. It was a solemn season. Religion appeared to have been on the decline, and I do hope that this was "as the beginning of days" unto many. Still there were many things which to me appeared unjustifiable. One individual rose, and acknowledged his fear that, though a professed Christian, he had done more harm than good to the cause of Christ; that he had been in a backsliding state; that he had known it, but concealed it; that he had thus deceived his fellow-members, but he could not deceive himself, nor his God; and that now he was determined, with the help of the Almighty, to continue so no longer. A solemn pause ensued; all must have felt deeply. After being seated for a short time, which was spent by all in unbroken silence, he arose, and in an authoritative tone, said, "I now call upon any individual present, who may be conscious that he is in a similar state, to arise and make a similar confession." This was immediately caught hold of by the presiding minister, who urged it with such effect, that one or two individuals rose and made similar declarations, in a spirit of which I could not disapprove. It was in prayer, rather than preaching, that they appeared to me to exceed the bounds of decorum. The appeals made to the people were solemn, searching appeals—appeals made as in the sight of God;

but when these failed, there seemed an attempt to effect by prayer what they could not do by persuasion, so that while the glory was professedly given to God, there seemed a lurking desire to be able to say, "My prayers," or, in other words, "I did it." The presiding minister gave the people the following injunction at the meeting in the school-room, "Now *you* pray, and I'll converse," as if making arrangements for some transaction in which each had a part to perform, and to which alone he had to attend. In prayer the deacon told Jehovah, "If we do not pray, all these must perish." At this I was startled; but I was still more so on hearing the minister call the attention of the congregation to the case of a woman with whom he was engaged in conversation, and who was guilty, he said, of one of the greatest blasphemies which could be uttered out of hell. Of course all were attention, and I was surprised, at least, when it was announced that she said "she wished, but could not give up her heart to Christ." The poor woman, distressed by such a charge, cried out in the meeting, "Sir, it is so. I do wish to give my heart to Christ, but I cannot." But this only brought against her a repetition of the charge of blasphemy. Such extravagances ought to be traced to the individual, not to the system; and it is simply because this was the only meeting of the kind which came under my own observation, that I consider it right to mention them.

An hour having been spent in conversation and prayer, those who had it in their power were requested to meet for prayer in the church. I hurried home and dined, and returning, found that several had assembled for prayer, which was continued for nearly half an hour, when, the time for afternoon service having arrived, I was solicited to preach. I agreed to deliver a short address. This done, the minister made a few remarks, after which the service was concluded in the usual way.

In an hour and a half they again met, when I had an opportunity of communicating some missionary intelligence, which seemed to excite considerable interest.

Two meetings for prayer were to be held in the evening, in different districts of the township, when the sun was "an hour high," that is, an hour before sun-set; and on the following day a meeting for prayer was to be held at ten o'clock, and public worship at one; but as I left at

five o'clock in the morning, I had no opportunity of hearing the result of these meetings. No period had been fixed for their continuance; in this they were to be guided by circumstances.

As already noticed, the individual presiding was not the pastor of the church. He had expected other assistance; in this he had been disappointed, but he hoped that a Baptist brother would help him on Monday. I never heard any complaint from the people, but it seemed to me that such measures as he pursued could not possibly meet every case, nor perhaps could this be expected by any means. At the morning prayer-meeting I was seated next to an aged woman, bathed in tears, and apparently desirous of making some communication, distressed by the fear that guilt would be incurred if she did not; and yet she was unable to overcome a natural repugnance towards a public declaration of her feelings. It was to her, and others who might be similarly circumstanced, that I had reference in my suggestion to the meeting.

In the course of the afternoon the landlady of the inn in which I lodged came to me, to request that I would mention that she wished the prayers of the congregation that she might be enabled so to live as to gain over her husband, who was not a professor of religion, but besought me not to mention her name.

Protracted meetings are usually much more solemn; but, from all I could learn, this was a fair specimen of the way in which such meetings are generally conducted by a class of itinerant evangelists, who have assumed the name of Revival Preachers. There was much of what such ministers as Mr. Nettleton and others,—whose labours have been greatly blessed of the Lord in seasons of revival,—disapprove, and against which he and others have publicly protested. There was, at the same time, much less extravagance than is sometimes to be seen at such meetings—extravagances which have followed the most extensive revivals of religion, from that which occurred in the days of Edwards to the present time; extravagances adopted by individuals who have determined to make for themselves a name, and to stand at nothing in endeavouring to attain their object; men of whom, at the same time, I believe the Apostle of the Gentiles would have declared,—"I bear them record

that they have a zeal for God, but not according to knowledge."

They are extravagances which are peculiar to no country, and to no time. It is unnecessary to refer to the days of the Commonwealth in England and to those of the Covenanters in Scotland. In our own day Britain has witnessed extravagances mixed up with the religious observances of her sons, equalling any thing which has appeared amidst transatlantic churches. And language more strongly condemnatory of such practices could scarcely be employed than has been adopted by the ministers of America, and by those of them too, whose hearts are known to be set upon the revival of religion in the land.

In reference to such measures, the Rev. O. Beecher, in 1827, thus sounded the alarm:—

"The importance of the soul and eternity is such as that good men, in a revival, are apt to feel, no matter what is said or done, provided sinners are awakened and saved. But it ought to be remembered, that though the immediate result of such courses of conduct may be the salvation of some souls, the general and more abiding result may be the ruin of a thousand souls destroyed by this conduct, to one saved by it. Hence our Saviour introduced the gospel dispensation gradually, as the mind of man could bear it, not putting new wine into old bottles: and hence, too, Davenport, disregarding the general consequences of his conduct, and intent only on its immediate result, though he saved a few, doubtless entailed moral desolation, and darkness, and death, upon thousands of unborn generations. In a single hour, in this city [Boston,] he said and did what had the effect to interrupt in the midst an auspicious revival, and commenced a captivity which has continued for more than seventy years. Insomuch that, were not the compassion of God through Christ infinite, and repentance available, good had it been for that man, and for New England, if he had never been born. To some of the consequences of a revival conducted under such auspices as I have described, I beg leave now to call your attention.

"It will *become more and more exceptionable.* Urged by circumstances, men will do things which, if in the beginning they had been predicted, they would have said, 'Are thy servants dogs, that we should do such things?' By degrees, however, all landmarks will be removed, and what was once regarded as important, will be set at nought; and what would once have produced horror, will be done fearlessly. There is nothing to which the minds of good men, when once past the bounds of sound discretion, and launched on the ocean of feeling and experiment, may not come to. But the evil which may flow from those who commence these aberrations is but a drop of the bucket in the ocean of disorder and misrule to which they may open the door. There is nothing so terrible and unmanageable as the fire or whirlwind of the human passions, when once kindled by misguided zeal, and sanctioned by conscience, and the idea of being reviled and

persecuted for doing God service. Like the cave of Æolus, or the gate of Pademonium, a single arm may suffice to let out the storm. But when once the atmosphere is put in motion, no human power can stop it until it has exhausted its fury in works of moral desolation. They who did the deed may repent of it early, and stretch out impotent hands to stay the evil, and weep over the desolation, without being able to repair it. The restoration of Davenport to sanity, and his subsequent confession, did not repair the moral desolation which his conduct and principles had made.

"Another of the evils to be apprehended, is the *opposition on the part of good men, and a consequent disunion of the churches by a civil war.* The peculiarities of the system I have recognised cannot go through the churches without opposition. Splendid by its early power, many have yielded to it who disapproved, for fear they might quench the Spirit; and many have been silent, because they feared that they might speak against a work of God. But when the work shall have given out its distinct character, and put off the nature of love and gentleness, &c. and put on those of wrath and strife; when other reformers shall hasten on to new discoveries, and surpass their predecessors as much as these surpassed others, and denounce them as they denounce those who could not go with them; when stripling imitators of pious men, having nothing in common with them but their imprudence, without their age and moral power, shall go forth to outrage humanity and caricature revivals of religion, then will these irregularities be met, and then the collision will be keen and dreadful. For in every church there is wood, hay, and stubble, which will be sure to take fire on the wrong side. All your periodical Christians, who sleep from one revival to another, will be sure to blaze out now; while judicious ministers, and the more judicious part of the church, will be destined to stand like the bush in the midst of the flames; while these periodical Christians will make up, by present zeal, for their past stupidity. The converts, too, will catch the same spirit, and go forth to catechise aged Christians, and wonder why old saints don't sing, and make the heavenly arches ring, as they do; and then shall come to pass that which was spoken by Isaiah the prophet, as the destruction of human society and the consummation of divine wrath upon man, when children shall be princes in the church, and babes shall rule over her, and the child shall behave himself proudly against the ancient, and the base against the honourable. All forms of error will grow rank from the aliment of such violence done to the laws of humanity and to the laws of God.

"Another thing to be feared is, that meeting in their career with the most determined opposition from educated ministers, and colleges, and seminaries, all these in succession would be denounced and held up as objects of popular odium, and a host of ardent, inexperienced, imprudent, young men be poured out, as from the hives of the north, to obliterate civilization, and roll back the wheels of time to semi-barbarism, until New England of the West should be burnt over, and religion disgraced and trodden down, as in some parts of New England it was done eighty years ago, when laymen and women, Indians and negroes, male and female, preached and prayed, and exhorted, until confusion itself became confounded. There is nothing so powerful as the many waters of human passion, and nothing so terrible as the overflowing of such a scourge, and a dispensation so calamitous would be more intolerable as it is so utterly needless, and would come so unexpectedly in the very dawning of a bright day.

"In New England revivals are becoming more frequent in the same places, and more general in their extent. There seems to be a joyful and rapid spread of the work of God; but one overflowing of a violent, ungoverned revival would snatch the victory from truth, and throw revivals back at least fifty years. It would be the greatest calamity that could befall this young empire. The perversion of the popular taste, and the extinction of the popular prejudice against learning and a learned ministry, where an enlightened public sentiment, coupled with enlightened piety, is our all, would be to us, nearly, what the incursions of the northern barbarians were to the Roman empire. It would stop all our improvements, and throw us back in civilization, science, and religion, at least a whole century. It would constitute an era of calamity never to be forgotten, and be referred to by future historians as the dark age of our republic. There are parts of our nation, to which I might refer you, which were burnt over by such a revival some twenty years ago, where the abiding evils may still be seen in the state which has followed. And these, too, with all their extravagances of falling, and groaning, and laughing, and jumping, and dancing, were regarded by many, and by some very good men, as a new dispensation of the Spirit—a new mode of conducting revivals with power; and those who rode on the foremost waves thought themselves to be, and were thought to be, raised up to be reformers in their day. Oh, my brother, if a victorious army should overflow and lay us waste, or if a fire should pass over and lay every dwelling in our land in ashes, it would be a blessing to be coveted with thanksgiving, in comparison to the moral desolation of one ungoverned revival of religion, for physical evils can be speedily repaired, but the desolation of moral causes is deep and abiding."

The things complained of then were the hasty recognition of persons as converted upon their own declaration, without interrogation or evidence; the assuming, without sufficient proofs, that persons are unconverted, and the application to them of harsh and provoking epithets; the public praying of females in promiscuous assemblies; bold or impudent expressions in the ardour of preaching, or under the provocation of opposition, or in the delirious exaltation of spiritual pride; and language of unbecoming familiarity with God in prayer; a self-sufficient and daring state of mind, which is reckless of consequences; and the opinion that success is an evidence of the divine approbation. As feared, the effects have been such as are deplored by good men of various denominations; and I was told by a minister whose labours have been very much blessed in the conversion of sinners—"Such is now the state of things in many quarters, that when favoured with a season of reviving and refreshing, we do not call it a revival, but simply say that our congregations are in an interesting state. The name revival has become conventional. It has been diverted from

what it was originally employed to denote, and applied to something very different; and lest we should countenance this, or be misunderstood, we give up the name. We do not consider that a season of excitement is a revival, and instead of being informed how many conversions a revival preacher effects in a day, we should like to know how many individuals, supposed to have experieneed the change, continue steadfast for a year."

Great complaints were made against these revival preachers by the settled pastors; and that by individuals whose zeal for God is too well known to allow their motives to be suspected. Wherever these individuals have gone, the peace and harmony of churches have been disturbed. "The ship, pressed by mighty winds upon the mountain wave, needs a keen eye and a vigorous arm, as a slight movement of sail or helm may produce instantaneous shipwreck;" and in a season of great exeitement the steady guardianship of a settled pastor seems to be peculiarly requisite, but as soon as the youthful preacher makes his appearance the pastor is superseded. The appointment of hours and places of meeting, the order of procedure, every thing is taken out of the hands of the pastor of the flock. The temporary authority of the licensed pilot is not more unlimited than that of the revival preacher. His powers of excitement are, it may be, soon exhausted, and he retires from the place, earrying with him the admiration and affections of the floek, and the pastor, finding it impossible to gratify the new raging thirst of his people for excitement, is, it may be, soon under the neecssity of resigning his charge.

J. C. B.

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(Continued.)

LXIX.

The only substantial proof that you can ever give that the love of Christ has touched your heart, is this,—Has it left the stamp of true subjection to him there? Are you not satisfied with saying, "Lord, Lord," but are

you doing the things which He commands you? How much profession of religion is there at the present day, where this first and surest fruit is wanting. Say not, deceive not yourself by thinking that Christ has ever visited you, if a holy, consistent obedience has not been the result. If you truly know the Lord Jesus, if you have indeed received healing and mercy at his hands, you would hazard life itself rather than habitually break even the least of his commandments. For be assured, whatever be your profession of religion, the heart possesses still its native hardness, if the bright beaming of a Saviour's love upon it has failed so to soften it, that it may be moulded into some degree of conformity to his commands, or resemblance to Himself; the soul still lies in all its natural dullness, if when those rays have fallen upon it, it has reflected back no portion of the love which it received.—*History of our Lord.*

LXX.

The first and most frequent means by which God works in us an increase of those spiritual gifts of faith and love and holy obedience, the seeds of which he has bestowed upon us when we are renewed in the spirit of our mind, is by the ordinances of religion; and in these, especially by the preaching of the Gospel of our Lord and Saviour Jesus Christ. It is by the plain and faithful preaching of God's own word that the objects of your faith, being distinctly set before your minds, and the objects of your love being as clearly presented to your affections, these graces of faith and love are drawn out, by God's blessing upon this ordinance, into more sustained and constant exercise. Thus, as the apostle expresses it, "it pleased God by the foolishness of preaching to save them that believe," first to lead them to the knowledge of Christ, and then to carry them onward in the great work of sanctification; to increase their hatred of sin, their love to their Saviour, their holiness of heart and life, and their preparedness for his everlasting kingdom.—*A Second Volume of Posthumous Sermons.*

LXXI.

"If any man will do His will, he shall know of the doctrine," is one of the most consolatory of the unerring

promises of God. Never are there such scriptural grounds for believing that you will be brought, in God's good time, to the fulness of the knowledge, and faith, and hope that are in Christ Jesus, as when engaged in performing, as far as it is known to you, the revealed will of your God. It is a blessed thing to reflect how many in every generation, as it passes through this state of suffering and probation, are first brought to feel their need of something better than this world can offer, by the pressure of affliction, or the trials of sickness. How many who receiving at those distressing seasons, healing and grace, are led on in all holy obedience, step by step, from the bed of sickness to the temple; from the word of God to the Son of God; from bodily health, to spiritual cure; until all that the Saviour has done and suffered for them is gradually unfolded to their hearts, and they have "followed on to know the Lord," their light shining more and more, until it reaches the perfect day.—*History of Our Lord.*

LXXII.

There is no character so marked down for vengeance in the word of God as the backsliding Christian. And the reason is obvious; the injury you do to the cause of religion is incalculable; you, in effect, say to the open sinner, I have tried the ways of God, and known them to be the heavy bondage which you imagine; I have experienced the falsehood of the Saviour's declaration, when he said, "My yoke is easy and my burden is light;" and I am now gradually returning to the ways of sin, in which you are walking, knowing by experience, that it is the happier course. This is the language which the conduct of the backslider most unequivocally speaks; and is it possible that the cause of Satan and of sin should be more powerfully aided. One such example strengthens more sinners in their iniquity, and hastens them in their downward course mor precipitately, than all the suggestions of their own evil hearts. Oh, how warm an ally of the Power of darkness is one backsliding Christian.

Can we, then, be surprised that in the book of Revelation he is treated with greater severity than even the unawakened sinner. "They who draw back," says the Holy Ghost, "draw back to everlasting perdition." It is to all such that the apostle addressed himself, when

he said, "It had been better for you not to have known the ways of righteousness, than after you have known it to turn from the holy commandment delivered unto you." And yet, even to you, are we commissioned to say, "Return unto the Lord, for he will have mercy upon you, and to our God, for he will abundantly pardon." He has said by his prophet Jeremiah, "Go and proclaim these words, return thou backslider, saith the Lord, and I will not cause mine anger to fall upon thee." With such offer of forgiveness, such intimation that the Lord is ready to receive even you, who, after tasting the grapes of Canaan, have been content to banquet upon the apples of Sodom, we must leave the acceptance of them to yourselves, with a sincere and fervent prayer that He who is willing to receive you may, by the power of his grace, render you equally willing, equally anxious to return.—*A Second Volume of Posthumous Sermons.*

LXXIII.

How remarkable is it, in tracing the footsteps of St. Paul, to observe the widely-differing effects of Divine grace. In one city he remains for many days, and we hear of only two families converted; in another he preaches but for three sabbaths, and we are told that a great multitude believe (Acts xvii, 4;) and yet, in both cases there were the same truths and the same preachers.

And do we not behold similar effects, and equally remarkable, even at the present time. While in one congregation, "the word preached does not profit," as the apostle says, "not being mixed with faith in them that hear it," in another, many ears are open to hear, and many hearts to receive, and multitudes, to use the prophet's simile, "fly as doves to their windows," to the sound of the gospel, and, better still, to the Lord of the gospel. O, let us pray that this may be abundantly realised among ourselves, that there may be "added to the church daily numbers of such as shall be saved," until the whole of the little flock of Christ among us shall be gathered out of a perishing world, and be added to that vast multitude which no man can number, of all people, and nations, and kindred, and tongues, who worship before the throne and before the Lamb for ever and ever.—*History of St Paul.*

LXXIV.

"From that time many of his disciples went back, and walked no more with him" (John vi. 66.) If our Lord, when he took upon him our nature, did not disdain to partake with us of its sympathies and its infirmities, this must have been to his feeling heart one of the most trying events of his ministry. To the common observer, indeed, the "crown of thorns" might seem to wound more deeply, the Roman spear to do its work more terribly, but those who know the value of immortal souls will readily acknowledge, that the spear and the thorns could give no pang equally acute with that inflicted by the sight of one backsliding disciple.—*History of St. Peter.*

LXXV.

"When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, behold thy mother. And from that hour that disciple took her unto his own home." In the extremity of his own anguish, Christ thought of her who had once watched at his cradle, as she was now watching at his cross; and by this act, he for ever consecrated the duties of the relationship between the mother and the son, as some of the dearest and the closest on this side heaven.

If there be one ungrateful child in this assembly, one who, in the declining years of a parent, is living unmindful of the mother's care which nurtured, and the mother's love which blessed his infancy; if there be one child of godly parents here, who has suffered them to drop into their graves, neglected and dishonoured, deprived of the heartfelt satisfaction of enjoying one fruit of all their efforts, prayers, and tears; or, if there be one, living himself in affluence or comfort, and suffering the later years of his parents to be spent in penury and wretchedness,—let that hard-hearted child be this day melted by the spectacle of a Saviour's love, let him bid the stagnant waters of affection flow; let him, ere it be too late, make some slight return, alas! how slight it now must be, for all his early blessings; but above all, let him leave this house of God to-day, heart-stricken for that sin, and smiting upon his breast, and saying, "God, be merciful to me a sinner."—*History of Our Lord.*

THE REV. J. C. BROWN AND THE MASS.

A correspondent, who subscribes himself "*A Constant Reader*," has written to us in the following terms:—"I am a plain man, and have read my Bible and many good books; but I cannot write down my thoughts on paper so well as many of you, or I would say a good deal about a sermon that was given me last Sunday to read, and which was preached by Mr. BROWN, of Union Chapel, on "*Self-Examination*." Some things in the said sermon are very good, but what he says about the Mass and the bloodless sacrifice is a kind of new doctrine to me; he puts the Mass and the Lord's Supper just on a level, only that the Supper is a trifle better than the Mass * * * I don't think our reformers and old divines used to speak in this way about popery, nor that a divine ordinance like the Lord's supper behoves to be spoken of only as a little better than the mass; for the true christian is led by the Spirit and has the joys of the Spirit at the Lord's Supper, but how can we suppose that our blessed Saviour will honour the Mass with his presence? Therefore it is my humble request that you, or some of your able writers in the "*Christian Magazine*," should take up the subject, &c."

When we read the above, we were not a little surprised;—for our respected and able friend, Mr. BROWN, seemed one of the last persons in the world to be charged with a leaning towards Popery and the Mass. We have since looked at the sermon referred to, which we had not seen before, and examined the passage pointed out by our correspondent, page 11; and we think we can assure him that he has misapprehended the writer's meaning. The following is our understanding of the passage:—

The right motive by which we should be led to approach the Lord's Table, is a desire to do what Christ wills us to do. Some approach because they have found it pleasant or profitable in bye-gone times. This is a secondary or subordinate motive, which may be compatible with the great scriptural motive, but which may also be compatible with an unscriptural substitute for it. It is compatible with the latter in the mass. To that ceremony the worshipper goes from a principal motive which is unscriptural, yet he may find pleasure and even

profit in the ceremony, and the fact that he does so may be a secondary motive for his attendance. Hence the existence, in the heart of the participant of the Lord's Supper, of such a motive as this does not in itself prove that he is partaking rightly,—that is, according to the Lord's will.

In such an argument there are two statements involved.

1. That "the doctrine taught in regard to the Mass is utterly irreconcilable with the doctrine of scripture in regard to the Supper."

2. That "a salutary influence may be exerted by the offering of the so-called bloodless sacrifice;" an influence of a spiritual character, directing the thoughts heavenward, and thus operating to the welfare of the soul.

Now when we blend these statements together, remembering that nothing can be a means of grace to the soul, unless God makes it so by his Spirit, we obtain this resulting proposition:—That God does sometimes cause unscriptural, and even idolatrous, observances to be spiritually profitable to those who solemnise them. This is the conclusion to which our correspondent seems to demur; but, taking it with the obvious limitation that it holds only in those cases in which the mistaken worshippers imagine that they are doing God's will, we think it to be undeniably true, and of a very interesting character. It is in analogy with the general course of the Divine dealing. God makes the wrath of man to praise him. He uses the wicked as the instruments of accomplishing his will. He turns the rebuke or the scoff of the ungodly and profane into wholesome admonition to his erring servants. If God works by such means, why should he not also work graciously by an unscriptural ceremony, when the worshipper, ignorant that it is wrong, performs it in a pious spirit? His body may be bowing before the Wafer, an idolatrous act, though he knows it not; but his thoughts may be of Christ, his heart,—humble and faithful,—may rest on his Saviour's merit and love; why then should he not receive a spiritual blessing from the God of all grace, who requires of man according to what he has, and not according to what he has not? If it were not so, what would have become of a Pascal and a Fenelon, and many a pious Roman Catholic, held in the formal bondage of error? What of the greater part of the church of Christ during long ages of spiritual darkness and superstitious observance?

ON BAPTISM.

To the Editor of the Christian Magazine.

Sir,—"To the word and to the testimony," is an inspired maxim in theology, from which no true protestant will dissent; and the fact, that when we turn to the New Testament, and observe the apostolic practice, we cannot find a single direct statement of the baptism of a child, induces the writer to pause in coming to the conclusion drawn by your correspondent, on the subject of infant baptism, in the last number of your *Magazine.* More particularly when he every where finds on examining God's word, that the apostolic practice in the many instances of baptism on record was invariably on a confession of faith in the Lord Jesus. In the "Acts of the Apostles" we have no less than *nine instances* on record of the administration of baptism.

1st. The baptism on the day of Pentecost as recorded in Acts ii, 37 to 47th verses.

2d. Philip baptising in Samaria, Acts viii, 5 to 13.

3d. The baptism of the Ethiopian Eunuch, Acts viii, 35—39.

4th, The baptism of the Apostle Paul, Acts ix, 17, 18; xxii, 14—16

5th, The baptism of Cornelius and his friends, Acts x, 42—48.

6th, The baptism of Lydia and her household, Acts xvi, 13—15.

7th, The baptism of the Philippian Jailor and Household, Acts xvi—29, 34.

8th, Paul baptizing at Corinth, Acts xviii, 4.

9th, The baptism of certain disciples at Ephesus, Acts xix, 1—7.

"Baptism (says Goodwin) supposes regeneration sure in itself first; Sacraments are never administered to begin, or work grace. Read all the "Acts;" still it is said they *believed,* and were baptized," 1st vol. p. 200. Luther says, "It cannot be proved by the sacred scriptures that Infant Baptism was instituted by Christ, or begun by the first christians after the apostles." In Pæd. Exam. vol. 2d, p. 4.

Tertullian, who wrote about the beginning of the

third century, states in his book, entitled *De Baptismo* chapter 18:—

"The delay of baptism may be more advantageous, either on account of the condition, disposition, or age of any person, especially in reference to little children. For what necessity is there that the sponsors should be brought into danger? because either they themselves may fail of the promises by death, or be deceived by the growth of evil dispositions. The Lord indeed says, "Do not forbid them to come to me." Let them therefore come when they are grown up; when they can understand; when they are taught whither they are to come. Let them become Christians when they can know Christ. Why should this innocent age hasten to the remission of sins? Men act more cautiously in worldly things; so that divine things are here intrusted with whom worldly things are not. Let them know how to seek salvation, that you may appear to give to one that asketh. If persons understand the importance of baptism, they will rather fear the consequent obligation than the delay; true faith alone is secure of salvation."

Regaltius, the learned annotator upon Cyprian;—"In the Acts of the Apostles we read that both *men* and *women were baptized* when they believed the gospel preached by Philip, but not a word of infants. From the age of the apostles therefore up to the time of Tertullian, the matter remained in obscurity, (or doubtful, *in ambiguo*;) and there were some who from that saying of our Lord, "Suffer little children to come unto me," to whom the Lord nevertheless did did not command water to be administered, took occasion even to baptize new born infants. And as if (*seculare aliquod negotium cum Deo transigeretur*,) they transacted some secular business with "God, they offered sponsors or sureties to Christ, who engaged that they should not revolt from the Christian faith when grown up; which indeed displeased Tertullian." In Stennett's answer to Busseu, p.p. 69—73, and in Mr. Wall's Hist. vol. 2d chap. 2d.

"But neither party," says the writer of the article in your *Magazine*, "can claim any direct scriptural instance or precept. All that can be drawn from the record of the apostles' practice, is a *slight* probability in

favor of infant baptism, from the circumstance of whole households having received the rite." Now, we find only *three* households recorded in scripture, Lydia's, the Jailor's, and Stephanus'; and in these three cases, we have not the word, "and their children," nor "their little ones," but the term house, or household, is used, which conveys no idea as to the age of the persons intended, and therefore to infer a precedent for Infant Baptism from the use of the word *households* appears exceedingly inconclusive, as there are thousands of families and households that have no infant children. Independent of this, there is ample evidence to show that in the three instances of households alluded to, the parties there described were believers in the Lord Jesus Christ. Neither does the analogy between circumcision and baptism present a much stronger argument in favor of infant baptism. The male children only were to receive that rite, which, to carry out the parallel, would go to restrict the christian ordinance to the male sex alone, and thus must tend to invalidate this part of the argument. But without entering into many other points which could easily be adduced,—circumcision appears to have been a type, not of baptism but of the circumcision of the heart,—the putting off the sins of the flesh, (see Romans ii, 28—29, Phil iii. Col. ii.) From which it appears that baptism was not instituted in the room or place of circumcision, so as to become its end or fulfilment; for we find, when the apostles and elders were assembled together at Jerusalem to consider the question, whether those who were turned to God from among the gentiles should be circumcised, (Acts xv,) not a word was said about the end or fulfilment of the Jewish rite in the Christian. Had this been the known appointment of Christ, this must have been the decision of the subject; because had this been the appointment of the Saviour it would have been an insult to his authority to continue circumcision for a day after he had substituted baptism in its place; but circumcision was observed even by the apostle Paul long after Christ had instituted the New Testament rite, (see Acts xvi, 3.) This would have been a similar impropriety to the offering a sacrifice for sin according to the law, after Christ "had put away sin by the sacrifice of himself." Our Saviour's words, "Suffer little children to come unto me," have been considered to

form an argument in favor of the baptism of infants; and if, when our Lord took these children in his arms, it had been added, and "he baptized them," instead of "he blessed them," this passage might with propriety have been adduced, and indeed would at once have decided the question. But as the Holy Spirit has recorded the circumstance, it does not appear to refer to infant baptism, more than to infant communion. It is certain that Christ did not baptize these children, for he never baptized at all, (John iv, 2.) If his disciples who baptized by his authority had been commanded by their Lord to baptize these infants, it is most certain they would not have rebuked the parents or friends of these children for bringing them to the Saviour.

Nor does there appear more force in the argument adduced in reference to the condition of the children before God being altered through the faith of the parents. The apostle states broadly that all persons born into this world, are in a state of sin and death. "What then, are we better than they? No, in no wise; for we have before proved both Jew and Gentile that they are all under sin, as it is written, There is none righteous, no, not one." And our Lord adds, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

To what other conclusion, then, can we come, after carefully weighing the evidence adduced, than that scripture requires faith and repentance in order to baptism; but infants have not faith or repentance; therefore infants cannot be fit subjects for baptism.

Many instances of baptism have been adduced, and various occasions of the administration of the ordinance, but we have no where found throughout the sacred book any one person baptised (our Lord excepted) that we have the slightest reason to suppose was not *first* instructed in the doctrines of the gospel, and had *professed to believe*; this is either expressly stated, or so implied of *all*, as to leave no just ground for dispute. We admit that a large majority of the professing Christian world think otherwise on this matter;—but is a majority never wrong? Never found on the side of error? How little do we think of the importance of numbers, when differing from us on points on which we feel convinced.

The Chinese plead their majority against the Christians,

the Roman Catholics against Protestants; but who feels the force of such an argument in either case? And as to great men, and great names, we find them, as an eminent writer has remarked, "enrolled on the side of all controversies;" and we must ever remember, that to our own Master we must stand or fall. "Let us" says Mr. Noel, in his admirable tract on the "*Unity of the Church*," maintain the sole authority of scripture in all matters of religious truth and duty, otherwise there can be no end of discussions. The moment we substitute any other authority than God himself for the doctrines we hold, or the religious duties to which we are obliged, we come under our Lord's censure, *In vain do they worship me, teaching for doctrines the commandments of men*; we are in imminent danger of *making the commandments of God void by our traditions*; and there is no fixed standard to which we can appeal. God's word is the sole standard of revealed truth, and the entire rule of christian duty, and woe be to those who either add to it or take from it. The right of private judgment necessarily follows from the supremacy of God's word. For, as there is no authorized infallible interpreter, to follow any fallible authorities would be to dishonor the word of God by making them supreme. Being fallible, their judgment may therefore, in some points, oppose the doctrine of scripture; and if in those points we take their views instead of the scripture for our guide, we should oppose it too. Thus, with us, the scripture would cease to be supreme, because instead of ascertaining its doctrine for ourselves, we should yield to an upstart authority which contradicts it. God has given to no man, and to no set of men, the right of supreme decision so derogatory to the Bible. Each of us will be judged by that alone. And should we have lived in the denial of any of its truths, or the disregard of any of its precepts it will be no justification that we followed venerable names. The word of God ought to have been more venerable that they? Why did we disregard it? Scripture is our only ultimate authority for faith and practice. "Let every man be fully persuaded in his own mind, for whatsoever is not of faith is sin."

A Constant Reader.

DEW AN EMBLEM OF CONVERSION.

(From the Spirit and Manners of the Age.)

"It seems to the honour of religion, that so many things can, without the art of forcing resemblance, be accommodated to its illustration. It is an evident and remarkable fact, that there is a certain principle of *correspondence* to religion throughout the economy of the world. He that made all things for himself, appears to have willed that they should be a great system of EMBLEMS, reflecting or shadowing forth that system of principles in which we are to apprehend Him and our relations and obligations to Him; so that religion, standing up in grand parallel to an infinity of things, receives their testimony and homage, and speaks with a voice which is echoed by Creation."—*Foster.*

The justness of these profound and splendid remarks is almost self-evident in the emblem of DEW. The history of dew is a figurative history of CONVERSION; and, in its leading features, so strikingly similar, that if dew had been created for no other purpose but to image forth the "new creation," it could hardly be more characteristic.

The design of God in establishing and pointing out the resemblances between natural and spiritual things is obvious. He thus places us so, that, whether we are in the house or the fields, we may have before us "lively oracles" of his great salvation; at home, in the Bible; abroad, in nature. For, as prophet unto prophet, and apostle unto apostle, so "day unto day uttereth speech, and night unto night teacheth knowledge,"—there being no voice of nature which does not echo some voice of Revelation. *Ex. gr.*

The ORIGIN of dew is an emblem of human society in its *natural* state. The original elements of dew are as various in their character as the diversified states in which water and moisture exist on the earth. Now they exist in swamps and seas, in marshes and meadows, in stagnant pools and running streams, in fetid plants and fragrant flowers: but wherever water lies or lurks, whether in the chalice of a rose or in the recess of a tank, it must undergo the same change, and pass from fluid to *vapour*, before it become dew. As *water*, it cannot, however pure or polluted, ascend into the atmosphere, nor refine itself into dew; it may undergo changes of taste, colour, and smell, according to the channels it lies

in and flows on; but into dew it will not turn, until it is exhaled in vapour by the sun.

Now the moral, like the natural world, has its putrid marshes and its pure streams—its calm lakes and stormy oceans; for although no class of men are naturally holy, some classes are comparatively pure, and others grossly vile. There are, in society, the decent and the indelicate, the humane and the cruel, the cool and the passionate, the upright and the dishonest. These distinctions between man and man are as visible as those of land and water on the globe, and as real as the difference between spring and ditch-water. But no natural amiableness of disposition, nor any acquired refinement of character, amounts to "true holiness." The best, in common with the worst, "must be born again" before they can enter into the kingdom of God: for as water, in its purest state, must be exhaled into vapour before it can be transmuted into dew, so both the moral and the immoral must be regenerated, before they can enter heaven. Education may purify the manners, but only faith can purify the heart: love of character may secure external decorum, but only the love of Christ can secure internal holiness. Thus far the resemblance holds good.

Again: the agency by which dew is produced from all the varieties of water, is an emblem of that spiritual agency by which the varieties of human character are transformed into the divine image. Now, the sun is the grand agent in the natural world, by which portions of all waters are changed into vapour. His heat, operating on their surface, produces exhalations wherever it touches; drawing vapour from the wide expanse of the ocean and from the weedy pool, from the brackish river and from the sweet brook. And the sun is the only luminary of heaven that exhales the waters. The moon regulates their tides, and the stars irradiate their surface; but the united rays of both are insufficient to evaporate ingredients for a single dew-drop. It is the sun which draws from the earth, into the atmosphere, the elements of this beautiful fluid: in like manner, it is "the Sun of Righteousness" alone that draws sinners from the fearful pit of the curse, and from the miry clay of corruption. The attractive influence of his CROSS is to us, what the heat of the sun is to the moisture of the earth—

the only drawing power. Other doctrines may, like the moon, produce regular tides of formal worship, and, like the stars, brighten the surface of the character; but they shine too cold to regenerate the heart or purify the conscience. Thus, ARIANISM, although it shone in the brightness of learning and ethics during the last century, had no spiritual attraction: it drew small numbers from the Church to the meeting; but none from the world to God—as the God of salvation. SOCINIANISM also has, of late, shone in the heat of proselyting zeal; but the only effect is, that some of the young, who formerly cared nothing about religion, are become flippant speculators, and many of the speculators, masked Deists. It is notorious that the system has made the young "heady and high-minded," and the old reckless. Many of both are, indeed, intelligent and upright: but these were so *before* they embraced the system; and would be what they are under any moral system, while their local and relative circumstances continue the same. And what have the classically elegant lectures on morals, which sound from so many pulpits, done for the young or the old? Except maintaining a routine of formal worship, and raising an ignorant clamour against evangelical truth, they have left parishes and districts as they found them—looked up in the icebergs of apathy and self-delusion. And such must ever be the effects of *legal* preaching, because it is not God's appointment for winning souls. He no more intends to save sinners by the law, than to evaporate the waters by the moon or the stars. The law, like these luminaries, is a light to our feet in "the new and living way;" but only the Sun of righteousness, shining in the Gospel, can draw us into that way. "The dew of his youth" can only be formed by his own influence. Thus far, also, the parallel is just.

Again: the secret process by which the exhaled vapours are turned into dew, is an emblem of that divine operation by which the Holy Spirit makes sinners "new creatures in Christ Jesus." The precise agent in nature, by which vapour is condensed into dew, is not known. Whether it is by cold or by electricity, or both, is still as much a mystery as when God asked Job from the whirlwind, "*Who hath begotten the drops of dew?*" In like manner, although we know that the Holy Spirit is the agent who changes the heart, by making the Gospel

power unto salvation, we are ignorant of the nature of his operations. Whether they are partly physical, or wholly moral, is unknown. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." But we do know, what is *better*—that his sacred influences are inseparably connected with the conscientious use of the means of grace, and forthcoming in answer to serious prayer. This we know: that as water *exposed* to the sun will be evaporated in part, and water *excluded* from the sun will never become dew, so we may expect divine influence in the use of divinely appointed means, and can look for none if they are neglected.

Again: the *similarity* of dew-drops in pureness and beauty, although formed from all the varieties of vapour, is a fine emblem of that uniform spirit which characterises the diversified classes of mankind, who are brought to believe on Christ for salvation. There is what may be called *a family likeness*, prevailing throughout the dew-drops of the morning. They differ in size; but they are all transparent, tender, and pure. This is the more remarkable, seeing their original elements were so different: part of the vapour was drawn from the briny deep, and part from the putrid fens; portions of it from the slimy pool, and portions from the steaming surfs. Now, that the exhalations from springs and rivulets, from the herbs of the field and the flowers of the garden, should return to the earth in sweet dews, is not surprising: but that the gross and tainted vapours should return sweet and pure, is wonderful! And yet all this is realised under the Gospel. The sinner drawn from the very dregs of society, and the sinner drawn from a respectable family—the convert from sensuality, and the convert from intellectual pride—the wanderer returning from vice, and the wanderer renouncing vanity—become alike in their leading views, principles, and feelings: they build their hopes on the same foundation, ascribe their escape to the same grace, and aim at the same kind and degree of holiness. "Whosoever" hath the hope of eternal life "in Christ," "purifieth himself, even as Christ is pure" Converts differ, indeed, in the degrees of their knowledge, gifts, and graces—as the dew-drops in their size; but, like them, they are all

partakers of a new nature, and each, compared with what he was before conversion, "a new creature in Christ Jesus."

Again: the refreshing and fertilising influence of the dew is a fine emblem of the salutary influence of converts in their respective families and spheres. The dew cools the sultry air, revives the parched herbage of the earth, and bathes the whole landscape in renovated beauty: and, in like manner, holy families are harmonious—holy churches tranquil. Even an individual convert is not without a portion of sweet influence in his circle: the change in his character and spirit suggests to others the necessity and the *possibility* of being changed too; and thus "they that dwell under his shadow revive as the corn, and grow as the vine." His example distils, as dew upon the tender herb—quickening the formal to the power of godliness, and awaking the careless to consideration. Thus the pious are the *salt* of the earth. The absence of dew would not be more fatal to the natural world, than the want of converts to the moral world. Were they withdrawn, or were their succession to cease, even the general morality of society would wither and sink far below its present standard and strength.

Again: the dew is regularly drawn up again by the sun, when it has refreshed the earth; and is thus a fine emblem of the first resurrection, when all the saints shall ascend to meet the Sun of Righteousness in the air. No scene of nature is more lovely than a summer landscape at sunrise, when every field, grove, and hedge, is spangled with morning dew. The drops seem to sparkle with conscious delight at the approach of the sun—climbing, as he ascends, to the top of every leaf, as if impatient to meet him in the air.

Every admirer of nature has noticed this scene, and watched the dewy vapour rising like incense from the golden censer of summer. Who has not gazed with rapture on the glowing myriads of dew-drops, when each of them is a miniature of the sun which gilds them? And, when the Sun of Righteousness shall arise on the morning of the resurrection, the heirs of glory will be as numerous and beautiful as the dew from the womb of the morning: all in the beauty of holiness; for they "shall be like Him, when they see Him as he is."

LONG AFTER HEAVEN!

(From "The Lord Our Shepherd," by the Rev. J. Stevenson.)

Long after heaven! thy God is present there, unveiled in glory, God thy Father, God thy Saviour and God thy everlasting Comforter!

Long after heaven! the Lord of all is honoured there, his law obeyed, his name hallowed, and his will delighted in!

Long after heaven! it is full of holiness. Sin has never sullied it! No manner of evil shall ever pollute it! All its inhabitants are pure; the angels and the redeemed are without fault before the throne of God!

Long after heaven! it is the rest that remaineth for the people of God, and it shall remain to them as a rest for ever! There pain and trouble and weariness are never felt! There sin and Satan and sorrow cannot enter. And there peace and plenty and prosperity continually abide!

Long after heaven! It is the paradise of thy perfection in soul and body! There shalt thou reach the manhood of thy being, regain once and for ever the last likeness of thy Creator, and hear again the voice of the Lord God walking with thee in the tenderness of his amazing love, and the plenitude of his everlasting friendship!

Long after heaven! it is a GLORIOUS HOME! It is the house of the Lord JEHOVAH. The created house of thy eternal Father, the purchased home of thy elder brother, and the holy home of the Lord the Spirit, thy Sanctifier! The "house of the Lord" is the ONLY HOME of all pure and holy beings. It is the SAFE and HAPPY HOME of angels, and of thy brothers and sisters in the faith! It is the EVERLASTING HOME of the whole family of the redeemed! There are they all gathered together in safety, there are they all joined together in love, and there do they all "dwell" together in unity, and go no more out of "the house of the Lord for ever!"

PALESTINE.

(From "The Crescent and the Cross.)

For 1800 years, the Western World, in all its prosperous life and youthful energy, has looked with reverence and hope towards that hopeless and stricken, but yet honoured land. After ages of obscurity and

oblivion as a mere provinee of a fallen empire, that eountry suddenly beeame invested with a glory till then unknown to earth. A few poor fishermen went forth from those shores among the nations, and announeed sueh tidings as ehanged their destiny for ever; human life beeame an altered state; new motives, sympathies, and prineiples arose, new humanities beeame developed; new hopes, no longer bounded by, but enlarging from, the grave, animated our raee. God had been amongst us, and spoken to us, like brethren, of our glorious inheritanee.

It was natural, perhaps, that this bright hope and faith should degenerate into enthusiasm; the means were eonfounded with the end; the land of Palestine beeame, as it were, a geographieal objeet of idolatry, and pilgrims rushed to its shores in eountless multitudes, in the hope of laying down the burden of their sins upon its saered soil.

The spirit of all Europe was warlike then: sometimes vainly struggling at home in instinetive endeavours to arrive at freedom; sometimes expatiating in any vague enterprise that merely promised exercise for its restless energy. The voiee of the hermit Peter turned this spirit into a new ehannel, and the Cross beeame the emblem of devotion in the eause of ehivalry, as well as of religion. That summons rent asunder every tie of love, and home, and interest: the warriors of England, Franee, and Austria no longer knew a patriotism but for Palestine; no interest but for the holy Sepulehre; no love but that of glory. Then rolled for eenturies the tide of war from Europe upon Asia. Baffled, and beaten baek, or perishing there fruitlessly, like the rivers in its deserts, men learned at length that not by human means was glory to be restored to Palestine: its prosperity seemed still reserved into far times for the ehildren of promise. The Creseent shone triumphantly over Calvary, and taught the ehristian that his faith was to be spiritual, its inspiration no longer to be sought on earth.

This Holy Land, although no longer an objeet of bloody ambition, has lost none of the deep interest with whieh it onee inspired the most vehement erusader. The first impressions of ehildhood are eonneeted with that seenery; and infant lips in England's prosperous homes pronounee with reverenee the names of forlorn Jerusalem and Galilee. We still experienee a sort of patriotism for Palestine, and feel that the scenes enaeted here were per-

formed for the whole family of Man. Narrow as are its boundaries, we have all a share in the possession; what a church is to a city, Palestine is to the world.

Phœnician fleets once covered these silent waters; wealthy cities once fringed those lonely shores; and during three thousand years, War has led all the nations of the earth in terrible procession along those historic plains: yet it is not mere history that thrills the pilgrim to the Holy Land with such feelings as no other spot on the wide earth inspires; but the belief that on yonder earth the Creator once trod with human feet, bowed down with human suffering, linked to humanity by its closest sympathy of sorrow, bedewing our tombs with his tears, and consecrating our world with his blood. Such thoughts will influence the most thoughtless traveller on his first view of Palestine, and convert into a pilgrim for the time the most reckless wanderer: even the infidel, in his lonely and desecrated heart, must feel a reverence for the *human* character of one who lived and died like Him of Nazareth.

Religious Intelligence.

School at Kalk Bay.—The projected school house, in this picturesque bay, which had been for some time in contemplation by the Christian Instruction Society, is, after some unavoidable delay, now in the course of erection. On the 27th of February the first stone was laid by the Hon'ble Mrs. Percy, who with great kindness came up from the "Winchester" for the purpose of thus testifying her interest in the welfare of the colored population. The Governor was also present, being on his return from paying a farewell visit to the homeward bound frigate. After a hymn had been sung by the children, and a short address been delivered by the Rev. B. Maitland, the stone was deposited in its place, and the ceremony was concluded with another hymn, and an address in Dutch from the Society's Agent. May the ceaseless chant of the surges which ever flash on that rock-bound shore, be soon mingled with the intelligent voices of old and young, singing praises from the heart unto God their Redeemer.

Extract of a Letter dated Morija Dec. 26, 1845.—The servants of the Lord have been blessed in their sowing, and in due season they have reaped. For some years past Christmas has been a feast of great joy to the believers at Thaba Borigo and Morija, for on the day chosen to commemorate the birth of the Saviour, it has been the custom of the missionaries at these places to administer the rite of baptism to those prepared to receive it. Yesterday will long be remembered by the people, for not less than forty persons were received into these two churches; thus does the Lord strengthen us, and add to our number. You will have heard that, in April last a great many were baptised, and it is likely that before long many more will receive that sacrament; numbers are continually entering the preparatory classes. The Church of Morija is now very considerable, and its affairs demand much time and attention from my brother Casalis. You will be glad, I am sure, to hear that latterly my time is fully occupied in helping him or supplying his place at Thaba Borigo; I thank God for having given me help to obtain a knowledge of the language and otherwise qualifying me for my duties; still I need much help, much zeal, and a much greater godly love. All our stations continue to flourish, and our brethren to be surrounded by mercies; during the past year the only accident of any consequence which has happened to us, is that of Mr. Ludorf having been wounded in the arm by the bursting of his gun; we are not yet in possession of the particulars, the accident having happened but lately, but, by the indirect communication, we hear he is better. Our Schools also give us much pleasure; some of the children at Thaba Borigo seem to be really converted to the Lord, and the progress made by all, in knowledge and sedateness of behaviour, is exceedingly encouraging. The missionary force is augmenting; you are aware that one Missionary and a Surgeon joined us during the winter; the latter will choose a location for himself as soon as he has seen and resided for a month upon each station. Mr. Keck, the missionary, will be placed with Jeremiah Molapo, if affairs as to right of country can be settled between the Mantatees and Moshesh, we have selected a beautiful spot for the station. The news have just reached us that two other missionaries from France have arrived at Rethulie; their destination is yet uncertain. Thus does

the Lord bless, and thus does he send more labourers to the harvest. Glory be to Him!

Loochoo Mission.—We rejoice to find that the mission to these interesting Islands (see our Number for April last, p. 253) promises success by the selection of an appropriate missionary, a member of the medical profession, and the other arrangements which have been made.

We copy the following notice from the *Record*:—

"*Pray for us.*"

Loochoo Naval Mission.—The friends of this Mission are respectfully informed, that B. J. Bettelheim, M. D., and surgeon, a converted Israelite (recommended by Drs. M'Caul, Marsh, and the Revds. M'Neile, E. Bickersteth, Ayerst, Reynolds, Cartwright, Champeys, &c., and promised letter dimissory by the Lord Bishop of London) has been appointed Missionary to Loochoo.

The Lord willing, Dr. Bettelheim will sail with his family, consisting of wife and child, accompanied by a female infant teacher, obtained from the Home and Colonial Infant School Society, Gray's-inn-road, on 8th September, in the William Jardine from Portsmouth. Any articles likely to be useful to the Loochooans, such as haberdashery, engravings, cuts, pictures, diagrams, especially anatomical, &c., and books for the Missionary, will be thankfully received by Capt. E. G. Fishbourne, Royal Naval College, Portsmouth; as also gold and silver by the trustees, at their Office, No. 8, Landbroke-terrace, Kensington; or at their bankers', Messrs. Puget, Bainbridge, and Co., St. Paul's Church-yard.

By order of the Committee,

Herbern Clifford, Hon. Sec.

Poetry.

AN EASTER CAROL.

For the Christian Magazine.

"The day of sacred rest is gone,
And the waning moon is mounting high:
But who shall roll away the stone,
That guards the cave where Christ doth lie?

"Haste to your task! Your sweets prepare,
Arabian spices, nard and cloves;
At dawn we give our last sad care
To Him, whom dead our soul still loves."

'T was eighteen hundred years ago,
The faithful band that watched Him dying,
Early set out, with thoughts of woe,
To soothe their griefs where He was lying.

Behold! the stone was rolled away,
No soldiers kept the empty tomb;
And, wondrous! there, in bright array,
An angel sat, with folded plume.

"Why haunt," he cried, "where He has lain?
Seek ye the living midst the dead?
He is not here; He lives again,
Risen the third day, as He said."

"The Lord is risen!" they joyful told
To the weeping church with eager speed;
Till downcast hearts with hope grew bold,
And sang, "The Lord is ris'n indeed!"

"Peace!" said a voice in well-known sounds;
'Tis Jesu's self, from death restored!
"Handle and see; behold my wounds;
Why doubt ye still?" "It is the Lord!"

Saviour! *we* know Thee risen too;
We seek Thee not among the dead:
Victorious o'er our tyrant foe,
We live by Thee, our living Head.

Tracking thine upward course of light,
Our hearts ascend to God's right hand,
To glory in thy saving might,
Till round the throne with Thee we stand.

We fear not death, for Thou hast died;
Peaceful we'll yield our parting breath;
Then journey on with Thee our guide,
For thine the keys of hell and death.

B.

The Casket.

WALK OF THE CHILDREN OF GOD.—This, my beloved friends, is to be the model for the love of Christians. "Walk in love, as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." Such is the will of the Lord for those whom he has adopted into his family; be then much in fervent prayer that you may do his will in all things; perhaps you have been hitherto known by coming out of the world, by your constant attendance on public worship, by your zeal for religious institutions, and by other acts of the same kind. But stop not here; rest not satisfied, till as God's dear children, you are known by your resemblance to your Father, so that when your brethren meet you in common life, when they transact business with you, or visit you in your family, this thought may readily occur to them, "Here is one of God's dear children; one who, whenever I see him, reminds me both of the privilege and of the character of a true Christian." Let

this be your standard: your heavenly Father expects it of you; this is one end for which he adopts us into his family, that we should exhibit his likeness to men. Make this then your model, that when we observe your dress, your dwelling, your daily walk, your spirit, your conversation, we may say, This is the dress, the dwelling, the walk, the spirit, the conversation of God's dear children. To those who may be setting out in religion, or who feel weak in the faith, I would say, do not be discouraged at the standard I am giving you. Recollect that all these precepts are promises, conveyed in another form; that when the Lord says "Be ye followers of God as dear children and walk in love," it is only the expression of the desires of the kindest parent; with this difference, that an earthly parent, when he gives such a precept, has no power to enable his child to perform it; not so your heavenly Father; "He can give power to the faint, and to them that have no might he can increase strength." He can give you both the desire of a child and the spirit of a child; oh then, be imitators of God.—*Haldane Stewart.*

There are seasons when a Christian's distinguishing character is hidden from man. A Christian Merchant on 'change is not called to show any difference in his mere exterior carriage from another merchant. He gives a reasonable answer if he is asked a question. He does not fanatically intrude religion into every sentence he utters. He does not suppose his religion to be inconsistent with the common interchange of civilities. He is affable and courteous. He can ask the news of the day, and take up any public topic of conversation. But is he, therefore, not different from other men? He is like another merchant in the mere exterior circumstance, which is least in God's regard; but, in his taste, his views, his science, his hopes, his happiness, he is as different from those around him as light is from darkness. *He waits for the coming of our Lord Jesus Christ*, who never passes, perhaps, through the thoughts of those he talks with, but to be neglected and despised.—*Cecil's Remains.*

It is wonderful to consider, how a command or call to be liberal, either upon a civil or religious account, all of a sudden impoverishes the rich, breaks the merchant, shuts up every private man's exchequer, and makes those men in a minute have nothing at all to give, who at the very same instant want nothing to spend. So that instead of relieving the poor, such a command strangely increases the number, and transforms rich men into beggars presently.—*South.*

Pastoral Visitation—It is very common to hear Christians complain that they seldom enjoy the pastoral visits of their ministers; it is no weak proof, however, that those visits are not much coveted for spiritual purposes, if we consider how rarely those who complain call upon us. A person that is very anxious to obtain spiritual advice or consolation in any case of emergency, would think little of the trouble of calling upon his pastor. This is not too much to expect from those who wish to have private conversation with us. The author by no means wishes to encourage that gossiping intrusion upon his domestic comfort, and upon the pursuits of his study, which would much gratify the idlers who have nothing else to do; but he does affirm for himself and his brethren, that like, the physician and surgeon of the body, their door is ever open to every real case of affliction. There is a distance and reserve maintained by some christians towards their ministers in reference to their spiritual concerns, which do not comport with the nearness and tenderness of the pastoral relation.—*Rev. J. A. James.*

Saul Solomon & Co. "Gazette" Office, Cape Town.

THE

CAPE OF GOOD HOPE

CHRISTIAN MAGAZINE.

MAY 1846.

THE SABBATH-LAW.

For the Christian Magazine.

Respecting the nature and extent of the obligation by which Christians are bound to observe a weekly sabbath, there exist considerable differences of opinion among different parties in the church. Some hold in common that the obligation is *divine*, or arises out of the law of God, but are divided respecting the rule of observance; the one portion adhering to a mitigated form of the Jewish rule, the other esteeming the Jewish rule as of no force now, and following a more indefinite christian rule, spiritual rather than ritual. But there are also some who hold the obligation to be *human*, as to its origin, and to arise out of the authority of the existing church in each age, considering the *divine* sabbath-law to have been entirely Jewish, and to have passed away with the Jewish economy. The following remarks may, perhaps, assist those amongst us who are interested in the subject, but embarrassed by its apparent complexity, to form clearer views concerning it.

The first proposition which we shall endeavour to substantiate is,—That a sabbath-law dates from the completion of the six days' work, and continues in force down to the end of time. That God instituted the seventh day's rest in paradise, and not for the first time in the wilderness of Sin, twenty-five centuries later, one

would think to be apparent from the statement of Gen. ii, 2, 3. The *prolepsis*, which would make that statement an interjected remark concerning a long subsequent appointment, is so forced and unnatural as to require some very clear necessity for its adoption. Not only can no such necessity be shown to exist, but there are traces, however faint, of an older Sabbath-law than the Mosaic. The septenary division of time into weeks is founded on nothing that we know of but such a sabbath-law; yet we find it in Noah's days, and in the ancient traditions of all the earliest nations, carried by their progenitors from the post-diluvian dispersion. The observance of the sabbath is probably implied in the set time of Abel's sacrifice, and in Abraham's resting and sacrificing days during his early journey through Canaan. In the wilderness of Sin it is spoken of as a thing at least known by the name to Israel, however neglected during the Egyptian bondage. In the subsequent sabbath commandment, after the rule of observance for the future is enacted, it is stated that the Lord had formerly hallowed, or set apart as holy, the seventh day, because on that day he had rested from the six days' work; language which, in its ordinary force, implies that the resting and hallowing were connected events in time, and not separated by twenty-five centuries. Besides, if the hallowing of the seventh-day were merely a Jewish ordinance, not having had any previous existence, the commandment for it would be purely ceremonial, and its presence in the decalogue would be unaccountable, inasmuch as every other precept in the tables is in substance not ceremonial but moral, and was in force from the beginning. On the whole, then, it appears that the sabbath law must primarily date from God's resting on the seventh day.

A natural deduction from this is the perpetuity of the original sabbath-law. Founded on the facts of the terrestrial creation, it has a general applicability to the offspring of that creation till the end of time. It resembles, in this respect, other laws similarly founded; as that against murder, based on the fact that "in the image of God made he man;" and that of marriage, on the fact that one woman was made out of and for one man, and joined to him, so that they constituted one. That the original sabbath-law was meant to have an equal extent of application with these other laws is

rendered highly probable by the analogy between them. Another argument for its perpetuity is drawn from its typical character. For the sabbath is a type of the Rest reserved for the righteous in the world to come; till therefore the antitype has come, it is to be expected that the type should continue; and it would certainly be of equal meaning and value in all ages. Moreover, if the original law of the sabbath was from the beginning, it could not be affected by the abolition of the Jewish economy; but that event would only abrogate the peculiar form it might have assumed under that economy, or the additions then made to it, leaving the original substance still continuing, unless a special enactment were made for its abolition. But instead of any such enactment, we find in the apostolic practice a continued recognition of the primæval law of hallowing every seventh day. To the same purport is our Lord's vindication of a breach of the strict sabbatical law of Moses, by recurring, apparently, to the principle of an older enactment, "The sabbath was made for man,"—thus handing over, as it were, the original sabbath-law to his disciples, freed from the ceremonial additions. Hence we are led to conclude that there is a sabbath-law of *divine* obligation in the christian as in the former dispensations.

Our second proposition is that the original sabbath-law, itself in force down to the end of time, receives, in different dispensations, such concurrent additions and assumes such temporary forms, as to suit it to the respective characters of those dispensations, but again returns to its simplicity at the close of each, and is ready (so to speak) for a new modification. To make this out, we must examine what the original law of observance was, and what were the sabbath-laws of subsequent dispensations. There is no reason to doubt that as God's personal hallowing of the seventh day, or his distinguishing it from the six days which preceded, was by resting on it from his work,—so his hallowing of it for man was his ordaining that he also should rest on it from his work, after the divine example. Now in paradise man's appointed work was to dress and keep the garden. From this work therefore he was to desist on the seventh-day. Such seems to have been the whole of the primæval law of the sabbath. Adam might expatiate in the beautiful scenery of Eden, gather and prepare his necessary food,

and enjoy himself, on the seventh day; but, from his ordinary labour of dressing the garden he must rest. Six days' work followed by one day's rest, was to be a perpetual imitation of the divine example. That the commencing epoch of the septenary reckoning should be the first sabbath was natural; but it does not appear that any particular commencement was in itself necessary to the fulfilment of the law, or that the fulfilment would have been afterwards less perfect had any accidents deranged the calculation. That every seventh day in regular succession should be a day of rest from ordinary work, seems to have been the essence of the institution. And so far, the rule of observance was only negative; though as the resting was after God's example, it probably implied a special remembrance of God; and as it was a type of the promised rest, it probably also implied a special exercise of hope.

After the fall, man's appointed labour was to till the ground, and to gain his sustenance by the sweat of his brow. From this therefore he was to rest on the sabbath-day. The rule of observance was negative as before, and negative only as to the article of ordinary labour.

But when the minute and burdensome ceremonial of the Mosaic law was introduced, then the sabbatical precept took a corresponding form. The rule of observance was extended from a simple prohibition of the ordinary labour by which a man gains a livelihood, to a rigid prohibition of every kind of work whatsoever, even of common domestic arrangements, such as kindling a fire and cooking food. And the day of rest was fixed particularly to the last day of the week, reckoned, as it seems, from the day on which manna was first given. For the account in Ex. xvi, appears to speak of the revival of a known but neglected institution, and of the determination of the first revived sabbath by counting seven days from the appearance of the manna, on whatever day that took place. Hence when the sabbath-law was given from Sinai with the other commandments of the decalogue, it took a Jewish form through the addition to the original law, of rigid ceremonial details; just as the law of honouring parents had a Jewish addition in a temporal promise, and perhaps also as the law against idolatry was extended with ceremonial rigidity against the making of figures or images at all.

When the Jewish economy passed away, all the Jewish additions to the original sabbatical-law passed away also, and the groundwork of the christian rule of observance was the primary ordinance of a general seventh-day's rest from ordinary labour. When we enquire what form the law took under the christian dispensation, we must first of all remember that the genius of Christianity is spiritual and not ritual, and that therefore we are not to expect to find the sabbath rest under it defined by any precise rules. We have next two principles applied to it by our Lord, "The sabbath was made for man, and not man for the sabbath," and, "I will have mercy and not sacrifice;" whence we learn that the law of resting must not be construed so as to prohibit works of necessity or charity for ourselves or others, or such as conduce to our welfare, comfort, and edification. We further must bear in mind that a mere negative law of physical rest would by no means satisfy the spiritual requirements of our dispensation, but must be secondary in value to a positive spirituality of observance. In making this advance from the negative character of the older law we are assisted by the celebrated passage in Isaiah lviii, 13, 14, which is clearly a step beyond the letter of the fourth commandment towards a gospel spirit. Having reached the conclusion that the christian sabbath must be sanctified, not merely in a negative way by physical rest, but positively by an observance in spirit, we can determine, generally, the nature of this observance by considering, first, the meaning of the sabbatical institution, and secondly, the practice of the apostolic church. The sabbath being an imitation of God's example, suggests meditation on God's ways and works, communion with him, and the offering to him of adoration and worship. Being also a type of the heavenly rest to which we are called, it invites us to a consideration of that rest, and of the way to reach it, and incites us to increased vigour in our pilgrimage towards it. Then, for particulars, we see that the early church used to meet together on the hallowed day, and to make it the special occasion of congregational worship, and of public teaching for edification in the truth; to which use of it we are also additionally led by our Lord's constant conformity to the sabbatical synagogue practice of the later Jews. Putting these things together, we find ourselves in possession of

a general spiritual rule of observance, both negative and positive, and quite in harmony with the character of the dispensation of grace.

As to the other point,—the reckoning by which the seventh day is to be determined,—we found reason to think that the commencing epoch was not an essential part of the original law, but that the institution was fulfilled if any seventh day, in regular succession, was made a day of rest. When therefore the particular determination of the Jewish sabbath to the last day of the Jewish week ceased with the Mosaic economy, it was open to choose any commencing epoch for the christian sabbath that seemed desirable. The day of Christ's resurrection, or the first day of the Jewish week, was the one selected, so that the sabbatical rest became thenceforth commemorative, not only of the completion of the work of creation, but also of the completion of the Saviour's redemption-work on earth. And the change from the last day of the week to the first might also be meant to signify the passage from the law of works to the law of grace; inasmuch as, before, man worked six days, and then received the rest on the seventh; whereas now, he begins with the rest, as a free gift, and then goes forth to perform his work.

The conclusion from the reasoning which we have now gone through, as it respects ourselves, is this:—That the original divine institution, made in paradise, of a seventh-day's rest from ordinary labour is in force, and is binding upon us; that the sabbatical day for us has been determined to the first of our week, on divine authority; and that the degree of rest to be observed on it is not fixed by any precise rules, but must be regulated by two general principles; negatively, that it should not be to the detriment of either soul or body; and positively, that it should be subservient to a spiritual hallowing of the day, both by private devotion and meditation, and by public worship and instruction in religion.

THE SUPERIOR GLORY OF THE CHRISTIAN DISPENSATION.

For the Christian Magazine.

(Concluded.)

III. Another feature of the christian dispensation which renders it peculiarly glorious, is its eminently practical character, the purity of heart which it inculcates, and the real holiness to which it leads. Doubtless God required his people to be holy under the Mosaic and Prophetic economies, and hence the ancient Israelites were designated "a holy people unto the Lord." But their holiness was ceremonial rather then real, a holiness which consisted in an outward conformity to the law of ordinances; and though David and others aspired after, and found, the hidden principle of the spiritual life, yet the Holy Ghost in the plenitude of his power was not imparted until later times. That God intended some better thing for his church in this respect is evident from the language of the prophet Jeremiah, in which he promises to establish with his people a new covenant, and to "put his law in their inward parts, and write it in their heart,"* and accordingly the apostle Paul represents this promise as a promise which has reference to the christian dispensation † Now it is, that man is required to be holy indeed; and not only so, but that a powerful machinery is brought into operation by which he may be transformed into the image of the Lord. Now it is that the pure, the perfect law of God is "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." "But if," argues the apostle, "the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?" The gospel is the ministration of righteousnes, external and internal; for whilst it upholds the moral law in all its purity, giving no licence to sin, it implants within the heart new motives and principles which enable God's

* See Jer. xxxi, 31—34. † Heb. viii, 8—11.

people to attain to a far higher standard of holiness, and to serve him not with fear only but with filial confidence and love. It has been styled "the incarnation of the Holy Ghost." It is the Holy Ghost embodied in action, visiting the earth with his hallowing influences, and diffusing his radiations into the minds of those who were alienated from God by wicked works. Under the law he was present as the Spirit of conviction, under the gospel he has become the Paraclete and Sanctifier of his church. Those were remarkable words which Jesus on one occasion addressed to the multitudes,—"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven (the gospel kingdom established on the earth) is greater than he." The meanest christian, that is, the individual who occupied the very humblest place in the church of God as now constituted, is greater than the greatest of God's servants belonging to former dispensations; and for this doubtless amongst other reasons, that he partakes more largely of that unction of the Holy One which the glorified Redeemer is exalted to bestow.

IV. To one other particular only illustrative of this subject, will our limits permit us to allude, the superior light which the christian dispensation sheds on the doctrine of a future state. In this respect its glory is transcendently bright. We do not assert that in former times no intimations were given of a life beyond the grave; but that to promulgate the doctrine formed no part of the legation of Moses, and that it is but very obscurely exhibited in the writings of the later prophets, cannot be disproved. That the fact is mysterious, we admit. How strange, if man is really immortal, that this of all other subjects should not have been clearly and fully revealed to him through all ages. We attempt not to explain this difficulty; it is one of those secrets which belong unto the Lord our God, and therefore the attempt would be vain. But let any one examine the Old Testament for himself, and let him ask whether, supposing that he were ignorant of the contents of the New Testament, he would obtain from it, clear and certain and well defined views of the existence and nature of a future state. We think he could not. But life and immortality are by the gospel brought most fully to light. As when

the morning clouds gradually arise out of the valleys, and are cleared away from the tops of the mountains by the rays of the rising sun, a beautiful prospect is presented to the eye, where just before all was obscurity and gloom; so by the rising of the Sun of Righteousness on the moral horizon of mankind, have the mists been dispersed which hid the future from our own, and now there is presented to the contemplation of the christian a region of light and blessedness, and joy, which he is assured he shall inherit though a never-ending age. It is this, the hope of immortality, which forms one of the grand and peculiar motives to holiness which operate in the believer's breast. Promises there were, attached to obedience under the Mosaic economy, but they were promises of temporal prosperity; but under the christian dispensation, it is *eternal life* which is held out as the reward of piety, an inheritance, not like the earthly Canaan, perishable and temporary, but "incorruptible, undefiled, and that fadeth not away."

These remarks might be sustained by many and powerful arguments; but the writer does not profess to treat the subject controversially, but merely to state the views he has been led to adopt, with the hope of awakening in the serious mind a more ardent admiration of the Christian Revelation. Christianity is something more than a re-promulgation of the principles of natural religion; it is something more than that which patriarchs and prophets realised. It is the voice of God speaking to man in the person of his Son; inviting him to draw near to the throne of grace, confidently expecting mercy and salvation; promising to implant the principles of holiness in his heart, and assuring him of a blessed immortality when his flesh and heart shall fail.

$\theta\eta\tau\alpha$.

[Will our correspondent permit us to say that we could wish that he would reconsider some of the statements in paragraph IV. They seem to us to underrate the knowledge of a future existence of the soul after death possessed under the Old Testament, and to present an inexplicable, and perhaps not safe, view of God's older dealings with man. He will, no doubt, remember a statement inserted in the Anglican articles, and not peculiar to them, directed against certain antinomian

extravaganees which sprung up at the Reformation; "The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises." Considerable confusion has arisen from not distinguishing between two different uses of the word *immortality*. In the Bible, immortality is synonymous with eternal life; but neither term is at all synonymous with the common force of the phrase "immortality of the soul,"—meaning simply its continued existence after death, in whatever state. Surely the knowledge that man does not die like a brute, but that his intelligent part exists after death, was as much a portion of the revelation originally given to man, as the knowledge that there is a God; the two facts, God's existence and the soul's continuance after death, were surely equally *implied* in all subsequent revelations, and were their very foundation; without the former, there could not have been any revelation; without the latter, there would not have been any reason for a revelation. But under the older dispensation, the hope that future existence would be, to the believer, *immortality*, was comparatively dim, and the way in which it could become so was altogether unknown. Hence the believer often trembled as he approached the seemingly dark abodes of the future life. By the death and triumphant resurrection of Christ it was afterwards shown how man's future existence might be freed from all the influences of death and hell, and be converted into a true *immortality*, a life of everlasting felicity; and to the believer a certain assurance was given that such would be his blessed lot in the future state. Thus Christ abolished death, and brought *life and immortality* to light through the gospel.]

A STROLL ABOUT PAPAL ROME.

(*For the Christian Magazine.*)

Come, children, get on your things. I promised you, when we had seen the antiquities of old Rome, to show

you some of the papal curiosities, about which they have many odd stories. The morning promises a beautiful day, so make haste. It is one of their festivals,—the edification of St. Peter's, I think they call it; so we will first go to that magnificent building, and see what is going on.

Here we are in the circular colonnade; how beautifully the fountains spout and sparkle in the bright sunshine, while a rainbow hovers on the silvery spray! St. Peter's does not appear to advantage from hence; we are too near it to see its proportions; nor is the outside by any means equal in effect to the interior. That thick curtain across the small door is where we must enter; the great door in the centre is opened only at the jubilees There, lift it, and push through. How light and airy is the vast inside; more like a palace than a church. Look up the immense length, to the great baldachine, and then beyond again to the high throne of St. Peter. See the statues and the pictures, and the walls inlaid with variegated marbles.

But hush! here they come. The high mass is over, and they are pouring out of that side chapel on the left. There is the Pope in the middle, surrounded by his swiss guards; he is dressed in scarlet, with a plain gilt mitre. Some of the cardinals and bishops follow him; and what a mass of people! They go slowly up towards the high altar, where they bow beneath that gorgeous and stupendous dome. Those skulls on the altar are relics of martyrs,—at least so they say. But what is it now? The vast concourse, high and low, are prostrate, kneeling on the pavement, and straining their eyes upwards. Is it God they are worshipping? Look up that immense pillar, to the open niche. There is a priest holding up a square jewelled frame, like a picture-frame, with something white set in it. It is on that they look; it is that they worship. I will tell you what it is. The white thing is a napkin, and on it are some dark marks like the rude outline of a face. The story about it is that it belonged to a good woman, St. Veronica, who, when our Lord was fainting under the weight of his cross, wiped his face with it, upon which it miraculously took the print of his features. Hence every year thousands, from the Pope to the beggar, adore it.

They are now coming this way. No, it is to that black sitting statue on the right that the Pope is going.

What a laughably odd figure it is, with the three fingers stuck up so stiffly. It is made of bronze, and meant for St. Peter with his keys. It was once a Jupiter, and the pagans worshipped it; but the papists melted it down, and cast it into this ugly shape, and re-named it St. Peter, and now they worship it There is the Pope kissing the foot; the toes and instep, though made of hard bronze, are nearly worn away by kisses, and now the Pope bows down, and places his head under the idol's foot, to shew that he holds his power from St. Peter. That finishes the ceremony; so we will get out before the crowd comes.

We are going past a curious church, St. Agostino, into which I must take you. It is rather dark, all but that end, where a long row of lamps is burning. They are in front of a very popular Madonna, or image of the Virgin Mary. She is dressed in gay silks, and hung over with necklaces and bracelets. Once she was quite neglected, and nobody cared about her; but they say she became a popular idol in a funny way. One day the sacristan was alone in the church, when the image called out to know why she was not more honoured. The old man took no notice, for an unpopular idol is very cavalierly treated. But the Virgin was determined to stand on her rights, so she shouted after him in a very angry voice, that if he did not mend his manners, and put lights before her, she would punish him severely. The trembling sacristan obeyed; the miracle soon got wind, and the image is now the favorite Madonna in Rome.

Those ample walls are covered with testimonies of the esteem in which she is held. There is one part hung with hundreds of pictures. Half of them represent accidents, men kicked by horses, thrown out of carriages, tumbling off ladders or out of windows, and so on; but the Madonna saved them from mortal injury, and favored their cure, and the picture is a votive offering to her praise. The other half represent sick people in bed, and in the corner of each is a vision of the Virgin or the Babe; these also are grateful offerings to the Madonna for recovery. Look too at that mass of wax arms and legs and eyes and other parts of the body; they are presented to her for having cured diseases in the corresponding members. Those wax hearts are presented by lovers, the course of whose love was smoothed by the

Madonna's kindness. And those daggers were consecrated to her by men who were about to stab their enemies with them, but were turned from their purpose by the Madonna's grace. No wonder that the idol should be enthusiastically worshipped, if it can do all these things! We will now go towards the Lateran, taking the Capitol in our way. In the dungeons beneath that ancient seat of Rome's grandeur they say that St. Peter was confined; and as he was being roughly pushed along through the dark passages, he struck his face against the wall; but instead of his being hurt, the wall, becoming soft as a pillow, took, the indented cast of his features. They show the impression now in the solid rock, but we have not time to go in and see it. We will, however, climb that hill for the sake of the view. There is the palace of the Cæsars grown over with the olive and wild vine! Come into this little chapel, and look at this long slab of stone, with the copper coins lying scattered on it. They say it was St. Gregory's table, where he used to feed the poor. One day he was entertaining twelve humble guests, when it was suddenly discovered that *thirteen* were sitting at the table. The thirteenth turned out to be an angel!

Here we are, after a long walk, in the open space of the Lateran. This is where the famous council was held by Leo X, to extinguish all who differed from the Romish church, just before Luther's time. What I want to show you is that building in the middle. It contains the *Santa Scala*, or holy staircase, which they pretend is the staircase of Pilate's hall up which our Lord walked. You can see, through the chinks in the boards, that the steps are of white marble; they are about twenty-eight in number, and are covered over so with these oak boards, to prevent their being worn out. Nobody dare walk up them. Look, there are several men and women going up on their knees; when they have toiled to the top, they walk down by one of those narrower staircases at the sides. You will wonder why people do such odd things as to go puffing up a long staircase with broad steps on their knees. That notice hung there will tell you. It says that those who do it properly will get nine years of indulgence every time they do it; that is, nine years of their purgatory after death will be taken off. If they believe it, they may well think a turn at kneeing

it up the steps every time they go by, a cheap way of getting rid of their sins.

Now come down the open space to yonder church among the trees. It is called *Santa Croce in Gerusalemme*, or the Holy Cross in Jerusalem. It is one of the seven ancient Basilicas of Rome, and received its name from the story that St. Helena deposited the cross there, after she brought it from Calvary in the fourth century. Those pictures at the further end represent the *invention* or finding of the cross. They have dug a pit, and found three crosses lying in it in a row; they suppose that the middle one is Christ's, but, to make sure, they bring a sick man, and touch him with the outer ones first, and then with the middle one; when this last is applied to him, you see that he jumps up perfectly cured. They are quite sure then that this is the right one. So St. Helena brought it to Rome, and put it into the church which stood here; and from hence all the Romanists in the world have been supplied with bits of the true cross. There are probably enough of those bits to make a thousand crosses, which makes it seem at first that they are not all genuine; but that difficulty may be got over by supposing that the wood of the true cross multiplied miraculously, like the loaves when Christ broke them for the multitude!

Did you ever read one of the lists of relics which hang up in most of the churches? Here is one which shows that this church is very rich in such treasures. I will read you some of it. "The transverse piece of the cross of the good thief. One of the 30 pieces of silver Judas received for betraying his Master Two thorns from the crown of thorns. One of the nails used in crucifying Christ. A piece of the seat on which he sat when he forgave Mary Magdalen. One of the cinders of the fire over which St. Lawrence was roasted, steeped in the martyr's blood A vial full of Christ's blood. Another full of the blessed Virgin Mary's milk"—hem! I think that is enough; we will leave off there.

We have walked a great way this morning; so we will get into a carriage, and drive out by the Appian way. This is a famous old road of the Romans. Ah! there is the little chapel with the odd name; they call it *Domine, quo vadis*? "Lord, whither goest thou?" We must get out and look at it, and I will tell you the story from

which it got its name. St. Peter, they say, when in prison in Rome, made his escape, and fled out of the city in the night by this road. Suddenly, on this spot, he met our Lord walking fast towards the city; and in his surprise he exclaimed, Lord, whither goest thou? To Rome, to be crucified, was the answer; and the vision disappeared. Peter took the hint, returned to Rome, and soon after suffered martyrdom by being crucified with his head downward. The paving stones where Christ stood took a deep impression of his bare feet, which they preserved and keep in a larger church further on. But this chapel stands over the real spot, and that east of two feet which you see is a copy of the original impression.

Talking of St. Peter puts me in mind that I forgot to show you another curiosity which relates to him, as we passed near the forum. I will tell you about it as we drive across the Campagna towards the *Tre Fontane.* In the wall of a chapel are fixed two square stones, with large holes scooped out in them. They were once, according to the tradition, pavement stones; and the way in which the holes came in them was this. Simon Magus, the sorcerer, of whom you read in the *Acts of the Apostles,* was a great adversary to St. Peter, and tried hard to get himself believed as the true apostle. One day, to prove the truth of his mission, he gave out that he would fly through the air in the presence of some great personages. Peter determined to be present, and to put him to shame. So when Simon Magus, by the help of the Devil, began to fly, Peter knelt down on the stones, and prayed that he might fall headlong; which he presently did, and broke his limbs. The holes in the stones came from Peter's knees; for he prayed so hard, that his knees sank right into the pavement, and scooped out two great indentures, like bowls; and there they are, in the wall of the chapel built over the spot.

What a wilderness this wide Campagna is! In the days of ancient Rome it was thickly inhabited, and well cultivated. But after the Gothic invasions, and while the power of the Popes was growing, it became a desert, and now only a few shepherds live in it, for the air is poisonous. I sometimes think it may be symbolical of the desolation which shall some day come upon Rome.

There is the chapel of the *Tre Fontane,* or Three

Fountains. It is built over three springs, which mark the place where St. Paul was beheaded, according to the Romish tradition. First look at this short marble pillar; it is the block on which the apostle suffered martyrdom. You see the top of it is broken off and gone; that has happened through the pious thefts of the faithful, who have carried away fragments of it for relics. In a line stretching from it are three little wells, and at the bottom of each is a spring. They are of different temperatures, the warmest being nearest the block, and the coldest farthest off. You must know that St. Paul's head, when it was cut off, fell with a bound where the first is, and the spring miraculously sprung up, warm as the blood that streamed from the severed neck. With a second bound the head fell where the second spring is, and the water which gushed out there is cooler, because the blood had grown cooler, and the life was nearly departed. At the third and last bound the life became extinct, and the blood quite cold; so that the spring which rose out of the ground where the head rested is not warmer than any common spring. You may taste the water with that iron ladle, and see if there is any difference of temperature.

Well! we have seen a great deal to day, and gone a long distance; so now we will drive quietly home, and you may remember the things you have been looking at as specimens of the curiosities of Papal Rome.

AUTOPTES.

THE SIKHS OF INDIA.

(*For the Christian Magazine.*)

Part of the British Territories in India having been invaded by a warlike people, and with whom we are at present in collision,—the following account of those called "Sikhs," may not be unacceptable to some of your readers. It is taken from "Adam's Religious World Displayed."

"The original separation of the Sikhs from the Hindoos, towards the end of the fifteenth century, the success of their leaders in abolishing "cast," and their existing state are worthy of attention, as serving to show

that Hindoo institutions and prejudices may be overcome, and that a large sect of converts from the doctrines of Brahma, and who are even opposers of those doctrines, does not excite any ferment amongst their neighbours.

The Sikhs inhabit the Panjaub, or country of the five branches of the Indus, in that part of India which borders on Persia, from the latitude of 28 degrees 40 minutes to beyond 32 degrees north.

Col. Malcolm gave the public a sketch of their history, customs and religion, of which the following brief account is little more than an abstract.

"The creed of the Sikhs," says Col. M., "is pure deism, mixed with the absurdities of Hindooism, and the faults of Mohammedanism; for Nahae, the founder of the sect, professed a desire to reform, not to destroy, the religion of his country. Guru Govid, one of his successors, although he attached much of the mythology of the Hindoos to his creed, yet at once abolished the foundation of Hindooism among his followers, by declaring them all equal, by allowing them to eat the flesh of all animals except cows, and by declaring the general devotion of the nation to arms.

"Among the doctrines of the Sikh religion, as declared in their sacred books, the first is that of general depravity. They say that oppression and wickedness had been generated, and had extended themselves universally; and that the Mohammedan and Hindoo religions, as they now exist, were but a spawn from the corruptions of mankind, and complete the vice and folly of the world; and that at this period of general depravity, God in mercy sent Nahae for the work of reformation. He told his followers that the faith of both the Mohammedans and Hindoos was erroneous, and could not be acceptable at the throne of God; for the faded tinge of scarlet that has been soiled by water will never return. The way of Satan now prevails in the universe.

"Nahae taught the omnipresence of God, and that he dwells not in one place more than in another; for when reproached once by the Mohammedans for lying with his feet towards the house of God—"Turn then," said he, "if you can, where the house of God is not."

"Speaking of Mohammed, he says, that he was sent by God into the world to do good, and to disseminate the knowledge of one God by means of the Koran; but he

acted on the principle of free will, which all human beings exercise, and he introduced oppression and cruelty, and the slaughter of cows, for which he died. Of the nature of his own doctrine he said, "I am sent from heaven to publish unto mankind a book which shall be the means of reducing all the names given to God to one name, which is God. I am sent to reconcile the jarring faith of the Hindoos and the Moslems, and to implore them to read the scriptures of each other. But reading is useless, without obedience to the doctrine which is taught; for God has said, that no man shall be rewarded who has not performed good works. The Almighty will not enquire to what tribe or persuasion a man belongs, but will ask what has he done? He alone is a true Hindoo whose heart is just, and he alone is a true Mohammedan whose life is pure.

"The charge which Nahac is said to have received from the Deity admonishes him to teach his followers three things:—1. To worship the name of God; 2. Charity; 3. Ablution. That they must not abandon the world, nor do ill to any being, for into every being the breath of God is infused. He himself was directed to put on armour that will harm no one; that his coat of mail was to be that of understanding; that he was to convert all enemies into friends; that he was to fight with valor, but with no other weapon than the word of God.

"They admit no images. Their worship is simple and spiritual. Mr. Wilkins, when travelling, visited one of their places of worship. When he asked permission to enter, he was told it was open to all mankind; but he was desired, in token of respect, to take off his shoes. He was then conducted to a carpet, and seated in the midst of the assembly. An old man with a reverend silver beard, kneeling before a desk, (attended by a person with a drum, and two or three others with cymbals) opened a large book, and chanted to the tune given to them. At the conclusion of every verse, the congregation joined in a response, with countenances exhibiting great marks of joy. It was a hymn in praise of the Deity. A young man next stood forward, and pronounced with a loud voice and distinct accent, a kind of litany; in which, at certain periods, all the people joined in a general response of "Wa Gooro." They prayed against temptation, for grace to do good, for the

general good of mankind, and for a particular blessing on the Sikhs. A short benediction from the old man, and an invitation to a friendly feast, terminated the ceremony.

"Their Government is, in theory, a Theocracy. Their dress and manner of living are characterised by simplicity; but the state of morals among them, particularly with respect to woman, is very low. There is scarcely a crime, we are told, which they do not commit, and in an open manner."

May the present affairs in the midst of these people terminate by the introduction of the gospel of Jesus Christ and the onward spread of its pure and sanctifying truths, so that the one God, through the one Mediator, may be truly served amongst them and souls converted, mutually help to prepare the way of the Lord, and add to the number who shall swell the ranks of those coming from the east and from the west, and from the north and from the south, to sit down in the kingdom of God.

T.

THE PUNJAUB.

(*From the Madras Christian Herald, Jan.* 21, 1846.)

When the *evangelical* prophet was taught to foretell the *eventual* deliverance of Israel, even as it was delivered before, out of the hands of Midian, he said, 'For every battle of the warrior is with confused noise, and *garments rolled in blood*' (Isaiah ix. 5;) and most painfully, have we been lately reminded, that such still is the character of all national conflicts. The last month has brought heavy tidings, of unprecedented bloodshed; and literally of garments rolled in blood from the sword of war. Great indeed has been the number of our fellow countrymen in India, during the last month, who have been thus hurried into eternity.

It is true, that the late most sanguinary conflicts with the Sckh Troops, have resulted from no acts of aggressive ambition upon the part of the British Government; but from the wanton invasion of a lawless and unrestrained soldiery. These, in an organized but enormous mass, formidable from their natural courage, and still more so from the European discipline imparted to them

by their former French commanders, have been repelled by scarcely one-fourth their number of British Troops. The loss of life, upon the side of the latter, has unhappily been far greater than has ever before been known in India. But so large a body of British troops was never before, upon the plains of Hindostan, brought in direct conflict with such an enemy. Entrenched in a strong position, with an overwhelming superiority in numbers, and especially in artillery,—as far as *man* can see, nothing but the desperate courage of the British soldier could have counterbalanced the numerical inferiority of our troops. And, when the nature of the ground occupied by the enemy, and the unaccountable withdrawal, or retirement by mistake upon Ferozepoor, of the British cavalry and artillery, after the first conflict at Moodkee on the 18th of December, are duly considered;—and this, added to the fatigue and privations from forced marches, and the absence of their baggage, to which the British troops had been previously exposed; few, we believe, will in their *hearts* dissent from the acknowledgment which the Governor General in his late proclamation was not ashamed to make, that gratitude for the result is eminently due to Him "who is the only giver of all victory, and without whose aid the battle is not to the strong." (Governor General's Proclamation, 25th December 1845.)

When Tippoo, *secretly* intent upon the renewal of hostilities with the British, and their *extermination* from India, addressed a letter to General Medows, in the year 1790, in which he offered (as a mask to his preparations for war) to send a person of rank to negotiate with that officer at Madras,—the following was part of the latter's emphatic and dignified reply:—"I have received your letter, and understood its contents You are a great Prince, and, but for your cruelty to your prisoners, I should add, an enlightened one. The English have always looked upon war as declared from the moment you attacked their ally, the King of Travancore. God does not always give the battle to the strong, nor the race to the swift, but, generally, success to those whose cause is *just*. Upon this we depend."

It is a remarkable and a cheering coincidence, that after a lapse of 55 years, the Governor General of India, under circumstances of a like character, has been led to

declare his recognition of this same great truth;—"Blessed be the Lord my strength, said David, which teacheth my hands to war, and my fingers to fight." Psalm cxliv. 1.

The British power has now been brought, notwithstanding the exercise of very great forbearance, into mortal conflict with the most powerful and important of all the states on her external frontiers. Whilst Runjeet Singh lived, he was permitted to retain such an ascendancy over this remarkable people, as but little to endanger or embarass our relations with them. But it appears now impossible *to stand still.* Their impression of the British power and resources has not been sufficiently vivid or strong to prevent their late wanton invasion of the British provinces; and something not very far from unconditional submission on their part, appears to us to be now absolutely necessary for the preservation of peace in our north-western Frontier. Their army may have been temporarily dispersed from their late defeat, but it is clear that there is courage and discipline and resources enough amongst them, to speedily re-organize it. The position in which Sir H. Hardinge now finds himself placed has been, humanly speaking, forced upon him by the determined animosity of his foe. But nevertheless we cannot but trace in it all, the overruling *hand of God.*

The gospel of Christ Jesus for many years was systematically excluded from the Chinese empire. After 20 years' prayerful expectation of a change, the elder Morrison was wont to express his despair of its EVER finding an entrance into China. At last, however, England was forced into a position (but through the means, we fear, of an unlawful and iniquitous traffic pursued by some of her people) to assume a higher tone, and to dictate to the Chinese emperor. The free and unmolested introduction of the word of God into that vast empire has been *the result.*

So we believe it will be in regard to Lahore. And so, *generally,* has it been in regard to the British possessions in India. In the face of the hostile combinations of the Peishwah, and Holkar and Scindiah, and the fanatical and determined animosity of Tippoo,—they have *advanced.* In spite of the remonstrances of the home government, and often of the sincere desire also of the local governments in India, to withdraw from a position

which they trembled to occupy—*still* God's purposes *have* progressed, and his gospel has been made known.

As regards our present prospects—whether at Lahore or Nepaul, at Hyderabad or Nagpore,—there can be no real identification of interests with European strangers, regarded as interlopers in India. The previous suppression of the Gwalior army, we regarded as a *Providential* act; because in that quarter otherwise, would *now* have been our greatest danger. Nevertheless, but for the continued support of that divine power which Sir H. Hardinge has now so fully recognized, and which lately was so signally exhibited on our behalf,—the position of the British in India, it must be evident to every reflecting man, would be *most critical* Again, there has been surely iniquity and ingratitude *enough* upon the part of England to provoke the exercise of that power against her; but notwithstanding *all*, there has been interposition in her behalf, *because* she has been the nation chosen, we believe, to convey the gospel to those who in India have been given by the Father as a portion to his Son, to be redeemed by his blood, and set apart to magnify his name.

But, so was there a respite given to the cities of the plain; and if England now returns to the embraces of harlot Rome, she treasures up only *increased* wrath against the day of the revelation of the righteous judgment of God. A national recognition of God, in this dispensation, we believe to be followed by (temporal) *national* blessing; but the nation which rejects and dishonours his name, he will punish and reject. War, with all its miseries, can never cease until the prince of this world has been cast out; for till then, pride and ambition and revenge, the great elements of war in the human heart, will never be subdued; but the prophet speaks of better days, when Immanuel, the Son given, having the Government upon his shoulder, shall rule as the prince of peace, and as the Son of David amongst holy and peaceful subjects. When men shall beat their swords into ploughshares, and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they *learn* war any more. (Isa. ii. 9.) *Then*, but not before, great will be the peace of his now afflicted, but then exalted people. The sin of the increased endowment to Maynooth has already, it appears

to us, been visited upon England, in the present condition of Ireland. It has not ceased to be *truth*, that "such as turn aside unto their crooked ways, the Lord shall lead forth with the workers of iniquity."

STATE OF THE MINISTRY IN AMERICA.

The evils which were foreseen by the Rev. Dr. BEECHER, and others, in 1827,—and which were referred to in my last communication,—had begun to manifest themselves before my visit to the United States in 1836. But the evils then experienced were but the beginning of sorrows; and now, it would appear that the state of those churches which refused to take warning is most deplorable.

This arises, chiefly, from an extensive and unparalleled wreck of ministerial character. "This heaviest of all calamities," says the editor of the *Christian Witness*,—

Is not confined to any single denominatiou; it has fallen upon all, more or less, aud covered all with shame and confusion. "Ministers of all creeds and of no creed at all, orthodox and heterodox, radicals and conservatives, those professedly engaged in moral reform and those not so professing, have been guilty of wicked and immoral conduct." The defection has been so general as to excite among all sects the utmost consternation. Before us lie no fewer than *ten* articles, which have recently appeared in the principal journals of the several communities—journals which, at this awful moment, are performing a high service to the cause of pure and undefiled religion, and journals among which, in this great work, the first place is occupied by the *New York Observer* and the *Christian Watchman*. Wise men, while mourning the facts, are busily engaged in the investigation of their *causes*; and on this vital point the harmony of their opinions is such as to support the conviction that they have found them out, or at least that which, of several concurring causes, may safely be deemed the chief. The former of the journals just mentioned has thus expressed itself:—

"That it would be possible to point to *one* cause sufficient to explain the downfal of so many ministers of the gospel in this country within a few years past, we cannot say. Certainly the subject is worthy of profound consideration, and is forced upon us again and again by facts that fill the church with astonishment and grief.

"It will be found upon examination that by far the greater part of the apostasies of clergymen in this country may be traced to a peculiar class of temptations, and that the apostates have been men of a peculiar class of minds. It has always been regarded as an odious position, but we have been compelled by overpowering facts and the clear deductions of reason to assume and maintain it, that in the *ultraisms* of some of the modern moral reformation movements, there is a natural tendency

to evil—that the principles on which they are based are as much opposed to sound philosophy as their details are to good taste; and it is to be expected that those who are engaged in them were corrupt when they entered upon them, or are gradually, perhaps insensibly, corrupted by their power. It has been suggested that it would be for the good of the church to prepare a sketch of the apostasies of the last ten or fifteen years, showing the influences that may be supposed to have been at work in drawing the miserable victims to their melancholy fate. We are sure that such a record would form a fearful chapter in the history of fanaticism, and would prove, beyond n peradventure, that *few men regularly trained for the ministry under the teaching of sound men*, and associated with the conservative class of minds in the great moral enterprise of the day, have been left of God to make shipwreck of character: while another class—the opposite class—has supplied numerous and deplorable examples. There are exceptions. We cannot deny it. But they are exceptions only; while the truth still remains that moral baukruptcy and ruin have marked the course of many who have been prominent in the class to which we refer."

It seems now to be clearly ascertained that the seed which has produced such a harvest of disappointment, disaster, and disgrace, began to be sown about twenty years ago, and was then scattered in great abundance. The first fruits appeared in due course, but now the harvest has come. The view given above is fully corroborated by another judicious writer, as follows:—

"The ministry is not only greatly increased in number, but many have been led from certain peculiarities iu the revivals of 1826-7 to enter the ministry wholly unqualified—ardent, bold, reckless men—men of unfurnished and unbalanced mind. From this class the cases of defection have generally occurred. I do not remember a solitary case of a regularly educated minister, who has been trained in a college aud theological course of study, that has fallen into gross sins; such as have been properly tried have been found faithful."

This is certainly a remarkable statement; it iuvolves a priuciple of vital importance, which ought to be most deeply pondered by the churches of Christ in our own land. It furnishes one of the most powerful arguments ever alleged in behalf of academic institutions, as a chief means not simply of improviug mind, but, which is still more momentous, of testing character. This view is sustained by another eminent organ, as follows:—

"One cause is, the church for some years past, in all its branches, has made very vigorous efforts to increase the number of its ministers, and iu her zeal for this noble object she has in too many instances lowered the standard of ministerial qualifications, and in this way introduced into the ministry a larger number of unworthy men than at any former period. By the forcing process which has been adopted in some churches, men have rushed into the ministry without any taste for its duties, or any adequate sense of the high and solemn responsibilities which they were assumiug, It has been too often taken for granted that men are pious, and ought to preach the gospel, merely because they have made a profession of religion in their youth, and are the possessors of respectable talents and attainments."

The tendency of such measures is hurtful alike both to the church and to the pre-existing ministry. To both a large infusion of such men cannot fail to prove most detrimental in the way, if uot utterly ruinous

in the end. There is something appalling in the following remark of the *Congregational Journal*:—

"It is a serious question whether the ministry of our country is not in a process of deterioration; otherwise how can we account for the crimes and the apostacies so rapidly accumulating in its ranks, and for that suspicion under which it labours in the public esteem, to say nothing of the systematic efforts made to accomplish its overthrow? If there is reason to apprehend its deterioration, it is not unwise or unkind to avow the fact, and inquire for its causes."

A race of ministers raised by this "forcing process" are, and must necessarily be, as a whole, utterly unfit to build up the churches of the living God in these times. In certain circumstances they may be occasionally serviceable in awakening the ruder portions of society; but for pastoral purposes the bulk of them are, and must for ever be, inefficient. It is not, however, till they be fixed down, that their incapacity begins fairly to manifest itself. False fire, blind confidence, and empirical presumption, may sustain them for a few months but the bubble will soon burst. The day of their utter bankruptcy draws on, and will, in due time, arrive. To themselves and all sensible men it will soon appear that they must either desist, or decamp in search of a new temporary sphere. The sole condition of the wretched existence of such a ministration is, endless change. To settle is to perish!

An appeal to the statistics of the denomination in which the evils were most apparent confirms the conclusion.

All this was foreseen at the period of my visit,—and ministers of the highest standing were raising a warning voice; while associations were adopting precautionary measures for the protection of their churches against the coming evils.

In the course of that summer the general pastoral association of Connecticut, after full, free and prayerful discussion unanimously adopted the following resolutions:—

"1. That while this General Association appreciate, [and would maintain at all hazards, the unrestricted liberty of speech and the press, and while they fully recognise their own and every man's duty to prove all things, and their own and every man's responsibility to God in relation to the reception of the truth, they do not admit an obligation upon the community to hear or read all that associations of individuals may volunteer to speak or print, or an obligation on the pastors of the churches to admit into their pulpits all the preachers or speakers who may desire to address the people, or in any other ways, directly or indirectly, to facilitate the promulgation in the community of sentiments which are in their view of an erroneous or questionable character.

"2. That the operations of itinerant agents and lecturers attempting to enlighten the churches in respect to particular points of christian doctrine and of christian morals, and to control the religious sentiments of the community on topics which fall most appropriately within the sphere of pastoral instruction and of pastoral discretion, as

to time and manner, *without the advice and consent of the pastors and regular ecclesiastical bodies*, is an unauthorized interference with the rights, duties, and discretion of the stated ministry; dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches.

"3. That the existence in the churches of an order of itinerating evangelists, devoted especially to the business of excitement, and to the promotion of revivals, cannot be reconciled with the respect and influence which are indispensable to the usefulness and stability of the stated ministry, to the harmony of the ecclesiastical action in the churches, and to the steady and accumulating influence of the gospel and its institutions, and to purity in doctrine and discretion in action.

"4. That regarding the present as a critical period in relation to the peace, purity, and liberty of our churches, and the efficiency of the pastoral office, we do recommend to ministers and churches to discountenance such innovations as have been referred to in these resolutions, and we consider ourselves bound to sustain each other and the churches in standing against all these invasions on our ecclesiastical order.

"In adopting these resolutions, we have been influenced, we trust, in no inconsiderable degree, by the love and fear of Him whose public ministers we are, and whom it is our hearts' desire to serve effectually in the gospel which has been committed to us in our unworthiness. We trust, also, that in this matter we have deeply felt our responsibility, both to Christ and to those favoured and beloved churches over which he has made us overseers; and we know that we have been moved by a lively solicitude for the welfare of your souls, and of the souls of those of your children and neighbours who are yet strangers to the renewing grace of God. We have mingled our tears as we have sat around the table of our Lord in this holy convocation; we have wept as we remembered our Zion in its present low estate, almost deserted of those special visitations of the Holy Spirit which, during all the past period of our personal ministrations, have been shed down from heaven upon some of these churches, or upon others, in an almost uninterrupted stream of mercy. We have been led with self-abasement and prayer to ask, Is there not a cause? And among other things already referred to in this letter, which seem to have grieved the Spirit of God, we cannot but give a prominent place to that system of blind excitement, of rashly adventurous experiment, and of unadvised innovation, which has of late been so developed in many portions of our country, and which is beginning to touch upon us with its agitating influences.

"In the mercy of God our churches have been saved, as yet, from the worst outbreakings of this evil; but you are not ignorant of the fact, which has been confirmed to us in these deliberations by brethren present from other portions of our country, that in some churches not far distant from our own, and between whom and us there must needs be, and ought to be, a close community of sympathy and experience, great disasters have been experienced from these invasions upon order. We have before us, then, such illustrations of the evils referred to, of their origin, their course, and their consequences, as force upon us the conviction that we, in our turn, shall, sooner or later, be overrun, unless, by the blessing of God upon our timely endeavours to obtain an enlightened and cordial agreement in sentiment and action among ourselves, as a body of pastors and churches, this heritage of the Lord may be saved from reproach. We ask then, brethren, that you will

give to this matter your serious and prayerful consideration; and no doubting that your general impressions in regard to it will harmonize with ours, we are confident that you will feel the importance of unanimously 'standing against' every kind of teaching and operating in the cause of religion and morals which is contrary to the sound doctrine and established order of our churches as derived from the word of God."

The Presbyterian church of the United states, also, stringently maintained the rules they had laid down for regulating admission to the office of the ministry, and now the beneficial effects are seen in strong contrast to the evils referred to. The sad account given above of the state of some churches in the United states, elicited, in May last, an important document from the Pastoral Association of Philadelphia, which is composed of the ministers connected with the new school, or constitutional presbyterian church, residing in Philadelphia and the vicinity. With them are associated the editor of an influential newspaper published in that city, the "*Christian Observer*," and the secretaries of the education and home missionary societies, as well as the agent of the American board of commissioners for foreign missions. From this document it appears that the churches with which they are connected, and which are known to be deeply interested in the promotion of true revivals of religion, as I have explained the phrase in a previous article, have escaped the fearful calamities which have come upon others, and that the state of religion throughout the country is anything but discouraging. "We have," say they,

In some parts a heterogeneous population, and from the necessity of the case, a great variety of religious opinions. We are making a great experiment on the questions, whether we are capable of self-government, and whether religion can be sustained when uncon-nected with the State. We do not deny that there are evils in our country, as there are in all others; nor that there may be some peculiar to us. We do not deny that there are extravagances and irregularities in matters of religion in many districts, and that if all these were collected together, a most unfavourable picture might be given. We do not deny that there have been irregularities connected with revivals of religion, and that amidst the different denominations which are friendly to revivals, and under the countenance of some who have been extensively known as revival preachers, there have been things which the great body of evangelical christians have regretted. But we suppose that these things in themselves do not constitute a proper basis of judgment respecting the state of religion in this country, and that if an opinion is formed from these alone, no one can understand it. We fear that the article in question has been drawn up in this manner.

There are a few points in the general subject, to which we will refer more particularly.

I. It is true that the past two years in our churches have been char-

acterised by the withholding of those special Divine influences which, in former times, we have so richly enjoyed as producing revivals of religion. We would by no means say, that there have been *no* revivals, or that religion has been in all places, and in all senses, on the decline. We do not believe this to be so. There have been many places where revivals have been enjoyed with the same power as in former days: and we do not believe that the general cause of religion is on the decline. What we mean by "coldness" and "deadness," and what the churches so much mourn over, is the want of those influences by which large numbers are simultaneously impressed with Divine truth, and led to yield their hearts to God. The Gospel was never more intelligently and faithfully preached than it is now. The number in attendance upon the ministration of the word, the harmony, peace, and increase of the congregations, were never greater. There never has been a period, we think, when there have been fewer cases of discipline. As an instance on this point, which may be of some importance, we may observe, that the synod with which we are connected, and which is extended over all the eastern parts of Pennsylvania, and parts of Delaware, Maryland, and New Jersey, has been in existence, under its present organisation, for seven years, and that during the whole of that time we have never had a case of discipline for any offence against good morals, either in relation to a minister or private member of the church, brought before us; nor, in any of our presbyteries has there been a charge alleged against a minister for immorality of any kind. We suppose that the true state of our churches, in reference to the progress of religion, is about what it has ordinarily been in those evangelical denominations under the regular and faithful preaching of the Gospel, where what are known in this country as revivals have been little experienced. Our public worship is marked with decency and order; there is a growing attachment to the truth and to the cause of christian benevolence; there are numerous accessions to the churches; there are few communions that pass where there are not *some* accessions, and there is a steady increase of churches in those portions of our country which have heretofore been destitute of the preaching of the Gospel. * * * *

II. So far as we can judge, the cause of evangelical religion is steadily advancing in our country. Religion is securing a firmer hold on the public mind, and in all the forms in which it developes itself, it obtains steadily-augmenting favour among the people. This, we think, is true in every department of religious effort, and is manifest not only in the churches, but in the community at large. We would refer particularly to such things as these:—

(*a*) Infidelity meets with much less favour than it did some years ago, even within our own recollection. * * * *

(*b*) The tone of the public press indicates the same thing. In this respect there has been, even within a few years, a most marked change. * * * *

(*c*) Every great cause of christian benevolence is receiving augmented favour from the people every year. There is a steady increase in the contributions to, and interest in, foreign missions, home missions education for the ministry, the Bible, and religious tracts, and, in general, every institution that contemplates the extension of religion in the world. * * * *

(*d*) This is particularly to be noticed in regard to the cause of the Sabbath. The conviction is spreading over the nation with a rapidity

and power which never existed before, that the Sabbath is a day sacred to rest and religion, and that all classes of the community have a right to such a day of rest. * * * *

We by no means say that in respect to these and kindred things there are no evils—that nothing remains to be done. We only say that, so far as we can judge, being in this country, and having opportunities of extended observation, we believe there is a regular progress in these things: that none of them have been affected or retarded by the causes to which we refer, and that at no period in the history of the United States has there been so much in the state of religion in these respects to encourage the hearts of those who love the Redeemer's cause.

III. In reference to the particular cases to which we understand the article in "The Christian Witness" to refer, of the "shipwreck of morals charged upon ministers," we would observe—

(1.) That such cases have occurred among the churches of this land, and some of them recently; and we do not deny that some of them have been instances in high places, and of a most painful character. We suppose, however, that similar instances have occurred in all ages in the church, and in other countries as well as the United States.

(2.) We do not believe that they have been unusually frequent within a few years past. Taking our churches at large, we see no evidence that there have been more of such instances in proportion to our augmented number than there were twenty or fifty years ago. At all events, we think they have not been so regarded in this country, nor has it been supposed here that there has been an unusually large proportion in the American churches as compared with those of other lands.

(3.) Several of these cases, and those among the most painful, have occurred in a church which has been commonly supposed to have no particular faith in revivals of religion; and in the instances referred to, whatever cause may suffer, the cause of American revivals has nothing to dread. * * * * We do not think, therefore, that the cause of revivals should suffer in any manner on their account.

(4.) In reference to the cases which have occurred among those denominations which are known as the warm friends of revivals, *we deny in the most positive manner*, that, so far as we know, these cases have had any particular connection with them, or that they have occurred among those who have laboured most faithfully for their promotion. We do not believe that they have in any way grown out of the efforts to promote revivals, or that that cause should be held responsible for them, or be in any way affected by them. Of all the instances of that kind which have occurred within several years, we know but one which has been in any way identified with the cause of revivals; and in this the offender was chiefly known as the editor of a religious newspaper. The great and well-known friends of revivals of religion in this land are not men of that character. They have *not* fallen into open sins. They have *not* brought dishonour on that cause. They are known as men of uprightness and fidelity; and have now the confidence of the churches as they always had. If we were to refer to some of those who have been prominently known in this country as the friends of revivals, and who have been greatly beloved in this cause, who are now living, we should mention such men as Drs. Beecher, Hawes, Taylor, Spring, Beman, Cox, Skinner, and a large number of

that class,—men well-known among us, and some of them well-known abroad, and men than whom none stand higher in our community. In promoting a work of grace—a true revival of religion, such would be the men in whom the churches would repose confidence, and whose labour would be most acceptable to them. There have been, as we have admitted, some few cases of irregularity in revivals of religion, and there may have been those engaged in such works of grace who have not shown that they were worthy of the confidence of the community; but we may appeal to our own history from the days of Edwards down to the present time, in proof of the fact,—a fact which will not be disputed by any intelligent man this side the water,—that no class of men have been more worthy of the confidence, of the churches or have had more of that confidence than those who have lived and laboured among us for the promotion of religion.

(5.) We would add that we regard the method in which all these cases of immorality in the ministry have been met as an indication of the love of purity and truth among American christians. These instances have been made to have such a prominence, because it is the settled purpose of the churches, by the blessing of God, to keep themselves pure. It would be foreign to all the views of our people that those who have been guilty of such offences should be suffered to remain in the ministerial office, and they are deposed because the settled convictions here demand it. No ministers would be tolerated here who devote themselves to worldly amusements; who are habitual Sabbath-breakers; who are known as patrons of theatres; who are addicted to the sports of the race-course; or who, by habits of intemperance, and sensuality in other forms, give evidence that they have no interest in the work of the conversion of sinners and the edification of the church in holiness and love. Every instance of discipline which has occurred,—painful as is the fact, that there was occasion for such discipline,—we regard as a proof that the church is determined to keep itself pure. We have connected with the churches which we regard as evangelical, not far from eighteen hundred ministers of the Gospel. Of all that number, we now state, as the result of all that we have known and heard, that within the past three years not twenty (we in fact know of not half that number) have disgraced their calling by open acts of immorality. And whatever may be said of us, we ask with confidence, where on the face of the earth is there an equal number of ministers of the Gospel of whom not a far greater proportion have brought open disgrace upon their sacred vocation!

IV. In reference to the other point adverted to in your letter—that "some of our newspapers give statistics, and these specify districts where the *excommunicated* last year far outnumbered the accessions to church fellowship," we would say, that we do not believe that this has occurred in more than *one* "district" in the United States, and that that has happened in a community so small, and in such circumstances, that it does not deserve to be taken at all in estimating the character and results of American revivals. * * * *

The members of our association have had some opportunity for extensive observation on this subject, and for learning much of the effects of such works of grace on our country at large; and we give it as the result of all our information, that the numbers of those who are received to the churches as the fruit of revivals of religion, and who ultimately walk in a manner unworthy of their christian calling, are not so great in proportion as those who are received as other times.

Signed on behalf of the Pastoral Association at Philadelphia,—Committee—Ezra Stiles Ely, M. La Rue P. Thompson, E. R. Fairchild (Secretary of the Philadelphia Home Missionary Society), Eliakim Phelps (Secretary of the Central American Education Society—signed by authority), Albert Barnes.

Such is the testimony of men of established character, occupying a central position, and having opportunities for making extensive observations. It goes far to vindicate the true revivals of religion with which the churches in that country have been visited, and also the men employed instrumentally in effecting them, from any suspicion in which they may have been involved by the manifestation or effects of mere excitement, which may have been erroneously designated a revival. It is necessary to distinguish things that differ, in order that we may approve the things which are excellent, and that we may cut off occasion from them that desire occasion.

J. C. B.

WHY WERE YOU NOT AT THE RACES?

For the Christian Magazine.

Phæton.—So, Eugenes, you did not favour us with your presence on the turf last week. I was looking for you every day, for I could not imagine that such an admirer of the noble horse would have deserted the circus of his glory. I suppose you must have been out of sorts, sentenced to a few days' solitary confinement by the doctor.

Eugenes.—Oh no! I have been quite well. I stayed away from the course on purpose.

Phæton.—Mysterious, eh! And pray, if I may be so curious, what was the purpose of your voluntary seclusion?

Eugenes.—The mystery, such as it is, is simply this; I had an inclination to stay away, and away I stayed. On some accounts I felt rather inclined to go, but on other accounts, not; and on taking a division, I found the *noes* had it, as I suppose the *ayes* had it with you. So I followed my mind, as you followed yours, which seems a very reasonable liberty.

Phæton.—Reasonable or not, it is an unstylish sort of thing not to do as other people do. Whether I care about it, or otherwise, I make a rule of going along with

the world. It avoids singularity, and keeps you on good terms with people, who can't find fault with you for doing as they do.

Eugenes.—That looks a little like what is called the tyranny of fashion;—follow your leader, like a flock of geese, no matter where. It would not be quite so bad, if the world were not so apt to run into follies, or what is worse than ridiculous. I had as lief hook myself on to a stray locomotive, going a cross country, as hunt blindfold in the world's pack.

Phæton.—Perhaps then, Mr. Solon, you will be so good as to expound, for the illumination of my foolishness, what led the errant inclination which led your wisdom to abandon us.

Eugenes.—Oh, that is quite another matter. I do not know that I could make it very plain to you in a few words, for once I should have been slow to understand it myself. Can you form any guess?

Phæton.—No, indeed! unless you have taken any disgust at horses, as I dare say my wild namesake did, after he had singed the torrid zone through his bad charioteering.

Eugenes.—I am a warm admirer of the horse. For the beauty of his form, when well developed, and the grace of his action, when free,—I rank him first among the irrational creatures. A few may have more elegance or majesty, as the antelope or the lion; but the one wants dignity, and the other's is but the savage beauty of the wild beast. The horse's is a higher style of the beauty of form; it comes nearer in expression to the matchless form of man, the standard to the sculptor and painter of all material living beauty.

Phæton.—Poetic! but you have plenty of precedents; for the muse, from the days of Job, has taken the horse under her especial patronage. Yet, I think I have sometimes seen you not only silent, but a little contemptuous, when our sporting friends were descanting on their steeds, and recounting their achievements.

Eugenes.—Possibly. I can admire the horse as a noble brute; I can use him as a valuable servant; but to bound my thoughts by what he can achieve,—to make it the *ne plus ultra* of my ambition to manage and understand him well,—to feel myself personally exalted because his muscles are strong, or his limbs are active,—this

appears to me too ridiculous; it is a sort of worship of a brute animal, only a little less gross than the old Egyptian adoration of beetles and cats.

Phæton.—Perhaps, then, it is the betting on the races that you object to?

Eugenes.—I never bet myself; I consider it an objectionable practice. If it is done really for the sake of gain, it is an illegitimate mode of making money; there is no work done for the profit received, no equivalent rendered; it is essentially gambling. If it is done merely for the pleasure of the excitement, it is a wrong source of pleasure; the excitement springs from no good reason, and leads to no good result. It awakens angry passions, degrades the tone of the mind, and often leads to ruin and wretchedness. If attendance on the course implied betting, that alone would account for my absence. But though that is not the case, I should equally keep away, if my being there were a constructive participation in the betting of others. But in ordinary cases, I should hardly think it could be called so; for inveterate betters will bet anywhére, and on anything.

Phæton.—Then it is not the betting that constitutes your quarrel with the turf. Can it be that you think it cruel, and therefore wrong, to run one horse against another, as a test of speed?

Eugenes.—Not at all, when there is no cruelty exercised, which is quite unnecessary. It is a pleasurable thing occasionally for a horse to put out his powers of running, and I sometimes myself indulge in a gallop for my horse's exercise and my own. Nor does it alter it when another is by his side, as far as I can see; at least I have once or twice run my horse for a short space against my friend's with whom I was riding, without apprehending there was any harm in it,

Phæton—I am becoming puzzled.—You are not tired of horses, you do not think it wrong to run them against each other, and it is not the betting of others which repels you,—and yet you turn your back on the exciting and pleasant scene of the turf. I begin to think you are trespassing on what is said to be the privilege of the softer sex, and are a little capricious.

Eugenes.—Softly there; your conclusions are rather too quick.—Suppose I were to charge you with caprice because you never drink champagne, although you like

the taste of it, are surrounded by persons who are quaffing it, and do not think there is any thing wrong in drinking it.

Phæton.—Come, come, that is not fair. I do not drink champagne, because it disagrees with me, and makes me feel the worse afterwards. There is no caprice in that.

Eugenes.—Well, perhaps I eschew races for a like reason, because they disagree with me, and make me feel the worse afterwards. For there is a moral as well as a physical system, and the one may suffer derangement and hurt as easily as the other.

Phæton.—But I never find any harm come to me from attending the races, nor do I see that they hurt my acquaintances who frequent them regularly.

Eugenes.—Neither do I suffer from drinking champagne.

Phæton.—Yes, I dare say; men have different stomachs and constitutions; but the moral inside is the same in all; what is good for one is good for the rest.

Eugenes,—Pardon me for not quite agreeing with you, either in your fact, or in your deduction. The moral inside, as you call it, may be similar to all men at similar stages of progress; but supposing men are in different stages of moral advancement, what seems innocent to one may injure the other. Besides, the unconsciousness of receiving injury is no decisive proof that none is received. It may merely betoken want of sensitiveness as to the real fact. Men will unawares eat strange poisonous fruits, which monkeys, by an instinctive knowledge of their noxiousness, reject. The quality of the fruit is the same to both, but the beast detects it by its sensitiveness, while the man blunders ignorantly to his hurt.—But let us walk on that beautiful bed of scarlet verbenas, its soft carpet of flowers will be pleasanter to the feet than this bare hot earth.

Phæton.—What! trample down my exquisite verbenas, the pride of my garden! Monster! after all the pains I have taken, and the time I have bestowed, to rear those floral gems in a soil and climate not very congenial to them,—that you should with ruthless cold-bloodedness want to tread them to pieces, just to get a softer spot to walk on? What can you mean?

Eugenes.—Pacify yourself, my dear Phæton, I am

not going to do anything so barbarous. The fact is, what you said yourself suggested it to me, and I was only putting into a more matter-of-fact shape the principle which you seemed urging on me, or at least wondering that I did not act on, about the races.

Phæton.—Well, I breath again. But I cannot conceive what resemblance there is between your going to the races and trampling down my beautiful flower-beds, the fruits of my persevering labour.

Eugenes.—Ah! now we are coming to the point. The ground on which we are walking is waste ground, and our treading on it does no harm, except that it makes it somewhat harder to be broken up for future cultivation. But those flower-beds are cultivated, and our treading on them would do a great deal of injury. So that you see the same actions have different effects on things which are in a different state.

Phæton.—Let me see how you apply your illustration, which so alarmed me.

Eugenes.—I will shew you, if you have patience to listen. There is a moral cultivation, as well as a physical one,—a horticulture of the heart as well as of the soil. Our hearts or spirits are naturally like the wild untutored soil, barren, and perhaps full of weeds; and our business in the world is to bring them under culture, to root out what is useless or noxious, to cherish the growth in them of virtues both towards men and towards God; piety and purity, uprightness and benevolence, and all things which are of praise in the sight of God. The soil of the heart and the climate of the world are at least as uncongenial to the work which we have to carry on in them as are these to your verbenas; so that an equal degree of labour and care are required for success. But it is of infinitely more importance that we do succeed; for if we end as uncultivated as we began, life has been wasted and thrown away, and the only verdict which can be passed on us is that we are fools and incapable.

Phæton,—You mean, then, that things which do not appear to injure such hearts as have not advanced into that cultivated state, of which you speak, may yet seriously injure such as have; and must therefore be renounced by those who are diligently practising this internal horticulture.

Eugenes.—Precisely. I do not pretend to judge of others; but I am myself endeavouring to bring my heart into some sort of cultivation, as to the higher excellencies of piety and holy affection; and I find that it requires a great deal of pains and diligence. If, when I have laboured hard, and hope to have made some little progress, I should, for a momentary pleasure, indulge in such things as will spoil my work, and leave it for me to do all over again, I should be acting as wanton a piece of mischief, as if I were to trample down your flowers for the sake of walking on a soft piece of ground.

Phæton.—I understand now your reasoning; all that remains is to shew its applicability to the case of the races; that is, to make out that this amusement is one of those things which are injurious to the growth in your heart of the objects of your culture.

Eugenes.—I feel it to be so, after both serious consideration and actual trial. I have found myself thrown back by the excitement of the course; it has induced in me a disinclination to return to the things which I am convinced are essential; it has given me a worldly and dissipated tone of feeling, which is incompatible with the feelings which must become habitual to me if I am to be permanently happy. Have I not then sufficient reason to avoid it?

Phæton.—I allow that your conviction is sufficient to decide your own conduct. But if you would have that conduct thought reasonable by the world, you must give some appreciable proof that your conviction is well founded. You must point out, in a word, the tendency of the race-course to produce such effects as you ascribe to it.

Eugenes.—When you ask for an appreciable proof, you must limit your demand to such a proof as the nature of the case admits. Now, if a chemist were called on to prove his assertion that some particular drug was a slow poison, weakening the constitution and sapping the health, all the proof he could produce would be the result of experiment. Look then at the result of experiment in the present case. The habitual attenders of races, and the habitual neglecters of them on the ground mentioned by me, form two distinct classes, speaking in general terms; the one is worldly, not esteeming it of moment to cherish pious and spiritual feelings; the other is

godly, counting it far more imperative to cultivate such feelings, than to listen to the calls of pleasure or worldly interest. Here you have a proof of the general incompatibility of frequenting an amusement or dissipation of the kind in question; and of the growth of piety in our ungenial soil. Many of the latter class were once of the former, and found themselves obliged to quit it, when they began to give attention to the cultivation of the spirit in holy excellence. That is another proof.

Phæton.—But cannot you shew how the race-course operates on the heart so unfavourably as you think?

Eugenes.—I do not imagine it necessary to be able to shew the mode, if the fact is demonstrated. Besides, the persons who want it expounded to them are just the least capable of understanding anything about it, because they are destitute of the feelings about which the debate is. It would be like explaining to a deaf man the difference between concords and discords. Those who have ears need no explanation; so those who have their hearts spiritually cultivated want no argument to convince them, that frequenting such scenes as the race-course presents, is injurious to their spiritual interests.

Phæton.—Then you will not attempt to afford me any more distinct account of the matter?

Eugenes.—If you wish it, I will state what I consider to be the general principle. Our nature has a lower part, which is constitutionally opposed to all high excellence, and all advance in piety. Our progress in that virtue, which is more than an earthly counterfeit, depends on our subjection of this lower part, our resistance to its habits, and mortification of its tendencies. Hence such things as excite and strengthen, instead of subjugating it, ought to be avoided as far as possible by every reasonable man. Now, general experience shews, and the Bible corroborates it, that large assemblages of people for the mere purpose of unintellectual amusement, and that of a kind in which the vanities of dress and embellishment and manner bear sway, and in which the pleasure arises mainly from the excitement of the less noble passions, or the play of the almost animal feelings,—that such assemblages are pervaded by a worldly spirit,—that their atmosphere is stifling to the purer breathings of the heart after divine excellence, and that their general effect is to excite and nourish the carnal in antagonism to the spiritual, and to

make the soul a willing slave to the earth instead of an aspirant for heaven. Among such assemblages, as a general classification, I rank that of the race-course.

Phæton.—Thank you for your exposition. I shall think of what you have said, and try to discover what portion of weight it has, for I never like to take things on trust.

Eugenes.—You are right; and bear in mind that I have purposely taken up a wide ground of argument, independent of the betting, and gambling, and swearing, and other palpable immoralities which usually abound on the turf. The responsibility of countenancing such things, and the fear of being contaminated by them, may be added to what I have adduced, according to the circumstances of each particular case. Farewell then; the fool goes with the herd; the wise man considers, and chooses his course.

DIALOGUS.

THE FEAST OF TRUMPETS.

This Feast is, by the modern Jews, termed *Rosh Hashanah*, the New Year. It takes place on the first day of the month Tishri. "And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work; it is a day of blowing the trumpets unto you." (Num. xxix. 1.) This is counted the seventh month of the ecclesiastical year, or the year by which the festivals are reckoned, which commences on the first day of Nisan; but, as is stated in the Mishna, "the first of Tishri is new year's day for the ordinary or civil year, for the computation of the seventh years (or years of release,) and of the Jubilees." For the celebration of this, as of all the other feasts, there are many rules given; and a form of service prepared, of the length of which, our gentile readers may have some notion, when we state that it occupies 213 pages of a large octavo prayer-book.

There are, in the first place, many rules laid down as to the manner in which the appearance of the new moon was to be sought after, and testified of; these, of course, are no longer needful, as astronomical calculations now save them this trouble. Then come various rules about

the trumpets, of which one may serve as a specimen. "Every kind of horn may be used (as a shophar or cornet,) on the feast of the new year, excepting that of a cow, because it is called *keren* in Scripture. Rabbi José remarked, "surely all sophars are called *keren* in the text; for such is the expression in Joshua vi. 5." Then follow directions for sounding the trumpet: "The order of sounding the shophar is,—three sounds are blown thrice; ("Tekeah, Teruah, Tekeah,") the time of duration of the sound of six Tekeahs, is equal to that of three Teruahs; and that of each Tekeah as three sighs or moans."

In the prayers for the service of this day, there are several of those interesting allusions to atonement and mediation, which are to be met with in many parts of the Jewish ritual. We give the following specimens of the service to our gentile readers. "When God was pleased to heal the folly of Israel, he, for their benefit, taught them the form of prayer used by their ancestors; to cry aloud, and to abhor the enticer. To declare their righteousness in prayer, and rehearse their virtuous acts during our captivity; to hear of the acceptable time, the day of salvation, through the oath of the covenant, made when the ram was entangled.—They praise the power of his majesty with ten forms, framed for the sake of him who was tried ten times; ('Abraham.') The statute mentioning the ten memorials or cornets, in memory of him who blessed his son with ten blessings. ('Isaac: Gen. xxvii. 28, 29.') God accepted him who was beloved by his sire, who came from Neharaim, whose hands were bound behind him on mount Moriah; may the sight of his ashes, procure mercy for the remnant of his posterity, who draw nigh to pray to God, morning and noon. At this season he entreated for her who was barren, ('Rebekah,') till she became fruitful, the cry of him who was bound, being thus crowned: O may my prayer be thus also accepted." Here we have the merits of Isaac urged as a plea for mercy; in the following extract from a prayer that is repeated immediately after the preceding, we have those of Jacob and Rachel. "The strong foundation of the globe, and the great deep abyss, are not estimated in comparison with the chief foundation stone, ('Jacob,') on whose merit we depend for the acceptance of our prayer. The prin-

cipal matron, that was despised for lack of children, ('Rachel,') was this day visited among the four who were barren, ('Sarah, Rebekah, Rachel and Hannah,') and became the mother of four; her tears flowed for her children, her prayer was accepted by God's saying unto her, refrain from weeping thou mother of Israel.—O may her merit be remembered to her offspring on the day of memorial; that they may be remembered as she was."

Ten reasons are given for the command to sound the trumpet, of which the following are an abridgment: "1st,—Because this day is the beginning of the Creation, in which God created the world 2nd.—As the New Year is the first of the ten penitential days, we sound the cornet as a proclamation to admonish all to return and repent. 3rd.—To remind us of the law given on mount Sinai, where it is said, (Exod. xix. 16.) "And the voice of the cornet was exceeding loud." 4th.—To remind us of the prophets, who are compared to watchmen blowing the trumpets. 5th.—To remind us of the destruction of the temple. 6th.—To remind us of the binding of Isaac, who willingly submitted himself to the will of heaven. 7th.—That when we hear the terrifying and alarming sound of the cornet, we may, by the dread thereof, be induced to humble ourselves before the Supreme Being. 8th.—To remind us of the great and terrible day of judgment, on which the trumpet is to be sounded. 9th.—To remind us to pray for the time when the outcasts of Israel are to be gathered together, as mentioned by Isaiah, xxvii. 13.10.—To remind us of the resurrection of the dead, and the firm belief thereof. (Isaiah xviii. 3.")

The person who sounds the trumpet, repeats the following extraordinary prayer before he begins: "May it be acceptable in thy presence, O Lord! my God, and the God of my fathers; the God of heaven, and the God of the earth; the God of Abraham, the God of Isaac, and the God of Jacob; the great God, mighty and tremendous; to send me the holy and pure angels, who are faithful ministers, and faithful in their message; and who are desirous and willing to justify Israel; and also the great angel, Patzpetzeeyah, who is appointed to represent the merits of Israel, when they sound the shophar this day; and likewise the great angel Tashbash,

who is appointed to declare the merits of Israel, and confound Satan with their sound of the cornet: and the great princes who are appointed to superintend the sounding of the shophar: and the great angels Hadarneal and Sandalphan, who are appointed over our Tekeahs, who introduce our Tekeahs before the throne of thy glory: and also the angel Shamsheal, who is appointed over the Teruah: and the angel Prasta, who is appointed to superintend Tekeah, Shevorim, Teruah, Tekeah, that they may all be expeditious in their errand, to introduce our Tekeahs before the veil, and before the throne of thy glory: and mayst thou be inclined to have mercy over thy people Israel; and lead us within the temperate line of strict justice; and conduct thyself towards thy children with the attribute of mercy; and suffer our Tekeahs to ascend before the throne of thy glory; and attentively view the ashes of Isaac, heaped up on the altar; and remember this day unto his seed, his being bound on the altar; for thou, O God! art a faithful being, and rememberest thy covenant. Blessed art thou, O Lord! who remembereth the covenant."

After the repetition of some verses of Scripture and another prayer, four blasts of the trumpet are given. The first is Tekeah, a lengthened or drawn out sound; the next, Shevorim, a broken or interrupted sound; then Teruah, which is a long and loud blast, such as was used in sounding an alarm; and lastly, Tekeah again. These four sounds are repeated three times. After a prayer that these soundings of the trumpet may "be made as a crown through the angel Sharsheah," follow three blasts more, thrice repeated: Tekeah, Shevorim, Tekeah. It is then asked that the sounding of these may "be as embroidery on the curtain through the angel Tarteal." Then follow the blasts Tekeah, Teruah, Tekeah, repeated three times; the last sound being lengthened out and called the great Tekeah. This portion of the service then concludes with the following prayer:—"And thus may it be acceptable before thy presence, O Lord! my God, and the God of my ancestors, that the angels which go forth from the shophar, and from the Tekeah, and from the Shevorim, and from the Teruah, that they bring them forth before the throne of thy glory, and that they may plead good on our behalf as an atonement for all our sins."

We can assure our brethren, we do not bring forward these prayers with the view of turning Judaism into ridicule; they are well aware that if we were bent on this, we might quote, out of writings they deem most sacred, passages much better suited for such a purpose. We have a much higher object in view, even that of pressing it upon their consciences whether it be right to mock God with such follies. If these were simple narrations about imaginary beings, contained in the theological works of the old Rabbins, they might be considered simply as antiquated follies, which the common sense of the present day would discard. But here they are, in this nineteenth century, used in the solemn worship of God; men actually dare in the presence of him whom they call "the great, the mighty, the terrible God," to prate about fanciful beings, in whose existence they have no belief whatever.—*Voice of Israel.*

INFANT BAPTISM.

For the Christian Magazine.

One of our correspondents, "*A Constant Reader,*" has, in our last Number, undertaken to unravel our web of argument in favour of Infant Baptism, and to weave it again to an opposite conclusion. As the object of a "*Christian Magazine*" is to promote christian truth, and one of the modes of promoting the cause of truth is by friendly discussion, we hope our readers will not be wearied by our resuming the subject, and endeavouring to show that our reasoning has not been fairly met, but either eluded or misunderstood. Our friend will bear with us, while we proceed to dissect and comment on his statements, assured that we write in a friendly spirit, and have the same ultimate purpose in view as himself.

Before entering on a consideration of his reply to our arguments, we have a word or two to say of a general character. He opens with the maxim, "To the word and the testimony." He concludes with a very good assertion by Mr. Noel of the supremacy of Scripture. Doubtless, a reader would gather, *our* reasonings were too much based on human authorities; great names in the

church weighed too much with us; we quoted the *Fathers*, instead of what an Irishman styled the *Grandfathers*, the apostles themselves: our monitor would bring us back to the real authority, the inspired volume, and remind us that one syllable of that record is more weighty than all that mortal wit has framed, and mortal tongue uttered. But how stands the fact? why, *we* quoted nothing but Scripture as bearing on our point, our reasonings all rested on the Bible; but, softly be it said, it is our monitor who quotes human authorities in a long string, and makes the names of Goodwin, Luther, Tertullian, Regaltius, Noel, move in solemn procession across the stage of argument! Really, this is a most apt illustration of the parable of the mote and the beam. We are tempted to ask him, "Thou which teachest another, teachest thou not thyself?" Our friend should learn a little in his own school. Physician, heal thyself.

We cannot but wish our opponent joy of one of his authorities, the fantastic Tertullian. Whatever class of persons he is speaking of in the passage quoted,—whether infants, or children, or minors,—it is clear that one reason why he advises a delay of their baptism is, that they are so innocent at their age as not to need remission of sins, for such he supposes to be the effect, *ex opere operato*, of the administration of the rite. Whether his quoter agrees with him, or not, in ascribing this efficacy to the ceremony is not apparent; but it is apparent that he advises the delay of baptism on the opposite and contradictory ground that infants "are in a state of sin and death," and therefore unfit to partake of the sacrament of baptism, till they have been purified through faith and repentance. This pretty contrariety the respective parties must settle between themselves; and when they have come to an amicable agreement, we shall be prepared for their opposition as close allies on the field of warfare; perhaps then we shall be even prepared to listen to the next sentence of Tertullian to the one adduced, wherein he recommends that the baptism of persons who are in virginity or widowhood should be delayed also, until they are confirmed in a state of either single or connubial life!

We will now examine the *Constant Reader's* mode of turning aside our arguments from Scripture. The first had reference to the record of the apostolic practice in regard to the administration of baptism: and the result

which we deduced from that record, taken altogether and by itself, was a slight probability in favour of infant baptism. The record is of two parts; one contains instances of the baptism of adult persons, who having grown up as Jews or heathens were converted by hearing the gospel preached, and were immediately admitted into the visible church by baptism; the other gives baptisms of households on the conversion, apparently, of the grown-up people in them. Of the former we observed that it did not bear on our discussion at all, the cases in it having nothing parallel to that of the infants of christian parents. Our opponent thinks otherwise, and seems to hang his conclusion chiefly on the fact that the apostles baptized adults on their becoming believers, at least nominally. His argument, as far as appears, is simple and short; the apostles did baptize adult Jews and Pagans on their conversion; *ergo*, you must not baptize the infants of christian parents. The only misfortune of this ratiocination is that there is not the slightest connexion between the premises and the conclusion. Let us frame a like argument, and see if it is not absurd. Adam eat his first meal when he was a full-sized man; *ergo*, your children must not eat at all. This looks like jesting; but wherein does the reasoning differ as to form and force? The parallel to it which we adduced before, and which issues in a palpably false conclusion, is the argument concerning circumcision;—Abraham received circumcision as the seal of previous faith and righteousness; *ergo*, infants were incapable of receiving it. Or, take the matter in another light. The exact counterpart to the baptism of adults by the apostles is the baptism of converts by our modern missionaries to the Jews and heathen. If the mission accounts are examined, they will shew that the missionaries preach to the unbelievers; and that when any one hearing their message, gives evidence that he really embraces it, they unite him to the church by baptism. On these records, then, our friend could base as conclusive an argument against the *fact* of infant-baptism by the missionaries, as he can in the apostolic case; yet it would be mere moonshine, for the great majority of protestant missionaries adhere entirely to the propriety of administering baptism to the infants of christian parents, and actually do so. If the conclusion is so palpably unfounded in the one case, how can we

draw it in the other, unless in our extremity we would catch at straws to give our drowning prejudices a span more of existence. Let us, in all reason, lay aside from our present discussion that part of the inspired record, which relates merely the baptism of adults, previously Jews or heathen, on their apparent belief of the gospel.

The other part of the record relating the baptism of households, appeared to us to have a slight bearing on the debate. It involves a question of probabilities, which our friend does not seem quite to have understood. The account is that households were baptized, without any specification about the individuals of whom they were composed, or any exception of any of their members. If there were infants or children in those households, then *they* were baptized with the rest of the family; at least we must conclude so, on the authority of Scripture, till some proof of exception is pointed out. But were there any children in them? This is a matter of probability. Take, at random, *three* households in Cape Town, and the probability is that among the three there will be at least one person who is an infant or child. There was much about the same chance of a child being found in any three households taken by lot in the ancient days. There is therefore the same probability, in the absence of anything but the mere record, that at least one child was baptized by St. Paul. Now this probability we just alluded to, as a slight one; but however slight it may be, it is the sole *residuum* of an examination of the history of the apostles' baptismal practice, as far as relates to infant baptism. There is no other probability arising from another part of that history to balance against it; it stands by itself, whatever its amount may be, unopposed, unmodified by any thing else which that history furnishes. If then there were nothing else in the Bible that bore on the question of infant-baptism; if this probability stood by itself as the only thing which God's word furnished for our direction on the debated point; it would by itself, slight as it may be, yet be conclusive to determine our practice, for it would put us into such a position, that we should be fulfilling God's will more probably in baptizing the infants of christian parents, than in leaving them unbaptized. Bishop Butler's incontrovertible maxim, "Probability is the guide of life," would apply here with irresistible force; having this one

probability, with nothing to counteract it, our duty would be to follow whither it guided us.

But we further argued, that the Bible did not leave us with this one slight probability drawn from the Apostolic practice, but furnished some indirect intimations which corroborated it, and pointed out that infants are capable of christian baptism, and that to administer it to them is agreeable to the institution of Christ. On the several arguments which we brought forward our correspondent has touched, but in a way which we think must be little satisfactory even to himself. We will briefly review his treatment of them.

Baptism we held to be symbolical of the same thing as circumcision, and to correspond to it as much as a rite under the gospel can correspond to one under the law. We therefore, in the absence of any hint to the contrary, inferred an analogy of administration between them, the ceremonial strictness being removed as to the precise time &c. Now to our argument, which we cannot recapitulate, very strange answers are given. It is said, if the analogy be worth anything, then only *male* infants may be baptized. We fear our friend's memory let slip the well-known passage that in Christ Jesus is neither male nor female; on which principle it is that, in respect of baptism and the Lord's supper and all religious privileges, the sexes are on an equal footing. If it were not so, women would have no warrant to communicate, for there is not a single instance recorded in the Bible of a female communicant. Then, it is said that circumcision was not a type of baptism. We did not say that it was, nor does our argument suppose anything of the kind. Once more, it is pretended that baptism could not under the gospel correspond to circumcision under the law, because in that case it would have been an insult to Christ's authority to have continued circumcision a day after the institution of baptism; it would have been, it is urged, no less an impropriety than to offer a sacrifice according to the law after Christ's sacrifice of himself. We really wonder that any one who has considered the subject should write thus rashly. Why, this very "impropriety" was continually committed by the Hebrew christians while the temple was standing; yea, by the apostles themselves. The evening prayer, at which we find Peter and John attending, had for its principal part the offering of the

lamb. The thousands of believing Jews in Jerusalem, living under James and the elders, were all "zealous of the law." Paul himself, so late as A.D. 60, on going up to Jerusalem, went with four Hebrew believers, who were under a vow, into the temple to purify himself with them by the offering of a sin-offering! The fact is, that the continuance of circumcision was one item of the general adherence to the ceremonial law which characterised the Hebrew christian down to the fall of Jerusalem. Let our friend consider these things, and he will perceive that the argument based on the analogy of the law of circumcision given to Abraham and his seed is left altogether untouched by his remarks.

We next drew our argument in favour of the capacity of infants for baptism from our Lord's words concerning certain children,—Suffer them to come unto me, for unto such belongs the kingdom of heaven. Our friend contents himself with replying, that Christ did not baptise these children, nor direct them to be baptised. Now although we are sure it is not meant, we must say that this is not a respectful mode of treating Scripture. Of course the Lord did not order the children to be baptised, for *christian* baptism was not instituted till after his resurrection. But are we therefore at liberty to suppose that there is no meaning in his emphatic words,—Unto such belongs the kingdom of heaven? Is it reverent to dismiss them off hand, as if they had no instruction at all to give respecting the infant objects of his loving kindness? He says that unto such children belongs the kingdom of heaven. If this does not mean that, at least, the external badge of that kingdom may be theirs, let it be shown what it does mean; but till then let it not be carelessly thrown by as not worth examination.

We have the same complaint to make of the summary mode in which St. Paul's statement of the holiness of the children of believing parents is dealt with. The force of our friend's argument (we know he does not intend it) is just this: St. Paul does not mean that they are born intrinsically saints, for he elsewhere says they are born in sin; therefore it does not matter what he means. This is not the way to search out divine truth. St. Paul asserts that the children are, in some sort, holy, *i.e*, we say, externally, by an ecclesiastical inclusion in the covenant of the visible church; of external separation

from the world unto God baptism is the badge; therefore it corresponds to that holiness of which he speaks. If this is all wrong, let it be shown to be so; but let St. Paul be allowed to have some meaning; don't put him out of court without being heard.

We have gone through, we believe, all the points of our friend's reply; and it seems to us, that if there are no more effective missiles to be hurled against our position than he has assailed us with, there is not much fear of its being stormed. We hope that he will not find any thing harsh in our defence; and we trust that a better consideration of the subject will lead him to adopt a less exclusive view than he now maintains.

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(Continued.)

LXXVI.

"And Pilate saith unto them, behold the man;" we apprehend the meaning of the words was this, "Behold the man whom you fear will make himself your king; he cannot protect himself from outrage and mockery, is there any danger lest he should shake the throne of the Cæsars? Be satisfied, and consent to his release; he is a worthy subject of derision, but can never be the object of apprehension to any human being." Brethren, we also would say to you "Behold the man," but with what widely different intentions! Behold him as he then was; in the very depth of his humiliation, the reedy sceptre of imaginary monarchy, the purple robe of mockery, the crown of cruelty; and then remember, that this was all for you, as much individually for you, if you are among the number of his believing people, as if no other soul than yours had needed cleansing, no other human being but yourself required a pardon. Again, "Behold the man;" the self-same man as he now is, standing at the right hand of God, "ever living to make intercession;" and then remember, that this also is for you; as much for you as if your prayers, and yours alone, required to be presented at that throne, amidst the incense

of a Saviour's merits; as much for you as if none other sinner but yourself needed an intercessor there. Once more, "Behold the man;" but as he soon shall be; vested in all his majesty, and coming in the clouds of heaven. And yet again for you; for not more certainly did he wear that crown of thorns for you, not more surely does he now intercede for you, than that he shall thus one day come to receive you to himself, to make you the beholder of his glory, the inheritor of his kingdom, the partaker of his throne.—*History of our Lord.*

LXXVII.

Aim at, and pray for, decision of character, especially in religion. There is nothing so ruinous to any course as half measures adopted from timidity, never acted heartily upon, and discarded at length from irresolution, or self-interest. Learn to be indifferent to the opinion of an ungodly world upon all points affecting your soul's best interests and your Saviour's honor. Act firmly upon present duties, never letting the future exercise any control, where the present path is plain, and your course as a child of God undoubted; always bearing in mind the well-known, but much neglected truth, that "duties are ours, events are God's."—*ib.*

LXXVIII.

"The world will love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." You have, then, no cause for sorrow when the world exerts its unquestionable prerogative, prefers Barabbas, loves its own, and passes over you; would that he could add, that you have equal cause of gratulation when no such preference is shown; when the world itself looks on you with complacency; but alas like him of old, who when the multitude applauded, asked what he had said amiss; the christian should then rather retire into his own heart, and examine himself in the presence of God, and see whether there be not something of inconsistency, something unworthy of his holy calling, something unlike the conduct of his divine master, which accounts for his enjoying countenance and favor, where his Lord would at once be banished and despised. "The world will love its own,"—but none beside.—*ib.*

THE SECRET.

(*For the Christian Magazine.*)

The cause of all the misery which is to be found in this world is no secret; although the antidote (said to be known,) would still seem to be one. But as in life there are many things which are very paradoxical, so is it with man; he is happy and miserable; well, yet sick; but he knows little or nothing of the matter; he can scarcely tell you why he is happy; he really does not know why he is miserable; he is quite conscious of another life, yet he lives unconscious of it; he is aware that he is sinful, and that Jesus Christ died for his sin, and yet to look at him, he knows nothing about it; so that the whole matter between what is "called a man and himself," though he thinks he knows, is yet in truth a Secret. He does not know himself, nor yet trace all the varied things in this life which produce so much trouble, to their proper cause.

I was reflecting on this matter not long since, Mr. Editor, and remembering the ingenuity of our fellow man, as well as witnessing as we often do, the triumphing powers of the human mind in the performance of various things whether of law, physics, metaphysics, or ought else, the question arose:—Since every branch of knowledge seems to receive its increase, and by its power, all the difficulties which nature and things present to the accomplishing any object vanish, something like magic before the mind, as well as the fingers of the human hand,—how is it that man with so much wisdom as he possesses, is not really wise? And I said, surely it is true "the Secret of the Lord is with them who fear Him," otherwise, this person and that, so intently engaged in following their lawful avocations, displaying energy, constancy and determination in the pursuit of the same, would not willingly throw away their best interests if they were really acquainted with them. And then, again, came before me the paradoxical cast of human nature: for, man knows perfectly well (as a general rule) what he is about, and yet he is ignorant; he is keenly alive to his interests, yet dead to them. And I said, something is wanting,—when a responsive voice seemed to utter "That is part of the Secret, something is wanting;" and,

when I asked what is the thing wanting? The reply was "A NEW HEART."

And, doubtless, such is the secret, one well worthy of being known in the experience of the same by all kings, princes, governors, counsellors, rich and poor, high and low, learned or unlearned; and the thought came:—Is it generally known at the Cape of Good Hope?

But, Sir, perhaps the most of your readers are acquainted with the secret, which enables them to rise above this life, and gives liberty to the thoughts freely to enter upon the grand arena of the future, when such blessedness is pictured for the soul, "unto whom the Lord imputeth not iniquity, whose sin is covered," having, by the love and power of a heavenly Father, been brought to see, think, and act as those who are truly wise; as, in general, a Religious Magazine is only read by persons who feel an interest in the things, now invisible, but, ere long, we hope to be revealed.

And yet, curiosity is a powerful feeling in the human breast. What it by no means purposes to adopt, it will, nevertheless, sometimes go and look at, just to see. Such was the notion of Zaccheus when he climbed up into the sycamore tree to see Jesus as he passed by. And, happy day for him when he had the curiosity to cast his eyes that way. A like feeling may occasionally induce any one now-a-day to take up a book, and look at it, though he does not approve of the same (say a religious work, or your Magazine of this month,) and there he reads of a new heart,—a Secret, man being very wise, yet very foolish,—and he may be inclined to smile, but why? because he does not know the secret; the secret of that happiness; the antidote to all the misery entailed on man by sin. But, as in the case of Zaccheus, though to the mind itself nothing better than curiosity should prompt the action, yet the Lord, the Spirit unknown to the person, may direct the hand to open the work, and the eye to fall upon an apparently insignificant word, and if so, it may act in the same way as the talismanic words of Jesus when, looking up, he said unto Zaccheus, "make haste, and come down, for to-day I must abide at thy house." And happy would the day be for the soul who should for the first time begin to follow the path which leads to revealing the secret of true happiness, when his eye fell upon Man's want—a NEW

HEART. The writer remembers a case something in point of a person who, some eighteen or twenty years since, when in the habit of neglecting both private as well as public prayer, whilst the remaining part of his family were attending the public service, thought (perhaps he did not know why) he would go and look at the church prayers for himself; he did so, and the unseen hand that then led the wayward mind, never left him until humbled and penitent, the rich atoning blood of a crucified Saviour brought forgiveness and peace to his burdened soul. And hundreds, doubtless, of similar instances could be produced, where a word spoken or sentence read, has never been effaced from the mind, for there it was planted by Him who gives the sight to the blind, and createth anew the heart of man. But,—and pardon my occupying your pages,—it was observed, that probably most of your readers were familiar with the Secret; yet a secret on earth may be ours, without our enjoying the benefit of it; the same may be the case relating to spiritual things. A person may be under the teaching of the Spirit of God, and have sufficient evidence that he is born again of God, and yet not enjoy themselves in the knowledge of the Secret. And why is this, is it not that their faith is weak, when it might be strong? Having received the first fruit of the Spirit, though we may still groan being burdened, yet the spirit received is not one of bondage or fear, but of love and of a sound mind, and which enables the adopted child to say of Jehovah, Abba Father. And then, I thought,—Do professedly believing souls in this part of South Africa walk as the heirs of an immortal glory, or do they allow the remains of corruption yet around them to tie them to the earth, apparently, as much as any others? Excuse, sir, these cogitations being obtruded upon your notice; but as the purport of your Magazine is to do good in the name of the Lord, I thought,—who knows,—but what even this may be a little word in season to those acquainted with the Secret, or to others who know it not.

A. B.

THE MASS.

To the Editor of the Christian Magazine.

Sir,—In the Sermon on which your correspondent, "*A Constant Reader*," lately offered some remarks,—the author, in comparing the efficacy of the Lord's Supper with that of the Mass in producing salutary influences on the souls of the worshippers, employs sundry expressions in regard to the Mass that appear to me to require further examination.

Being accustomed to view the Supper of our Lord as a simple memorial or representation of those blessed truths which lie at the foundation of our hope, and having the promise of the Holy Spirit to bless the truths therein represented by impressing them on the heart,—it appears easy to trace a connection between the ordinance itself and the salutary effect produced in the mind of the sincere worshipper. But I can see nothing in the Mass of the Romish or Greek churches to entitle it to be placed, as your correspondent remarks, "just on a level" with the Lord's Supper; nor can I conceive how the happiness described in the 11th page of the Sermon, as "manifestations of Christ's love to the Christian," and which happiness, it is said, "may be enjoyed at the Supper as well as at the Mass," can ever be fairly traced to the latter. Instead of the Mass being a memorial or representation of truth, I look upon it as holding a chief place among the sources of deadly and soul destroying error, as, indeed, the chief bulwark of Antichrist's kingdom. I am therefore at a loss to understand how a salutary influence can be exerted by such a pretended sacrifice, or how any rational enjoyment or instruction in religious truth can be derived from the awful imposition of a priest offering it to the living God as an atonement for the sins of his fellow men. I can easily conceive of the Romish or Greek devotee being in the enjoyment of "pleasurable emotions," even of an "extreme" character, during the performance of a ceremony usually accompanied by certain circumstances of solemnity and awe, even though conducted in a language he does not understand. But I can scarcely think it scriptural or safe to admit that such emotions are at all likely to be of the

same nature with the enjoyments of the believer in Jesus, when in commemorating his dying love, in accordance with his own command, he sees before his eyes evidently set forth, Jesus Christ who was crucified and died as an atonement for his sins.

The author of the Sermon admits that "the doctrine taught in regard to the Mass *appears* to be utterly irreconcilable with the doctrine of scripture with regard to the Supper." This is so far good. But the 'covenanters' of my native land, who resisted Popery in most of its forms, and obtained for Scotland a liberty for which her sons have often rejoiced, denounced the mass in much more decided terms than these. And the illustrious Historian of the Reformation, after narrating the downfall of the Mass in part of Germany, states his own opinion of it thus:—"The Mass was an insult to the Son of God, it was opposed to the perfectly free grace of his cross, and to the unsullied glory of his eternal reign; and while it lowered the Saviour it exalted the priest, whom it invested with the unheard-of-power of reproducing in his hands at will, the Supreme Creator. Henceforward the church seemed to exist, not that the gospel might be preached, but simply for the sake of the corporeal reproduction of Christ in the midst of her."

A writer in the *Christian Magazine* for this month, in defence of the sentiment controverted above, advances the following proposition, viz. "That God does sometimes cause unscriptural, and even idolatrous observances, to be spiritually profitable to those who solemnise them," especially if "the mistaken worshippers imagine they are doing God's will." This appears to me exceedingly objectionable. As soon should I expect grapes from thorns or figs from thistles, as that the peaceable fruits of righteousness should flow from that which is opposed to righteousness and truth. A person decidedly opposed to christianity once found fault with me for doubting that anti-scriptural and idolatrous observances were ever spiritually beneficial to those that observed them; his opinion was, that if sincerely engaged in they were just as acceptable to the Creator as were the forms derived from the New Testament. But now we see a sentiment not very dissimilar proposed and defended in the pages of the *Christian Magazine*. If it can be defended on scriptural grounds let it by all means be done (for then

the lost may *perhaps* be safe without the gospel.) But if it cannot, let every christian reject it as opposed to the best interests of lost man. I believe that we are not warranted to expect the influences of the Holy Spirit, who is the author of every good and perfect gift, but in connection with "the truth as it is in Jesus," revealed to us either through the medium of the word of God, or taught us by some of the ordinances of christianity, which ordinances can be of use only in as far as they are made the means of bringing and keeping before the mind the truths taught, or to be remembered. I think further that every ordinance, rite, or ceremony that does not lead their mind to truth but to error, must, instead of producing salutary effects, produce just the reverse,—and further, that if spiritual good ever appear to be obtained in connection with a system of truth and error intermixed, it is to be ascribed to the truth *alone*, and not to that which is entirely opposed to it.

Considering what the Mass is, and the purposes to which it has been applied, your correspondent may well ask, "How can we suppose that our blessed Saviour will honour the Mass with his presence?" May every watchman on the walls of Zion, and every citizen of the same, be at all times ready to say

> "Should all the forms that men devise
> Assault my faith with treacherous art
> I'd call them *vanity* and *lies*
> And bind the gospel to my heart."

A Member of Union Chapel.

Although we can ill afford the space, we feel called upon, in justice to Mr. Brown, to give a lengthened extract from the Sermon commented on in the above letter; —for, after attentively perusing the Sermon, we cannot discover that the author has placed the Supper and the Mass "just on a level," as our Correspondents assert, or that any thing has been said respecting the ceremony of the Mass, which could not be borne out by the experience of many..

V. Is it asked, concerning what are we to examine ourselves in prospect of observing the Lord's supper? I would ask in reply, What is the Lord's supper? If this be ascertained, an answer to the other question will be easily found.

The Lord's supper appears from the context to be a social meal

observed in accordance with the expressed wish of Christ, in commemoration of his death, and a meal, the partaking of which implies a cordial assent to the new covenant which God promised to make with his people. If so, the self-examination, must, it would appear, relate to *our motives and our character*.

VI. Let us, then, examine ourselves now,—and that first, in regard to our motives in approaching the Table. These should be:—a desire to fulfil the will of Christ,—a desire to commemorate his death,—and a desire thus to express our cordial assent to the new covenant which God promised to make with his people. With these, other motives may co-operate; but these are apparently motives by which we should be actuated to the exclusion of all and every motive or feeling incompatible or even inconsistent with them; for it appears to be the will of Christ, not only that the supper should be observed, but that it should be observed in such a spirit. The grand motive should then be a simple desire to fulfil the will of Christ,—and our engaging in the observance of this ordinance in a particular way, or a particular spirit, should be simply the consequence of our believing the observance of it in that way, and in that spirit, to be pleasing to him.

By some it may be considered an observance *instituted* by Christ for the objects stated; by others, it may be considered a part of the Jewish Passover, which our Saviour *appropriated* to the new dispensation. But recognising at once his right to institute, to abrogate, to alter, or to annul,—his wish in regard to its observance is, or should be, a law to us. He is made unto us wisdom, and righteousness, and sanctification, and redemption; and we should have no will but his, and no desire but to know his will that we may do it. And if he have expressed a wish that this social feast should be observed as has been stated, be the expression what it may,—statute, injunction, or advice,—we, as christians, ought with alacrity and cheerfulness to comply with his supposed or known will, and to observe this feast as a commemoration of his death, and an expression of our cordial assent to the new covenant of God with his people. Such are the motives by which we should be actuated.

Are these, then, the motives with which we now approach the table,—a desire to fulfil the will of Christ, to commemorate his death, to express our acquiescence with the New Testament or covenant ratified by his blood? Some, perhaps, have not been accustomed to watch the workings of their minds, and they may, therefore, be unable to tell to their own satisfaction what their motives are. They may perceive that the motives enumerated are those by which they should be actuated; but they are conscious of a mixture of motives which they cannot unravel; and they cannot tell whether these are, or are not, in accordance with the motives referred to, neither can they describe exactly their feelings so as to obtain the opinion of another. This need not excite our surprise. How few are there who can give an accurate description of the features, gait, and manners of their most intimate friend; but most can in a moment recognise such a friend himself,—or the correct portrait or description of him given by another. Similar are the feelings of those of whom I speak; they cannot describe their motives, but they think they could at once recognise a description of them given by another. I shall therefore briefly enumerate a few of the motives which I have observed most frequently to influence men in approaching the table of the Lord.

Some think thereby to make an atonement for sin; some, to please

their relatives and friends; some, to keep up an appearance of religion without performing its duties;—some, to qualify for office; while others seem not to think at all,—they have been accustomed to go, and to see others go, to the table of the Lord, and they go without any definite thought on the subject. All such motives appear to me to be utterly incousistent with those by which the christian communicant ought to be actuated; nor is it easy to conceive of a man eating of that bread, and drinking of that cup, under the influence of such motives, without his desecrating the feast,—eating and drinking unworthily.

Others engage in this observance, because they have found it pleasant, or they have found it profitable, to their spirits in bye-gone times. Blessed moments have they spent at the table of the Lord, and they desire again to enjoy the same. Such motives are perfectly compatible with those to which I have referred as the motives by which we should be actuated; and when they are in harmonious co-operation with them, then will the observance of this feast be found to exert a most salutary influence on the soul. But neither are they, on the other hand, incompatible with those to which I have referred, as utterly inconsistent with those higher and holier motives by which I consider that the communicant ought to influenced. They must, therefore, be examined a little more closely.

Pleasurable emotions are in general the accompaniments of excitement of every description, and considering the feelings likely to be excited by the celebration of the mass, I am prepared to admit that during that ceremonial, the enjoyment of the worshipper may be extreme; but even then it will not be greater than that which may be enjoyed by the christian at the supper. The christian loves Christ because Christ loves him,—two distiuct considerations, both productive of delight. He is reminded by the festival of Christ's love, and he luxuriates in a thousand delightful reflections to which the assurance of Christ's love gives rise. He finds pleasure in the thoughts of forgiveness and reconciliation and love, of provision made for his bodily and spiritual wants in time, and for his happiness in eternity. These are manifestations of Christ's love to him, and having these brought before his mind, his love to Christ is increased, and, with this, his happiness. Such happiness may be enjoyed at the supper as well as at the mass, and such feelings appear to be in perfect keeping with the motives which ought to bring him to the table; whilst the doctrine taught in regard to the mass appears to be utterly irreconcilable with the doctrine of scripture in regard to the supper.

I am also prepared to admit, that a salutary influence may be exerted by the offering of the so-called bloodless sacrifice. Whatever gives a heavenward direction to the thoughts, may exert such an influence on the soul. But the salutary influence of the supper will again be found, not only to equal, but far to exceed that of the mass.

In regard to justification, it brings before the minds of communicants, the crucifixion of our Lord, and the grace, the love, thereby manifested, and that more vividly than could the canvas, or the marble, or a ritual much more imposing. They are thereby reminded that their only hope is in Christ,—that He was delivered for their offences, and was raised again for their justification—that He hath borne their sins in his own body on the tree,—that in Him they have redemption through his blood, even the forgiveness of sins,—that what the law could not do in that it was weak through the flesh, God has done sending his own son in the likeness of sinful flesh, and a sacrifice for sin. Thus

their hearts are established by grace. Looking away from self, and, with the offers and promises of the gospel in their hand, looking only to Christ, they realise in some measure the truth of the declaration,—"By grace ye are saved, through faith, and that not of yourselves, it is the gift of God."

In regard to sanctification, seeing Christ, as it were, visibly set forth and crucified amongst them, they realise in some measure their obligations to him; and with the joyous emotions to which I have already alluded, and with the love by which these were occasioned, they feel that they cannot but love, obey, and serve him. Had the christian stood with John at the foot of the cross, and there been tempted to deny his Lord, he would have clung the closer to that cross, and replied,—No, I cannot find in my heart to sin against that Saviour who is suffering such anguish for me. Now the supper keeps before the mind of the communcant what Christ did then suffer, and suffer for *him*. He seems to hear his Saviour's voice, saying to him and those around him,—*This is my body which is broken for you; this is my blood which is shed for the remission of sins unto many.* Thus the commemoration of his Saviour's death excites a hallowed influence on the spirit of the communicant; under which influence, so long as it is maintained, he feels that he cannot sin; and would not if he could. The supper excites this sanctifying influence on his heart,—"not from any virtue in it, or in him that doth administer it," but by its keeping before his attention, the only foundation for a sinner's hope, and the obligations under which he himself lies to Christ, and by the Spirit of God making this a means of building him up in comfort and holiness, through faith unto salvation. This seems to be a natural consequence of observing it under the influence of the motives by which I have alleged that we ought to be actuated in approaching the table. While the observance of the supper, or any modification of it, as a means of securing the pardon of sin, or the sanctification of the heart through some alleged mysterious influence, seems to be inconsistent with the scriptural doctrine in regard to this feast.

How important, then, that our motives should be in accordance with the nature and design of the festival, and that we, with a view of obtaining the full benefit of its observance, and pleasing Christ, should examine ourselves in regard to our motives, and know with what views we approach his table! Let, then, all pause for a little, and let each ask himself,—Can I say to the heart-searching God, that I approach with a desire to fulfil the wish of my Saviour,—with a design to commemorate his death,—and with a wish to avow my cordial assent to the new covenant of God with his people? Can I say that by these motives I am actuated, whatever other motives may influence me, harmonising with these, and urging to the performance of the duty and the enjoyment of the privilege before me?

VII. If satisfied in regard to our motives in approaching the table of the Lord, let us next examine ourselves in regard to our character.

We partake of the feast on the understanding that our doing so implies a cordial assent to the new covenant which God promised to make with his people,—a covenant which, like the great High Priest officiating under its provisions, was "made not after the law of a carnal commandment, but after the power of an endless life;"—not a covenant, having for conditions ceremonial observances, but one requiring the heart worship and heart allegiance, of which these were but the emblems or expressions;—one which was thus predicted,—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not

according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

Such being the covenant, a hearty assent to it on the part of Jew or Gentile, implied a willingness to be pardoned on God's terms,—a determination to live to God's glory,—and a readiness to maintain a corresponding walk. It is thus alone that the state of mind alleged can be manifested, and therefore is it that the self-examination of the christian in the prospect of observing the Lord's supper should embrace an inquiry into his character, as well as his motives. By taking his seat at the table, he virtually declares himself a christian:—Is he such,—not in name, but in deed and in truth? It may be, not all that a christian ought to be,—but yet *a christian*, and one desirous of becoming all that a christian can be! With a view to the ascertaining of our true character, let us then enquire each for himself:

1. What is the foundation of our hope in regard to forgiveness and eternal life? Many, from not being accustomed to reduce to language the feelings of their hearts, may find it as difficult to state their hope, and the ground of their hope, as to state the motive by which they are actuated in coming to the supper. And others from not being accustomed to mark and observe their mental operations, may not be able to give even a satisfactory reply to themselves. Yet this question each must answer for himself; one, however, may help the others, though he cannot answer the question for them. To such, then, I now address myself; and to them I would say:—Suppose, my friends, that you were forewarned that you were to die this night, and were forctold that when you appeared before God, he, looking upon you, not with a frown, but with pity and compassion in his eye, would say,—O man! on what ground can you possibly expect that I should save *you*?—*you*, who have lived so and so, done so and so, said so and so, thought and felt so and so:—how can I possibly take you to heaven? Only show me how I can, consistently with justice, pardon you, and it shall be done; but how can I? What reply would you think of giving to such an appeal? I enquire;—for whatever your reply would be, *that*, there is reason to believe, is the foundation of your present hope.

Communicants, it is to you I speak,—what would you plead?—That you are guiltless? No; surely you could not offer this plea. "If we say that we have no sin we make God a liar, and the truth is not in us." Would you plead that you had been born of christian parents, and been born in christian lands? Would you plead that you had been baptized, and from your youth up, you had never neglected public, social, family, or secret prayer? Or would you plead that though you were a sinner, and could not cloak or conceal your sin, you had never been guilty of any gross immorality; that you had been no worse than any of your neighbours, and much better than many making a profession of far more religion than you; or that you are much better now than you once were? Or would you plead that you had made a profession of religion, connected yourself with a christian church, and subsequently maintained a consistent character for goodness and virtue, joining others in their labors of love, comforting the afflicted, relieving the poor, and, to the full extent of your power,

making known to those who were ignorant and out of the way, the glad tidings of salvation,—and that with considerable success? Or, abandoning all such pleas, would you fall prostrate before him, and with your hand on your mouth, or your mouth in the dust, make confession and supplication, and say, "Lord, it is as thou sayest,—I am vile; what shall I answer thee? Myself I cannot vindicate; my thoughts, my words, my deeds, I cannot justify. But I have heard that thou art now in Christ reconciling the world unto thyself, not imputing their trespasses unto them,—that thou hast made him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in him,—that if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. I acknowledge my guilt, but I plead thy promise, and I plead the death of thy Son."

If this be the plea you would offer,—not merely the one which you know that you ought to plead, but that which you would present,—then there is reason to believe that this is the foundation of your hope; and it seems to be in perfect accordance with the terms of the new covenant of God with his people. To all building on this foundation, we doubt not the Spirit and the Bride would both say, Come in, thou blessed of the Lord, wherefore standest thou without?

As the new covenant relates to the conduct of God's people, as well as to their willingness to be pardoned on his terms,—let us also enquire, each for himself:

2. What is our aim in life? Is it to make money, and get again? Or is it to acquire distinction as a man of influence, of intelligence, of energy, of usefulness? Or is it simply to get through the world, the scene of our pilgrimage, as easily as we can?

If these, or aught like one of these, be the object, the aim, of our life and our endeavours, it seems to be inconsistent with the terms of the new covenant, in which it was stipulated by the Most High,—"I will be their God, and *they shall be my people.*" For this requires that we should cleave unto the Lord "with full purpose of, and endeavouring after, new obedience;" loving and adoring him, and seeking to glorify him, by making his will our law,—his word our rule,—his Spirit our guide. If, then, the object of our life be any thing like what has been alluded to, this must throw a suspicion on the conclusion to which our previous inquiries have brought us.

But if, on the other hand, our supreme desire be to be useful in the world, and, above all, to be obedient and submissive to God,—if our determination be, to do all the good in our power to the bodies and to the souls of our fellow-men, as God may give us opportunity;—to avoid whatever is wrong,—to do only that which is right, whatever the consequence may be,—to obey and serve God through good report and evil report,—in labor, in suffering, as well as in rejoicing and rest,—desiring only to be, to do, to suffer, and to enjoy what God sees meet to appoint, that he may be glorified in us and by us,—the assurance of this must confirm the conclusion to which we were brought by the examination of our motives in approaching the table of the Lord, and of the foundation of our hope of eternal life.

As the state of mind which these feelings betoken can only be manifested by a corresponding life, let us further enquire, each for himself:—

3. What is our life and conduct?

The question is not,—how ought we to act, and speak, and feel; neither is it,—how do we think we should feel in certain circumstances; but it is one relating to the simple matter of fact,—How do we act and feel? What is our life and conduct? What is our conduct towards God? and what is our conduct towards our fellow-men in the varied relations in which they stand to us; towards the members of

our families and of our households,—towards our rivals and opponents,—towards our fellow-members,—towards our fellow-christians of other communities,—and towards those who are without?—What are our feelings in regard to the duties we are called to discharge, and the positions we are called to occupy? Are the former discharged with alacrity and cheerfulness, not with eye-service as men-pleasers, but in singleness of heart,—we fearing God,—and whatsoever we do, doing it heartily as unto the Lord, and not unto men, knowing that of the Lord we shall receive the reward of the inheritance, for we serve the Lord Christ? Are the latter taken up with cheerful submission and holy acquiescence, knowing that all things work together for good to them who love God?—What are our feelings towards God—gratitude, love, adoration, and submission? What are our feelings towards men—that love, which worketh no ill to his neighbour, but is itself the fulfilling of the law? What are our feelings towards our enemies—forgiveness? What are our feelings towards our rivals or opponents—a desire to find happiness in their success? What are our feelings towards our friends,—pure, sincere, and fervent love? What are our feelings under affliction, and unkindness, and annoyance, and preseeution,—patience and pity? What are our feelings in prosperity,—humility and gratitude? What are our feelings in regard to time, to eternity, to life, to death, to earth, to heaven?

If to these, and a hundred similar questions, which will be suggested by your circumstances, you return a satisfactory reply, there is reason to fear that the self-examination has been very superficial.

If, on the other hand, conscience replies that your present life and conduct is at variance with your profession, then pause, lest you should be guilty of the body and blood of the Lord, and you should cause the way of truth to be evil spoken of. If we would judge ourselves we should not be judged. Repent therefore of this thy wickedness, and pray God if peradventure it may be forgiven thee. Seek the Lord while he may be found, call upon him while he is near.—Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God and he will abundantly pardon. Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

But if, as I expect will be the case, the result of the self-examination is a painful consciousness of short-coming and imperfection, accompanied with an earnest desire to be enabled to act more consistently in time to come,—this may be considered a confirmation of the conclusion to which the previous examinations have brought us. * * *

Religious Intelligence.

The following Appeal on behalf of the benighted island of Borneo, needs nothing in addition to its own statements to commend it to the attention of the followers of Christ in this Colony; many of whom, we doubt not, will cordially respond to the Missionary's call for sympathy and help.

Appeal on Behalf of Borneo.—The undersigned, Missionary of the Rhenish Society, has, during the last seven years, been employed

among the Dajaks, in the large island of Borneo. The Dajaks are a barbarous nation, hitherto living in habits of cannibalism. They call themselves Dajakkers, that is, Head-cutters, because formerly, for example, and in the interior still, no one was allowed to marry, who could not manifest himself to be a genuine Dajak, by the display of some human heads, which he himself had cut off. Even still, human skulls are hung up, often in great numbers, as the principal ornaments of their dwellings. Shortly before my departure, towards the end of last year, one of the baptized Dajakkers, named Manasseh, was beheaded in our own dwelling.

This nation is in the very lowest state of civilization; some tribes, the *Otts Njawongs, Paris*, are almost on a level with the brutes;—having no fixed dwellings, no kind of social institutions, not even that of marriage, they wander about the large forests, living on roots, leaves, worms, serpents, game, and human flesh.

Even the tribes, in some degree civilized, who have fixed dwellings, and plant rice, lead, in their little huts of leaves, a wretched life, and both men and women are quite naked.

Their idolatry is quite in accordance with their altogether wretched state of life; they worship stocks and stones, trees, wells, birds, crocodiles, cattle, and a great number of Dewas—or evil spirits—and to these idols they also offer sacrifices. To some of these Dewas human sacrifices are offered, being either victims that they have stolen for the purpose, or aged slaves, who are slaughtered before the images of the Dewas.

Through the divine assistance, my Brethren and myself obtained access to this people, and, although amid many difficulties and disappointments, were enabled to preach the Lord Jesus among them. It pleased the Lord, moreover, to crown our humble labours with his blessing, so that our religious meetings were attended by hundreds; about six hundred have been taught to read, and twenty-one individuals, among whom are two chiefs, have been baptized.

Under these circumstances, having only a single small book in the language of the Dejahs, which, three years ago, was printed by us at Batavia we felt the necessity of providing more books. We have translated the New Testament, and prepared a Catechism, a Hymn Book, and Prayer Book, and also a Reading and Spelling Book; and the undersigned has taken upon himself the charge of having these books printed.

The very infirm state of my health induced me to come to the Cape, where I have lost no time in making commencement with the printing. The expenses, however, for the books already in the press, will amount to £400, whilst I am without the means of defraying the same. Yet, reflecting upon the great distitution of our poor people, and looking up to our rich Lord and Saviour, who, having died for them as well as for others, will have mercy on them also; and knowing that our blessed Saviour, according to his great merey, has called many, in this Colony, from darkness to his marvellous light; and that He has made his people willing to show forth his praises, I have undertaken this work.

I would here observe, that the entire population of the Dajakkers may be estimated at from 4 to 5 millions; they consist, however, of different tribes; and, although the principal traits of their character, their manners, customs, idolatry and language are the same, yet the different dialects differ so much, that tribes, living at a *great* distance

from each other, are unable to understand one another. The dialect, selected by us for the translation of the New Testament, is understood by about 200,000 persons; the place where my station was fixed, containing about 14,000 Dajaks.

And, now, beloved Fellow-christians, brothers and sisters in the Lord, let my hope and expectation not be put to shame. You know the grace of our Lord Jesus Christ, that, although he was rich, yet for our sakes he became poor, that you, through his poverty, might be rich. Having first given yourselves unto the Lord, you will be willing, according to your power, yea, and beyond your power, to employ of that which the Lord hath given you, in his service. He who soweth bountifully, shall also reap bountifully. Now, the God of Peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, that in *this* work also, you may do His will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

AUGS. HARDELAND.

No. 21, Plein-street, Cape Town,
13th April 1846.

The Undersigned would take the liberty of recommending this claim on christian charity to their friends and fellow-christians, both Dutch and English. They would remind them, that the Rhenish Missionary Society, whose means are comparatively small, employs in South Africa twenty-three missionaries, and that the expense of printing the books for the natives of Borneo, in addition to the expenses of Mr. Hardeland's voyage to this country, and the other claims on the limited funds of the Society, would be more than the funds are able to bear. The undersigned, therefore, hope that their christian friends throughout the Colony,—and to their christian friends from India, they would make a special reference,—will readily respond to this appeal to their best and highest sympathies, and thus contribute, as the Lord has prospered them, towards the promotion of his work among the nations.

Contributions will be thankfully received and forwarded to the proper quarter by the undersigned; or they may be forwaded direct to the Rev. Mr. HARDELAND.

A. FAURE,
WM. ROBERTSON,
G. W STEGMANN.

ST. HELENA.—(*Extract from a private Letter dated Feb. 9th.*) Of the progress of the mission you have doubtless heard. When I consider what has been effected at St. Helena in the last few months I am astonished, and can only ascribe it to the wonder-working Hand of God. Well may we exclaim, "What hath God wrought!" Mr. Bertram's labors have been signally blest, and I firmly believe he has many souls for his hire in this benighted spot. The darkness and deadness in religion here is

almost incredible; for, though the gospel light has burned dimly indeed, I believe it has never been totally extinguished for at least 50 years past. With a very few exceptions Mr. B's hearers are of the lower and lowest class in the community, but it may truly be said "the common people hear him gladly." Many soldiers have become quite altered characters, some, I trust, savingly converted. The chapel is very commodiously situated near the barracks. Mr. B. has given the soldiers the free use of a back room on the premises, to which some of them resort at all hours for prayer and reading the scriptures. This is rightly esteemed an invaluable privilege by the seriously disposed For if the whole armour of God is needed by all his followers, how much more in a crowded barrack room! There is an extensive field for Missionary labour here, and Mr Bertram is very anxious for a fellow-labourer. Funds are greatly needed. I hope our christian friends at the Cape who have so generously assisted, will not withhold further aid. Prejudice runs high at St. Helena, and those who could assist will not. However, we know that our God can and will dispose hearts to support his cause.

The Casket.

SCRIPTURE.—"Every verse of holy Scripture is like a star of the firmament. When we look on it carelessly, and at a distance, it seems a mere speck of light, and may be soon overlooked and forgotten. But when we draw nearer, and look on it closely, we find in it a whole world of truth."—*Birks.*

DIFFERENCES IN HEAVEN.—Star will differ from star in glory. There will be all the varied gradations of an earthly kingdom, but love, deep and everlasting, will shed its light over the whole. There will be no pride in those whose glory is the brightest, for a deeper humility is one main element in that superior brightness. There will be no envy in the least and lowest; for, though the vessel may be smaller, free and undeserved grace will have filled it, even to overflowing, with happiness and thanksgiving. Christ will have purified unto himself a people, various in their gifts, but united in perfect love; diverse in their ranks amidst the heavenly company, but all blending in one sweet harmony of everlasting and immortal praise.—*ib.*

SAUL SOLOMON & Co. "GAZETTE" OFFICE, CAPE TOWN.

THE

CAPE OF GOOD HOPE

CHRISTIAN MAGAZINE.

JUNE 1846.

THE VALUE OF MOTIVES.

For the Christian Magazine.

"What a charitable man Mr. Urban is!" exclaimed Mr. Surface one day; "not a subscription list in the city for a benevolent object, but his name is down in it, and generally for a pretty considerable figure too; he must have a large heart under his ample waistcoat."

"Though I bestow *all* my goods to feed the poor, and though I give my body to be burned," said St. Paul, "and have not charity, it profiteth me nothing."

The apostle and Mr. Surface have very different modes of gauging the *morale* of man's heart; the latter takes a superficial measure of the external action; the former probes down to the secret motive, and metes the impelling affection. St. Paul is right; he takes the man's real dimensions. Mr. Surface deludes himself; his measurement gives him only the grotesque outlines of the disguise beneath which the man's true figure lies concealed.

If we would estimate the moral difference between man and man, and class our fellow-men according to the proportion in which they possess that which constitutes the true dignity and excellence of human nature, we must adopt the apostle's mode of measuring, and examine the inward motive as well as the external act, otherwise we shall be as easily cheated as the gaping crowd, and

take the masqueraders for what they seem, and not for what they are. We shall be in danger of counting the strutter in glass beads and tinsel for a king; and the swaggerer with his wooden sword for a hero. For men go in masquerade through the world, dressed in flimsy appearances, and adorned with spurious virtues; and their pretensions to greatness worthy of admiration, and to goodness deserving of reverence, cover but too often a heart dwarfed in all that is generous and true, contemptible in its moral stature, and hateful for its selfishness and vice.

If we would achieve virtue ourselves, and preserve a conscience strong in honesty, and escape the abasement of feeling ourselves mere tricksters, appearing that which we are not, whitened externally, but foul within,—then it is indispensable that we take heed to our motives and our inward purity, and be not content with the varnish of fair-looking deeds. We must strive to be what we wish to appear to be.

For it is by what we are that conscience, unless altogether perverted or silenced, will pronounce its judgment without appeal upon us, and not according to the specious show with which we may impose upon others. And a wretched thing it is to walk about self-despised and self-condemned among our fellow-men, although they may think fair of us, and to have to hide our moral deformities with an untiring effort at disguise, lest sudden shame confound us, and we become sign-posts for scorn to point its bitter finger at, so soon as we are read through and understood. A sense of degradation is a withering inmate of a man's bosom, and the world affords no panacea to eject it, and to infuse the vigour of integrity and the elevating consciousness of right into the moral system which is vitiated and effete. Yet we ought to feel degraded, and to be harrassed, by that consciousness of unworthiness which weakens the heart-strings, and makes lonely reflection a thing to be shrunk from, so long as we know that our motives are impure, that we do everything in selfishness and vanity, and that to the impulses of honor, the calls of generous feeling, and the behests of high moral principle, we are insensible and utterly rebellious. Till we can feel ourselves endeavouring to act on just and pure motives, and are conscious of a persevering struggle against the demands of the lower

selfish portion of our nature, we have no right to think ourselves anything better than *charlatans*, quacks in virtue, hypocrites if we pretend to it, disreputable if we do not, and in either case equally worthless in the sight of God and of the godlike. The tongues of men who read not the heart may speak of us as good or great; our gifts may earn for us the name of charitable, our external propriety the esteem due to morality, our actions for the public interest the fame of patriotism; but selfish aims will make all hollow and vicious; we shall be but sounding brass and tinkling cymbals; and beneath the sense of it we shall be oppressed and crushed, if any moral sensitiveness be still lingering within us; but if not, wherein, so far as morals go, should we differ from the beasts which perish.

The feelings of him are not to be envied, who,—when he has quaffed the cup of applause proffered to his lips by the multitude, for deeds esteemed by them worthy of honour for their generous disinterestedness or high energy of noble principle,—retires into solitude to discover that not he himself, in his reality, was the object of praise, but the mere disguise in which he stood, the personation that concealed his true nature and inward actings; and that by the acclamations of eulogy, justly given to his fair seeming, may be truly measured the hootings of contempt equally deserved by his secret aims and motives. His conscience detects him as the daw in borrowed plumes, and strips him with a shameful exposure to himself. Self-contempt is the fruit of the external adulation, and makes it odious and intolerable; every shout of it awakens in his bosom an echo of scorn for himself. What is more bitter and unmanning than the self-contempt of the hypocrite, who cannot entirely extinguish the light of conscience within himself.

If we examine the nature of an action, we find that it has two distinct parts, one only of which is concerned in the estimation of its moral worth with respect to the character of the agent. There is the mental operation, ending in the volition to act; and there is the consequence of that volition, the external action. The former part, by itself, and altogether independently of the latter, defines the moral character of the action, as regards the agent; whether the expected consequence follows or not, or whatever unintended form it may take, is immaterial

to this definition. The man who snaps a pistol at another with intent to murder is morally guilty of murder, whatever the consequence of his intention may be. In fact, as metaphysicans say, the true action, so far as concerns the agent, is completed with the volition to act; the external effect of the volition, which in common language is called the action, is but a consequence of the true action of the moral and responsible agent. This holds through all varieties of human actions; and hence that which constitutes their moral worth is undiscernible, and only to be appreciated by inference, since it lies in the secret workings of the mind. And the inference by which we are to determine the merit of the agent as regards any deed, is often complicated and difficult, inasmuch as the most opposite operations of the mind may issue in the same visible result, and similar motives may produce under different circumstances the most differing external actions. Nor is it only in forming a correct estimation of *others* by their actions that there is often much difficulty; but our own mental operations are frequently so complicated, our motives so intermingled, that it needs careful self-examination to determine the real character of our controlling desire and intention. Hence arises the necessity, unto our advance in virtuous character, of a continual analysis of our mental actings, a watchful examination of our motives, in addition to a heedful conformity of our external deeds to the letter of the law. Even when a pure and righteous motive is in the process of producing a good action, there are wont to spring up around it, like rank weeds, all manner of vain and selfish motives, which strive to appropriate the action as their own; and these must be kept down by an effort of the will, and their insidious whispers must be silenced, or else they will prevail to the extinction of the impulse of virtue, and make the resulting action morally worthless.

We see in Scripture of how much consequence is the difference between the external action and the mental operation which produces it. It is the foundation of the distinction between obedience to the law, in the *letter*, and in the *spirit*. To keep the precepts in the letter, careless of the rebelliousness of the heart against them, is only to simulate obedience to the lawgiver, and to endeavour to deceive him by pretence. No real obe-

dience is meant; the man's moral being is not brought into subjection to the authority which demands his allegiance and submission; and therefore the law-giver of the holy and spiritual law must pronounce of the pharisaic observer of the letter alone, just as of the profligate despiser of it, that he is disobedient, and guilty of an entire breach of the commandment. We find also in scripture that the moral guilt of a bad action is attributed to the disposition of mind of which the action is the natural consequence, even when the external act is prevented from following. The precept, "Thou shalt not steal," may be be broken internally, without any visible breach of it, by an indulged *desire* to deprive another of his property; hence the commandment, "Thou shalt not covet," is quoted in the New Testament, "Defraud not." Of a breach of the seventh precept in the decalogue the moral guilt is incurred by the allowed lust in the heart, from which the act would follow, did circumstances permit. St. John, following our Lord's comment on the eighth commandment, says, "whosoever hateth his brother is a murderer;" for an indulged feeling of hatred is the natural cause of all malicious injuries, and incurs as much guilt as the worst of its offspring, even murder, which it is only hindered from begetting by causes that do not modify its moral character. All the laws of God may be habitually disregarded, while they seem to be outwardy observed; and therefore whosoever would be a true subject of the Most High, and reverently conform himself to his sovereign and rightcous will, must school and discipline his affections to a cordial submission to the law, and strive to detect and repress the rebellious desires and corrupt workings of his carnal nature, as well as to bring his external and visible life into accordance with the letter of the several precepts His achievements in virtue or holiness are measured by his success in this inward warfare.

Between the reputable man of the world and the true christian there is, under ordinary circumstances, much less external than internal difference. They may show the same amiability and propriety of demeanour, and be esteemed alike for temperance and benevolence, and the blameless discharge of social duties. Yet morally the men are in a totally different class; their essential difference lies in the cast of the inner man, the aspect of the

heart, the motives and principles which prompt the performances of the life. Take the world's superficial measurement of them, and their dimensions are little diverse, and may be in favor often of the man of its own class. But weigh them in God's balance, and the one proves to be a counterfeit, while the other is the genuine work of his own hands. The virtue of the one is but a *lay figure*, while that of the other is instinct with life. The semblance of virtue is turned into the reality, by the operation of religion on the inward nature. Moral principle is the life of good deeds, and it consists in the habitual conformity of the spirit with the law of holiness. God gives it to such as seek him. He who has it, and he who has it not, may look alike in the routine of external moralities; but the one lives for his God, the other for himself. The one is in training for heaven, where the sole law governing every thought is the pure will of God, and every precept of it is summed up in the perfect law of love; the other is in preparation for the abode of the selfish, the immoral, the depraved, wherever that scene of hatred and wretchedness may hereafter be.

It is not of good actions only, but of evil actions also, that the moral value, as regards the agent, depends on the mental operations of which the external deeds are the consequence. We are wont to measure the degree of criminality attaching to different persons for similar outward acts, by the amount of temptation to which they were subjected, or of the resistance which they made before they were overcome. When a man through some suprise, or a sudden impulse of an inherent carnal affection provoked by favouring circumstances, commits an immorality to which habitual feelings are repugnant, which he sincerely abhors, ever shrinks from in his calmer moods, and unfeignedly repents of after he has fallen into it,—his guiltiness before God is much less than that of another man, committing the same sinful act with the full concurrence of his nature, and to whom the deed is congenial, unabhorred before the temptation has arisen, and unrepented after it has succeeded. The whole moral aspect of the men in respect of the sin is different; and so therefore must be the estimation made of them by the Scarcher of hearts. It is on this principle that the apparently conflicting declarations of scripture are to be reconciled;—"If we say that we have no sin,

we deceive ourselves, and, "whosoever is born of God doth not commit sin." He sins, but not with the full swing of his nature, not with an uncounteracted relish of evil, as the unregenerate man does. He has a purer will begotten in him which delights in rightcousness, and does not participate in the sin of his remaining carnal nature. His new man and his old man are at variance; they follow different laws; the one prevails over the other by force and constraint, but they never act in harmony. Hence the sinning of the regenerate and that of the unregenerate are of a morally different character; and of the sense in which the latter sins it is true that in that sense "whosoever is born of God doth not commit sin." Notwithstanding his falls, he is written down as a saint or holy one in the catalogue of the sons of God; condemnation is not meted out to him; and the destiny to which he is advancing is the perfect possession of God's moral image.

O man, whosoever thou art, that followest after virtue, and seekest to discipline thy nature into harmony with the law of uprightness and love, so that thou mayest stand unblameable and unreproved in the day when the secrets of all hearts shall be manifest, and thou must appear what thou really art,—look well unto thy motives, and govern watchfully the workings of thy soul's desires. The perfection of thy being is attainable by the grace of God strengthening thee with might in the inner man, through waiting faith and patient endeavour. But thou must not rest at ease, nor let thy nature heedlessly take its course. Thy life must be a warfare against selfishness, worldly affection, and groveling desire. The loins of thy mind must be girded up, that thou stumble not amidst the manifold temptations of an ungodly world. Thou must be ever on the alert, that thy fair-seeming qualities be not mere instincts, worthless in the balance of morals wherein thou shalt be weighed. Thou must cultivate holy affections, and devotedness to the supreme will of God; and lay the foundation of thy virtue deep in humility. Thou must suspect every action of thy life, till thou canst discern it to be done unto thy Lord, whose thou art, and whom alone thou oughtest to serve. So shall thy liberality be the offspring of heavenly charity, thy temperance proceed from christian sobriety; in thy fair dealing shall be seen the integrity of thy soul, in the

visible moralities of thy life the purity of thy spirit. The respect thou payest to religion shall be the true token of thy profound reverence of God; thine obedience to the letter of his law the index of thine admiration of his perfections, and thy love of his service. All things that are lovely and of good report will increasingly adorn thine earthly course, and attest the growing grace and propriety and holiness of thy well-regulated being. And when God has wrought in thee to the fulfilment of the good pleasure of his will, he will gather thee with his saints, and thou shalt ever stand faultless before him, his acknowledged son, radiant with the image of thy Father, in righteousness and true holiness.

PROVISION FOR THE MINISTRY IN AMERICA.

The churches in America hold that it is the duty of every Christian not only to secure his own salvation, but to the utmost of his power to bring the same blessing within the reach of others; to exert himself for the salvation of the heathen, he believes to be at once his privilege and his duty; but that it is not less so to exert himself for the conversion of his countrymen, who may be perishing for lack of knowledge.

As there are many districts of America where the population is widely scattered, a settled ministry could scarcely operate in such parts. A resolution was accordingly adopted by the American Bible Society, at the Annual Meeting, in May 1829, to attempt, with the co-operation of the auxiliaries, to supply every destitute family in the United States with a copy of the Bible in the course of two years. Several counties and one entire state had already completed this work within their respective bounds, and a general disposition was evinced to extend the same through the whole country. In very many counties, and in several of the states, this work was promptly and thoroughly executed. In other parts it lingered for three years, and was never performed with that thoroughness which could have been desired; and in 1838, owing to the defective manner in which the work had been performed, and the great increase of

population, another supply was commenced under better regulations, and without any precise period being fixed for its accomplishment. In 1834, the American Tract Society came forward with what was called the volume enterprise, in which it was proposed to supply the whole accessible population of the country with some standard religious work, such as Doddridge's Rise and Progress, Baxter's Saints' Rest, Wilberforce's Practical View of Christianity, Flavel on Keeping the Heart, Mather's Essay to do Good, &c. Individuals were requested to come forward and volunteer themselves as distributors. These go from house to house, offering the volumes for sale at or below cost price, by which means 100,000 volumes were sold during the first year of the experiment, and 160,000 the second, and in the third year (1836 and 1837.) upwards of 230,000 volumes.

Much is also done by the distribution of religious tracts, but important as these are found to be, they are but a poor substitute for the living teacher, and every where the cry is heard, "give us men to break amongst us the bread of life." The population of the United States is supposed to increase at the rate of about 1000 per day, so that to supply the wants of the people, they would require to send out at least one additional minister every day in the year, over and above what may be found necessary to supply vacancies, occasioned by death and otherwise. This they find themselves unable to do, but no difficulty is experienced there in raising funds to support a zealous and laborious ministry, if such could only be provided for the people. The American Home Missionary Society employs the principal part of the money cast into its treasury in sustaining weak congregations; and having learnt that the greater portion of the churches in the state of New Hampshire had received aid from the society, I became much interested in what was related, at the convention, of the progress of the work, and the method adopted in granting supplies.

A minister, it may be, applies for aid from the society: in reply to his application he is informed that no grant can be made to *him*; but if satisfactory answers be given to several queries contained in a schedule with which he is supplied, assistance will be given to the *congregation*. The intention of this arrangement is, I presume, to prevent the introduction of any thing like patronage or

episcopal domination, but collateral advantages are found to result from it. The feeling of independence on the part of the minister is secured; if there should be any thing like degradation associated with relief obtained thus from a society, it falls upon the congregation, not upon the minister.

The power put into the hands of the committee, it must be apparant, is immense; but I never heard a *specific* charge of abuse preferred. They say to the congregation applying for aid,—We cannot give you assistance until you have a settled pastor; choose then your own pastor; with that choice we do not interfere, and if we be satisfied that he is an active and zealous man, we shall give you our aid.

This done, an application is made; it may be in the following terms:—We are only able to raise 200 dollars per annum, but 400 dollars are required to support our minister. The committee of management being satisfied that the appeal deserves their countenance, offer to make a grant of 200 dollars, on condition that the congregation raise 50 of it This of course they endeavour to do, in order to secure the 150 dollars, one-fourth of which is remitted quarterly, upon a schedule properly filled up and attested being transmitted; in this a particular statement is made of the number of services performed on the Sabbath and week evenings, the number of sabbath-scholars, and of the number of church members; the number of admissions to the church since last return was made, distinguishing those who have been admitted by letters of recommendation from other churches, from those who have been admitted on profession of faith, and several other particulars.

The society never grants one dollar in advance, nor until the returns have been made. The application being made for continued assistance at the termination of the year, the committee, if satisfied that the congregation still deserves suport, offers now to grant 150 dollars on condition, it may be, that the congregation raise 30 dollars towards it. The third grant is probably made of 120 dollars, on condition that the congregation raise 20 dollars of it. The people are thus trained gradually to exert themselves, and not unfrequently, in the fourth year, a letter comes to the secretary of the society, stating that they now raise 100 dollars per annum more

than when they first applied for aid, and that they propose now attempting to raise the whole 400 dollars themselves.. They exert themselves, probably suceeed, and the following year they may be found amongst the supporters of the soeiety, contributing of their substanee to aid those who are struggling with the diffieulties from which they themselves have just been delivered.

Those intimately aequainted with the management of the soeiety seem to eonsider that great advantages result from each ease being made to rest upon its own merits, and only making a grant for one year at a time. The annual revision of each ease entails a great deal of trouble upon those entrusted with the management of the soeiety's affairs, but this they are willing to undertake, and the knowledge that the ease will eome under revision, is found to have a very beneficial effect both upon the minister and the people; the latter know, that if they do not endeavour to assist themselves, the soeiety will not come to their aid; that their minister is under no neecssity of remaining with them, as hundreds of vacant churches are all ealling out for ministers, and that, in most cases, his remaining with them, is a proof of the disinterestedness by which he is actuated. That the plan might, to a certain extent, be acted upon in other eountries with very beneficial results, I have no doubt, but it may perhaps be necessary to antieipate a remark which, it may be, many are prepared to make in regard to ehurches at home; viz. that when churches are exerting themselves to the utmost of their power, it is impossible to induee them to do more. This is eertainly something like a truism; I therefore eonfine myself to America, and observe, that from the gradual and eonstant improvement every where going on, it is diffieult to draw a eomparison betwixt churehes in the two countries. And again, if a chureh there eontinue year after year, without any accession to the members, there is reason to fear that it must be in a very unhealthy state, and that there is something wrong either in the minister or the people.

In the different states there are auxiliary home missionary societies, endeavouring to meet all the cases which oeeur within the bounds of the state, and remitting to the parent society any surplus funds which may be found in the treasury, or drawing upon it for aid if

necessary; assistance is given without any regard to denominational distinctions.

The society was organized under its present constitution in May 1831; and such is the provision made for the support of religion in destitute parts of the country, that for some years the funds were accumulating in the treasurer's hands. To prevent the continuance of which, they were under the necessity of looking abroad for new channels into which they might direct their benevolence, and at the anniversary of the society, held during my visit to New York, it was resolved that they should look to other lands, in which protestant christianity is tolerated, and aid feeble churches there, not by sending out missionaries, but by supporting native ministers already labouring in those lands, a measure which met with the hearty approbation of the numerous auxiliaries of the society.

I have occasionally heard some of the leading Presbyterian clergymen and Professors of Theology express a wish that some of the most staunch supporters of an establishment would but visit them, and witness the working of the system. Their conviction was, that such a visit would satisfy the most prejudiced, if open to conviction, that never does religion flourish so luxuriantly, or spread so extensively, as when left to its own untrammelled influence. It would convince them at least that the necessary funds could be raised, and continue to be raised, as readily and much more cheerfully without, than by, legal enactments. They would see that there is no lack of money, but of *men*, and men even an establishment could not supply,—at least, such men as are wanted; an establishment could only create a supply by offering such salaries and advantages as would induce others than those who now come forward to enter the ministry; but even this the American churches could do, were it in their opinion advisable.

The salary given to ministers in large towns varies from 500 to 3000 dollars, or from £100 to £650; in the country the average is, I believe, about £90, a good deal of which is, from the state of the country, paid in articles of household consumption. I have frequently heard the most ridiculous stories told in England of the inconvenience to which ministers may be put by this mode of support, but can only say, that I never heard

any thing of the kind in the United States. It is a practice almost universally prevalent in the country districts, where coin is scarce, but wealth abundant. A farmer purposes killing it may be a sheep, but the whole of this he cannot consume in his own family, he therefore sends round to the neighbouring farmers, and perhaps to the minister, to ask if they require any part, and he does not kill until he can get the whole of the carcase disposed of. In the course of the following week, another farmer is lifting his potatoes, and he sends round the neighbourhood in a similar way. Accounts are regularly kept, and they occasionally meet to balance accounts. If then the farmers and landed proprietors thus interchange commodities, the minister whose heart is in his work cannot complain, if the nature of his station lay him under the necessity of receiving his stated income in a similar way. So far from complaining, in many parts of the country, he knows it is the only way in which he can procure supplies for his household. If there be no butchers' shops, he must of necessity apply to some one, or kill for himself; and as for the members forcing their commodities or manufactures upon their ministers, I never heard of such a thing there; the transaction is more of the nature of an open account, the amount of which is deducted from the individual's subscription.

That the plan is attended with many inconveniences there can be no doubt, but they are inconveniences necessarily arising out of the circumstances of the nation. I never heard the inconveniences mentioned, excepting by ministers who had just gone out to America, and had not yet become familiar with the different customs prevalent in the country. These had left their native land and their friends, and had settled among strangers. They had left home, perhaps, buoyant with hope; they did not find things such as they expected; every thing annoyed; they contrasted their present troubles with their former enjoyments; present comforts and former sufferings were overlooked, and they sighed and exclaimed—Oh that it were with us as in months that are past! I have visited such individuals at their parishes in America; I have listened to their complaints; I have subsequently visited their former charges, and seeing the difficulties with which their successors were struggling, I could

scarcely refrain from expressing my surprise at their repining.

If ministers in the United States have not many luxuries, they have, at least, abundance of the necessaries and comforts of life. I found it generally the case that the minister had a small chaise, or wagon and horse, of his own; that they had every appearance of being comfortable in their circumstances, and though demanding much less homage, they every where received a great deal more than in Britain. The gown and bands are almost unknown, and the epithet "reverend" never claimed but invariably bestowed; and every where a minister, on account of his office, is treated with marked respect. In New England it seemed to be an understood thing, that any minister might speak on the subject of personal religion to any individual with whom he was brought into casual contact, at the house of a friend, or an inn, in the stage-coach, or the steam-boat; nay, it seemed to be expected of him.

Throughout New England, Congregationalism prevails, and having been the form of church government once established by law, although that law be now abrogated, still it is the prevalent polity. But here, as every where throughout the states, ministers of every denomination meet with the same attentions, and there is no establishment to give superiority, or to justify assumption; they meet as brethren. The term dissenter and seceder are unheard, because the thing is unknown. Some of our Scottish brethren, in the other states, seem still to endeavour to keep up the recollection of by-gone days, by retaining the name by which they were known in their native land; but even these seceders have had to conjoin with this another appellation. One great wall of separation betwixt different denominations is removed, and there is in consequence much more ministerial intercourse. I was a little amused with the account which an episcopal clergyman gave me of a visit of some days which he paid to one of his baptist brethren. Towards the end of the week the baptist clergyman requested his visitor to preach for him on the following sabbath, to which, free from all fetters, his brother at once agreed; but on the sabbath morning he thought he could discover in the countenance of his friend and host that something was troubling him. His anxiety was soon relieved by his

host informing him, that that day was a sabbath on which they were wont to commemorate the Saviour's dying love; and though he rejoiced to have it in his power to invite him to his pulpit, yet, not considering him baptized, he could not invite him to join them in observing the ordinance of the Supper. "Oh!" said his visitor, "don't let that distress you; perhaps, you are not aware that, being an episcopalian, I do not consider you ordained, and therefore could not receive the Supper at your hands." Each was amused at the other's scruples, the episcopalian preached, at the close of the sermon came down from the pulpit, and retired to a corner of the meeting-house, whilst the members of the church proceeded to the observance of the Supper, which was administered by the pastor of the church, who considered it necessary to state the reasons of both ministers for the apparently singular conduct of the stranger, expressing his regret that there should be such divisions in the church. When they were seated at dinner, the subject was again resumed, the baptist inquiring "how is it that you will not allow me to be ordained?" "And how is it that you will not allow me to be baptized?" was the reply. "Well," said the baptist in return, "I see the one is just as bad as the other."

I do not know any minister of second or third rate abilities who has gone from Great Britain to settle in America, properly accredited, who has not very soon obtained an important charge; I say properly accredited, for the churches of America have found so many visiting them who have, through idleness, unfaithfulness or immorality, lost character and station among the churches of Great Britain, that they now receive with extreme caution and jealousy all those who have not satisfactory testimonials. The men wanted there belong to the class that are required every where, men of superior talents and of true missionary spirit, willing to engage in the discharge of missionary duties without missionary honours; affectionate, but energetic; indefatigable in execution, but sufficiently versatile to adapt themselves to circumstances; and if good cannot be done in the very way to which they have been accustomed, ready to devise and attempt some other plan. For such men the churches of America would be grateful, and would, in return, place them in situations of commanding influence. But such

men should take with them, in addition to the ordinary credentials, a letter to some of the leading ministers of New York, from some individuals in England, whose signature is known there. That the individual whose signature the letter bears is known there, may be found to avail little; they have been so frequently imposed upon by forged recommendations, that they must be convinced that the signature is genuine before they can be expected to act upon the certificate. A confidential letter from some minister, fully acquainted with the circumstances of the case, detailing fully the reason why the individual has left his former charge, would also be a valuable document, as otherwise suspicion must be induced, and frequently the worst will be suspected.

J. C. B.

THE SPIRITUAL MEANING OF OUR LORD'S MIRACLES.

(*For the Christian Magazine.*)

It must have been a strange thing to have followed the steps of Jesus of Nazareth during the years of his earthly ministry, and to have witnessed the wondrous deeds which his words and touch were ever profusely performing. One would have felt brought into a thrilling contact with the supernatural, and almost as if in the midst of the magic mutations of a dream, in which the common laws of nature are loosed and deranged, and what is to come next is beyond the reach of calculation. The whole region of Palestine rang with the fame of the Wonder-worker who had come forth out of Galilee. Multitudes ever followed him, and thronged round his person, to see some new deed of might, or to reap some personal benefit from the hands of Him whom matter and spirit alike seemed implicitly to obey. Of his words men were constrained to say, "Never man spake like this man;" of his deeds, "It was never so seen in Israel." The amazed spectators gave glory to God, and confessed, "God hath visited his people!"

And what, we may enquire, what the reason of this supernatural dispensation, this lavish expenditure of

wondrous might? Doubtless its primary intention was to authenticate the mission of Jesus, to bear witness that he was the Christ of God. Was it asked whether his doctrine was divine? he pointed to his works. "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works. The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." His miracles were the divine seal to his mission which the impostor could not forge; they were God's attestation to his Son, read of all men.

But it shall be endeavoured now to be shown that they had another purpose also, and a meaning of a higher class. Miracles are a sign to unbelievers, but have they no instruction to convey to those who believe? Were we to look on our Lord's miracles as merely performing the work of authentication, we should take but a carnal view, and deserve for the dulness of our spirit some such reproof as met the wonder-seeker, "except ye see signs and wonders, ye will not believe." Besides, we should leave out of consideration a most important part of the case. Any prodigies, however unmeaning in themselves, would serve the purpose of authentication equally well. The only necessary characteristic would be that they were supernatural. But an inspection of our Lord's miracles will at once show that they were by no means mere prodigies, magician's wonders, without any other character than that they broke through all natural laws. There is a distinct moral aspect presented by them; and many of them seem transparent, so to speak, and from beneath the surface gleams out truth of the richest and most glorious kind. As we reverently accompany his journeyings in the days of his flesh, his hands seem to be enacting living parables to shadow out the mighty purpose and consequences of his mission to our fallen world. His miracles become signs of the physical and spiritual blessings which come to our race through Him who is the woman's promised seed; they are an earnest of the rolling off of the curse, and of the world's emancipation; they prophecy of the dominion over it reserved for the saints.

We are led to seek a spiritual meaning in our Lord's miracles by a comparison of the foregoing prophecies of the Messiah with the application made of them in the

gospels. Any one who will read the glowing predictions of Isaiah, such as ch. xxxv, 5—6, ch. xlii, 6—7, ch. lxi, 1—3, will perceive that they are couched in highly figurative language, and that at least their principal point and force do not lie in an announcement of literal miracles, but of great and general blessings, spiritual as well as physical. Yet these very predictions are intimately connected with our Lord's miracles. He himself, in the synagogue of Capernaum, accounted for his early miracles in Galilee by quoting the last of these passages, and pointing out that what he did was by virtue of the commission therein contained. Afterwards he answered John the Baptist's enquiry, whether he were the Messiah, by showing how his miracles fulfilled these predictions of the Messiah. So also we find St. Matthew directly connecting with Christ's miracles the words of Isaiah, "He hath borne our griefs and carried our sorrows;" words which are of very general purport, and refer to our redemption from all the consequences of sin, by our Saviour's bearing them in our stead. The justness of these applications of prophecy depends in a great measure on the relation between the literal miracles and the general blessings of all kind given unto us in Christ, whereby the former are constituted signs and symbols, first fruits and specimens, of the latter.

Moreover, with respect to particular classes of miracles, we are guided in scripture to assign a spiritual import to them. For instance, the ejection of devils from corporeal possession is connected with the fall of Satan from the high places of his usurped dominion as god of this world, and the destruction of the works of the devil. (Luke x, 17, 18.) The opening of the blind eyes is made to signify the gift of spiritual sight (John ix, 39.) The raising of the dead body hints the great truth that Christ is the resurrection and the life (John xi, 25.) The miraculous multiplication of bread is the occasion of proclaiming the gift of the bread of life by him who came down from heaven. These instances place the key of interpretation in our hands, and bid us unlock the material sign, to find within it the spiritual lesson. Thus furnished, we can discover in every action of Him who is the very Wisdom of God, a rich store of truth; all he did on earth becomes invested with a dignity, and full of a meaning, which belong unto the doings of none other;

and as we meditate on the narrative of his life, and behold the manifestation of his glory, we are excited to glowing anticipations of the yet greater things which he shall hereafter do, when the earth shall be lightened with the presence of his glory. Let us briefly go through the different classes of Christ's miracles, and observe to what they point, as symbols of higher truth. The exercise of miraculous power with which he opened his ministry was the conversion of water into wine at the marriage in Cana of Galilee. Its position in the series, and the manner of its relation by John, the most spiritual of the evangelists, give it a peculiar significance. It is a manifest illustration of the introduction of richer spiritual blessings, by him who had brought nigh the kingdom of heaven. Men had drunk water (as it were) heretofore, but thenceforth the rich wine of the gospel was ministered to them. The miracle was an acted parable, of which the moral was, "the law was given by Moses, but grace and truth came by Jesus Christ." The prophecy from that time began to be fulfilled, that the Lord would "make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

And all the miracles that followed were miracles of mercy, done for the relief and benefit of suffering men. The general burden of their testimony was, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "The Son of man came not to destroy men's lives, but to save them." They formed a varied illustration of his name Jesus, the Lord the Saviour, the Redeemer of our race from the ills of the fall, our restorer to life and happiness. They confirmed the prophecy, "God hath raised up an *horn of salvation* for us in the house of his servant David."

So each kind of miracle bore its separate part in making out and proclaiming the full purport of the cheering truth, that "Christ Jesus came into the world to save sinners." He healed all manner of bodily diseases, to show that he is the great Physician of all our ills, who bears our griefs and carries our sorrows, that he may deliver us from them all, and who will ultimately perfect our redemption. He opened the blind eyes, to declare himself "the light of the world," whose

mission was unto men darkened in spirit, and cast out of the light of life, that he might bring them back into saving and ennobling contact with the glorious and godlike. He unstopped the deaf ears, to furnish a type of his power and will to bestow a capacity of receiving divine truth, and to open man's soul to the voice of God, whereby spiritual beings live. He cast devils out of men's bodies, to attest himself as the destined bruiser of the serpent's head, the Son of God who was manifested to destroy the works of the devil; and who, having entered the lists with the great opponent of God, shall not retire from the contest, till he has spoiled all the principalities and powers of hell, and rescued the prey from the grasp of the mighty. He multiplied the loaves to the replenishment of hungry thousands, to teach men that he himself is the bread of life, ordained by God to be the spiritual sustenance and the food of immortality to all his saints. He walked on the liquid waves, and controlled storm and tempest at his will, that he might exhibit the subjection of the earth to himself, who as the Son of man is the true Lord and heir of the world; and might teach his church the dominion reserved for her, as co-heir with him in the glory of his kingdom. He stayed the course of death, and called back the departed spirit to re-animate its cold and corrupting tenement, that he might be known and glorified as the resurrection and the life, who holds the keys of death and hades, and will be their final and utter destruction

Thus all our Lord's miracles, done as he walked among men poor and rejected, are unto us beacons of hope, tokens of ultimate relief and victory. They testify that help has been laid for us on One that is mighty, and that he has come down to do battle with the throng of evils which the fall brought of old on our race. They teach us that he both knows every element of our malady and misery, and has the will and the power to confront it and bid it depart. He voluntarily drew upon himself all that we suffer, that he might then roll it back, and make an end of it, both for himself and us. We have an earnest of his success in every out-going of his might for the relief of the sufferers around him, and at length we see him achieving the victory, and in his own person bearing up before God the human nature redeemed unto immortality and joy. A cheering assurance is thus

given us, that if we repose our trust in him as our almighty deliverer, and look for redemption and eternal life through his saving might, we have but to await the due season, and we shall be made participants of his triumph. Our diseases and our ills, our deafness and our blindness, shall leave no trace of themselves behind; Satan shall be eternally bruised under our feet; our mortality shall be swallowed in life; and in the inheritance of royal glory and dominion, we shall enjoy the blessed fulfilment of those glowing hopes, which the miracles of our Lord kindled and nourished in our hearts.

B.

ON CHANGE.

How checquered is history! How checquered is life! How constant, how continuous the changes we witness as we spin along through time. No one day is like another. What changes have we experienced in our views and feelings! What changes have we seen in the domestic circumstances of ourselves, and our acquaintances! Those of us who are only rising into middle life have seen those whose parents we knew before their marriage, rise into womanhood, gladden a husband's heart, and pass away into the land of deep forgetfulness; while their children, yes theirs, already talk of apprenticeship, and speak of entering on the active duties of life. Those who in our boyhood were the busy, and the active, and the acting men of the day, have disappeared, or almost disappeared from life; they have been gathered to their fathers, or if by reason of strength they have attained to fourscore years, they are laid aside by the infirmities of age, and their sons, or their sons' sons, now occupy their post. Changes no less remarkable have passed upon those with whom we spent our schoolboy days;—some widowed, some dead; some who seemed born to prosperity, now struggling for their daily bread; some who had to bear the yoke in their youth now basking in the sunshine of prosperity, and able to enjoy its smile; the merry-hearted cheerful boy plodding as if the world depended upon him for food; and she who was the gayest of the gay, staid as if a matron of the olden time. Many such

changes we have seen in *our day*, to say nothing of what we have heard from our fathers of those which were seen in theirs.

And turn where we may, we hear of changes greater, more surprising still. HISTORY tells, that there has yet been nothing but one ceaseless, long-continued change, beginning with the creation, if not before, and bidding fair to see the day when time shall be no more; she tells of the fall; she tells of the flood; she tells of the rise and fall of kings; the rise and fall of dynasties; the rise and fall of empires; the rise and fall of nations;—till we are sickened by her tale,—and have to leave her that we may get a breathing-time of peace.

SCIENCE next accosts us, and she too tells of change; of changes which have passed upon our world itself; of changes which occurred long, long before the earliest change of which her sister speaks. She tells us that by these, our earth was fitted to become the dwelling place of man, though they required, for their completion, periods of time,—say rather of eternity,—compared with which the life-time of man is but a point, inappreciable in such calculations as the reckoning of them would require. And she tells that we may look for changes greater still; she tells us that the everlasting hills of which we speak, and to which we often refer as the very type of permanence and stability, are but mere excrescences upon a crust of hardened lava, floating still upon the molten mass, and thinner, in proportion, far than is the crust of scum upon the surface of the seething pot; that, even now, these hills are crumbling into dust; that change, constant change, incessant change is going on in every thing around us; that our own corporeal frame, the earth itself, the air, the sea, even while she speaks, are changed,—changed in position, changed in circumstances, changed in constitution, and changed in their essential and constituent parts; and that by change alone are they sustained in being:

> All things with each other blending:
> All on each in turn depending:
> Heavenly Ministers descending:
> And again to Heaven uptending;
> Floating, mingling, interweaving;
> Rising, sinking, and receiving
> Each from each, while each is giving
> On to each, and each relieving

Each, the pails of gold, the living
Current through the air is heaving :
Breathing blessings, see them bending,
Balanced worlds, from change defending,
While everywhere diffused, is harmony unending.

Oh, is this *our world*? Is this the firm earth on which we stand? Change! change! change! Everywhere change! Ceaseless, incessant change. The mind is dazzled with its own conceptions; we feel as if all things were swimming round us, and we were swimming with them; we fear that we must fall; we stretch our hands, and try to grasp at something firm and fast; but no, we cannot. Every thing, every thing, every thing is in a swirl of change; there is nothing stable, not even change itself is permanent; one fast point alone is seen :—it is the Throne of HIM who is without variableness, or the shadow of a change. "There's *nothing* true but Heaven."

It is no wonder that in the midst of such changes we should get tired, dizzy, sick. It is no wonder that we should so often hear the shudder and the cry, "I loathe it, I loathe it, I would not live always!" That we should so often hear the sigh and the wish—"Oh, that I had the wings of a dove, then would I fly away and be at rest." That we should so often hear the groan and the declaration,—"Yes, to depart, and to be with Christ, is far better."

More surprising is it that we should so like the swirl that life becomes a burden when we are out of its bustle and noise. Yet so it is with many,—so it is with most. While many would like to rest awhile in the hermit's cell, few would be willing to make it their home; and if under the necessity of doing so, they would soon cry out, "How dull, there is no society here,"—and all their ingenuity would be exerted to enable them "to kill time," lest their ennui should first kill them. We have become so used to noise that silence is dreadful; and it appears that we need change, and the excitement and stimulus which change alone can supply.

And if so, it becomes probable that the constitution of things around us, characterised by fluctuation and constant change, may be as much adapted to our constitution as is our constitution to it, and that therefore we have been placed here to be trained and prepared for that state, which—compared or rather contrasted with this—is called *a rest*; and viewed in this light, we can see many advantages subserved by the arrangement.

Knowledge is increased, and thereby the soul is fed and nourished, and its intellectual capabilities expanded. It is increased by the increased facilities for observation which are thereby secured. We see more than we could possibly have done if we and every thing around us had been unchanging and fixed. It is increased by the extended experience which these changes afford; we know what it is to be in many different states and circumstances, of which we could not otherwise have formed a definite conception. And, both by observation and experience, we become better fitted for reasoning upon the increased data which both of these sources supply.

If we have been renewed in the spirit of our minds, sanctification is promoted more efficiently, perhaps, than it would have been had we known no change. By the different circumstances in which the Christian is placed, he discovers more of the remaining depravity of his heart; he is better able to check and uproot remaining sin; his graces are called into more frequent and more varied action, and thus they are strengthened and developed; he is gradually prepared for every subsequent trial, and every subsequent duty, and thus the work is perfected. And if so, ought not such considerations to satisfy us under all the vicissitudes to which we are subjected through these incessant changes?

But still, much as we may desire change, and delight in change, and benefit by change, change is unpleasant; intercourse is interrupted; ties are broken; connections are dissolved. We feel as if whirled along at a railway speed; objects are past before they are seen; meetings and intercourse with friends are anticipated,—but scarcely have they began to be enjoyed when they are past; 'tis like the passing of another railway train; we see it approaching, we can look upon it after it is past, but while it passes, it is scarcely visible; we hear the well known sound, *whis—s—st*,—and it is gone. And so is it with most of the enjoyments we experience on earth. It is a necessary consequence of the constant change which is wrought by time.

Unpleasant, however, as changes may be, they are necessary; and because here they do so abound, therefore, it may be, have we been placed on earth to be prepared for heaven. Of Moab it is said, "Moab hath been at ease from his youth, and he hath settled on his lees,—and had not been emptied from vessel to vessel, neither

hath he gone into captivity, therefore his taste remaineth in him, and his scent is not changed." And so might it be with the people of God, if heaven were enjoyed upon earth. But God, in mercy, in wisdom, and in love, hath appointed otherwise; and, by his apostles, we have been taught, "that we must through much tribulation enter into the kingdom of God."

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown:
No trav'ller ever reach'd that blest abode,
Who found not thorns and briers on his road.
For He who knew what human hearts would prove,—
How slow to learn the dictates of his love,
That hard by nature, and of stubborn will,
A life of ease would make them harder still,—
In pity to the souls his grace designed
To rescue from the ruins of mankind,
Call'd for a cloud to darken all their years,
And said, "go, spend them in the vale of tears!"
O balmy gales of soul-reviving air!
O salutary streams that murmur there!
These flowing from the fount of grace above,
Those breath'd from lips of everlasting love.
The flinty soil indeed their feet annoys,
Chill blasts of trouble nip their springing joys;
An envious world will interpose its frown,
To mar delights superior to its own;
And many a pang experienc'd still within,
Reminds them of their hated inmate, Sin;
But ills of every shape and ev'ry name,
Transform'd to blessings, miss their cruel aim;
And ev'ry moment's calm that soothes the breast
Is given in earnest of eternal rest.

J. C. B.

NOTE ON THE DATE OF OUR SAVIOUR'S CRUCIFIXION.

To the Editor of the Christian Magazine.

Sir,—The following dates are ascribed to Mr. Greswell, in your Number for April, p. 201:

"*The Passion A.D.* 30. 14 *Nisam. 5th April, Friday.*"

Mr. Greswell, with many other commentators, has supposed that our Saviour suffered on the same day on which

he ate the Paschal Lamb. "The Passover was always kept," says Mr. Ferguson, "on the day of the Paschal Full Moon, to ascertain therefore, the true year of our Saviour's Crucifixion; it is only necessary to ascertain the year in which there was a Paschal Full Moon, on a Friday." "I find by calculation," says he "*The only Full Moon that fell on a Friday*, for several years before and after the disputed year of the Crucifixion, was on the 3rd Day of April, A.D 33."

The following are the dates of this eminent astronomer, for A.D. 30:

A.D. 30. 14 *Nisam. 6th April, Thursday.*

(See Astron: p. 328., Ex: 111, and Table VI, for calculating the days of the month.)

If Mr. Ferguson's calculations are correct, of which there can be no doubt, it sufficiently shows, that those of Mr. Greswell cannot be admitted.

Many eminent commentators have adopted the same opinion with Mr. Ferguson, respecting the day on which the Paschal Lamb was eaten, on the supposition that St. John, chapter xviii. 28, referred to the eating the Paschal Lamb. "Then led they Jesus from Caiaphas unto the Hall of Judgment: and it was early: and they themselves went not into the Judgment Hall, lest they should be defiled; but that they might eat the Passover."

Dr. Lightfoot, (vol. xi, p. 444., vol. xii, p. 414.) Dr. Parkhurst, and others, have ably shown that St. John, in the above passage, alluded to the eating of the Sacrifices, or Peace offerings, which were made on that part of the 14th Nisam, which fell on the morning of our Friday. (See Scott's note, John xviii. 28.)

It is evident from Matthew xxvi., Mark xiv., and Luke xxii., that our Saviour ate the Paschal Lamb with his disciples on the first day of unleavened Bread, when the Passover must be killed, between the two evenings, (Exod. xii. 6., Marginal reading,) *i.e.* between the decline of the sun and sun-set, according to the command given to Moses, and that he was crucified on the following day. But, since our Saviour suffered on a Friday, it is evident that he must have eaten the Paschal Lamb with his Disciples on the evening of the preceding Thursday, and not on a Friday.

Some commentators have imagined that our Saviour

antieipated the eelebration of the Passover, and ate it before the legal day. There is not however, the least intimation of sueh a eireumstanee in the Gospels; nor is it probable that our Saviour, who eame to fulfil all righteousness, should have committed sueh an irregularity, and thereby have exposed himself and his diseiples to the eensure of his enemies. I eonelude therefore, on the authority of Mr. Ferguson's ealeulations, that the following dates are eorreet:

A.D. 30. 14 Nisam. 6th April, Thursday.
The Passion, - - 7th April, Friday.

H. O.

SCRIPTURAL EXEGESIS.

II. What is the meaning of Matthew xi, 11—13?

The statement is founded on the eontrast between the dispensations before and after John the Baptist. *Before* his days the kingdom of heaven was prophesied of as a thing remotely and indeterminately future. The law and the prophets, for many generations, were direeting men's hopes onward; kings and prophets and wise men were desiring to see and hear the good things to eome, but obtained not their desire; it was a period of vague, unsatisfied expeetation. But *after* John's days, all this was ehanged; the kingdom of heaven was aetually present, and its blessings were free to all. Not merely upon some few learned or peeuliarly holy men did it bestow its favours; but the meanest, the most sinful, might equally reeeive them. The violent and unjust of mankind, extortioners, publieans, and sinners, were beeoming partakers of it; from being wrongfully violent to their fellow men, they now applied themselves with a holy eagerness and violenee to take the kingdom, and to make themselves rieh with its heavenly blessing. It was a period of fulfilled expeetation and satisfied possession. Between these eontrasted states John stood, as belonging to neither. He was of the transition period. His offiee was worthier than that of the old prophets, beeause he was not limited to a predietion of far-distant blessedness, but was the immediate forerunner of the kingdom, and was eommissioned to announce that it was actually at

hand. Yet was he inferior to the least of his successors, who were possessors of the kingdom; he was but its fore-runner; it began, not *in* his days, but *from* his days when the ministry of the Messiah followed on the silencing of the voice in the wilderness. His predecessors prophesied of the kingdom at a distance; he announced it as at hand, and saw the anointed of God; therefore was he greater than they. His successors possessed the kingdom, and rejoiced in the freeness of its blessings; he was only its forerunner; therefore was he less favoured than they.

The practical inference at which our Lord is aiming all through the discourse, is this:—If John was greater than all the preceding prophets, because he was the herald of the kingdom, and shone more brightly than they, because the coming glory was faintly reflected on them;—how great and glorious must be the kingdom itself and He who brought it with him, and was its head and king! Hence his saying, "Blessed is he whosoever shall not be offended in me." Hence also the woe upon those who, having been privileged to hear his teaching and see his works, yet believed not, nor repented.

THE PERILS OF THE DEEP.

"They that go down to the sea in ships, that do business in great waters, they see the works of the Lord, and his wonders in the deep."

The commencement of the following interesting narrative has unfortunately been lost. It stated that the vessel, commanded by the writer, had sailed from Britain with a cargo of coals, and a considerable number of passengers; that it was bound for Australia; that it had crossed the tropics, and was pursuing its course with the probability of reaching its destination in a reasonable time; that, after a delightful evening spent on deck, the passengers had one after another retired to rest, cheerful and happy; that the last had scarcely gone below when the watch on deck perceived a smell of smoke for which it was difficult to account as the fire in the caboos was extinguished; it increased rapidly, and was at length traced to a state room on the fore bulk-head on the starboard side of the mainmast. It was but the work of an instant, says the captain,—whose own narrative will now

be given,—to clear away the goods with which that empty berth had been filled, if possible to reach the seat of the fire. My brother William, and four or five seamen, withstood resolutely the suffocating smoke that surrounded them in this labour, while others stood ready with bucketfuls of water to dash upon the first appearance of fire. But what was our horror to find, on emptying the berth, that the evil lay deeper, and was every moment on the increase; in short, that the *ship's hold was on fire!* This was too soon apparent, for, on removing instantly a plank from the bulk-head, we saw the whole interior of the vessel like the womb of a volcano, and the entire cargo of coals and combustible goods in a blaze. It was impossible, from the superincumbent and intervening goods, to pour in water in sufficient quantity to extinguish so extensive a conflagration; this I perceived at first glance, and therefore at once drove in the board to confine the flames, feeling, in the agony of despair, that *the ship was irrecoverably to be consumed.*

It was an awful moment to every one of us. To die on so sudden summoning, and to be summoned to *such a death*, were sufficient to appal the stoutest heart. What were we to do—beneath us was a burning bier, and all beyond was a black and angry abyss. We could not abide where we were, and to go forth scarcely promised a better fate, for no little boat could live long in such a sea. I saw in the countenances of the haggard beings around me that they were fully alive to either fate. Some, frantic with terror, sent forth cries, which found no echo from our shoreless and surrounding solitude; others clung around me, tormenting me with questions which I could not answer; while the remainder stood silent and trembling, as if the presence of death had smitten them dumb. It was easy to discern their emotions in their demeanour—but why should I dilate on others' feelings when I can but faintly recall my own? I have a confused recollection of a tumultuous throng of momentous interests rushing upon me with an overpowering rapidity, and of a certain effort of self-possession seeking to stem, while it received the tide. Visions of danger—of self-protection—of death, mingled with thoughts of duty—of home—of a probably widowed wife and fatherless family—all flashed wildly through my brain. I felt that I stood in immediate contact with death, and the solemnities of

a judgment to come rose in array before me. It is not for me to reveal the secrecies of such a situation; but I can only say as one who has been "in deaths oft," and with all the solemnities of that hour before me, that I know but one confidence that has proved unfailing and infallible in such a crisis, and that is, *a personal interest in the Lord Jesus Christ, and an implicit reliance on his perfect work.*

As I looked around upon the shivering group that had enclosed me, I became filled with one solemn conviction,—it was my *official responsibility*; and I was fired with one desperate effort—the effort of *rescue*. Without a moment's delay, therefore, the plan of arrangements was fixed, and the orders were given. The mate was instructed to ease sail, and heave the ship to, in order to draw the fire forward, and clear the after part of the ship from smoke, so as to allow us to labour with efficiency. A hole was then cut in the deck, above the strongest seat of the fire, and an uninterrupted stream of water poured down through the opening; but the rapid increase of smoke and flame soon convinced us that all idea of subduing the fire, and saving the ship, was impracticable. We then covered the deck with the loose sails, to smother, as far as possible, the smoke and flame; for by this time the deck-plank was blistering beneath our feet, and it was impossible to breathe amidships. Our next efforts were directed to launching the long-boat, which, as usual, was secured on deck. This proved to be a work of great difficulty, and occasioned considerable delay, not unmixed with danger. The boat had been converted into a stall for two live bulls, and in attempting to get them over the side, one of them, in the confusion, unfortunately got out of the slings, and ran frantic along the deck. It was some time ere he could be felled; and when the tackles were hooked on to the boat, it was impossible to breathe in that part of the ship. The men could only take a hasty pull, and then rush aft to breathe; and it was only after repeated efforts, and great perseverance, that we got the bow of the long-boat sufficiently high for launching. We then manned the after-tackle, but, unfortunately, it unhooked aloft, and it required enormous exertions to get it replaced; however, by fastening some guys round the rigging, and through the blessing of God on our efforts, we at length got the boat launched, and

two good hands into her. To pass her aft, and preserve her from swamping, were matters of great labour; for the roll of the sea was so heavy, and the smoke was so dense over the lee-side, that we could not see what we were doing. While these things were going on, I had ordered the steward to prepare some bread and small stores to put into the boat; and I now went down to see what progress he had made for our supply, leaving the mate on deck to roll some water casks aft, and after slinging them well, to drop them over the quarter to the long-boat. Every moment, by this time, was invaluable; for the flames had now made their appearance up the fore-hatch, and very soon caught the rigging and sails. I can never sufficiently commend the energy of the mate, and the steadiness and good behaviour of the men during these exertions. There was no swearing, no inclination to fly to spirits; every man was obedient to orders, and anxious to do his utmost. Even the passengers revealed the same excellent spirit; I heard no screams from the females, and even the children ceased to cry. All seemed to feel that every effort was making for their safety, and they silently acquiesced in the arrangements.

Our preparations were soon made. Two small bags of bread, two hams, two cheeses, two or three canisters of preserved meat, and a few bottles of wine, with a sextant, some charts, an almanack, my Bible and Psalm-book, and some flannel shirts and blankets, &c. were all that we could secure amid the suffocating smoke. These were immediately carried on deck, and secured in the skiff, which still hung at the stern-davits. The mate, in the meantime, had rolled two casks of rain-water aft, which was all that he could obtain. To secure their safe transmission to the long-boat in such a sea was no easy matter. I therefore confided to the mate to lift them into the boat, and he left the ship for this purpose. The first cask was well directed, but in lifting it over the gunwale of the boat, it fell upon the mate and another seaman, who were dreadfully bruised; it was a marvel, indeed, that they were not killed. In consequence of their being disabled, the second cask got out of the slings, and we lost it. This was a very serious matter, but it was irreparable, as the whole front part of the ship was now on fire, and quite impassable for any purpose. Finding that I could make no farther provision for the people, I put the ladies

and three children in the skiff, with two seamen, who were ordered to cut the faulds, so soon as she touched the water, while we lowered them from the davits. This was done in safety, which was a special mercy, as the boat was greatly overloaded; having, beside the stores and the above company, two of the passengers, who, unknown to me, had concealed themselves under the thafts. There were now left on board the ship five or six persons, together with myself. These immediately launched the small-boat, which hung on the main-deck, and got safely into it, so that, for a little season, I stood the last living thing amid the burning mass. My position was alike novel and awful; two horrid deaths were before me—one on either hand—and I stood but upon a point between them. At that moment the flame was playing fearfully over all the rigging; the topping-lifts had been burnt through, and the trysail-boom came swinging down on the taffrail; the trysail itself was on fire as high up as the third reef, and the mainmast every moment was expected to fall above me. With a heavy heart, I felt that I must quit for ever the ship and property, of which I could no longer retain the charge. Another and a still more sacred trust was beneath me; and as I looked down upon the twenty-seven hapless beings, ghastly amid the glare of the burning ship, and tossed above the billows that soon might be our mutual tomb, I felt—oh, I deeply felt—that the charge of such beings was *not mine*. Calmly as my momentary solitude would permit, I lifted my soul to Him who "rules the raging of the sea," and cast myself and company into his everlasting arms. If ever fervent prayer was productive of immediate peace, my heart felt it at that moment; for the words of God thrilled through me at the instant, as if his own finger had inscribed them upon my bosom,—"Call upon me in the day of trouble, I will deliver thee." I was recalled, however, from my reverie, by the mate imploring me to come into the boat, and as I could do no more, I obeyed the summons; so, sliding down the tackles, I got safely into the boat among my wretched companions. At that instant the mainmast fell with a tremendous crash over the side, and the flames shot up with frightful fury from the cabin-skylight, as if to intimate that the work of destruction was nearly completed, and that our ill-fated vessel was no longer fit to be a refuge for living beings.

" One woe was past;" and although we knew well that others were awaiting us, it was still an act of marvellous mercy that so many persons had " come out of the midst of the fire" with " not an hair of any of our heads singed." It is needless to speculate as to the cause of our disaster; but as it undoubtedly began in the lower hold among the coals, it was most probably produced by spontaneous combustion. When the last person left the ship, it must have been about eleven o'clock, so that in less than three hours we had been cast forth from security and comfort, amidst cold, and nakedness, and watching, to face dangers and deaths in their most dismal aspect. It was my design to have remained by the wreck till dawn, in the hope—a hope, alas, that was not to be realised—that some friendly ship might by the burning be attracted to our rescue. But the boats were in danger of being stove, it being impossible at all times to prevent their chafing; and, ere long, the rope by which we were made fast to the wreck became burnt through, so that we were compelled to part even from the desolate companionship of the burning vessel, and were cast adrift at midnight, upon the black and boundless solitude of ocean. Still clinging to the hope of rescue, I sought to keep the boats as close to the wreck as possible, and made the best distribution of our company that I could. I took charge of the long boat with other sixteen souls in it; seven were in the skiff, and four in the small boat, and there we drifted till morning came.

It were impossible to describe the grandeur and horrors of that night. Let fancy paint, if it may, so many hapless beings huddled together unpreparedly, exposed without shelter to the cold night sky, and expecting every moment to be swallowed up. Ocean was ever fretting, and curvetting, and plunging beneath us, as if it had wrathfully resolved to cast us from its " crested mane." The sky all above and around was one scene of blackness, unbroken by one fissure in its cloud, and unblest by the radiance of one solitary star. Behind the boats—in the region whither we were drifting, every thing was dark as the grave. Light, indeed, attended us throughout that lone midnight, but it was the glare of destruction, which, as it contended with the surrounding darkness, only increased its horror. The flames long played in magnificent grandeur, kindling the dark sky above, and reflecting their

lurid gleam from the ridge of every billow, as if they mocked our misery by their majestic triumph. And ever and anon came some terrific explosion—probably of the ship's spirits—which struck like a death-knell upon our hearts, proclaiming that the work of ruin was well-nigh accomplished.

In this condition of extremity one only hope remained to us—one last grand anchor-hold to preserve us from despair. We remembered Him "who maketh darkness his secret place, his pavilion round about him dark waters, and thick clouds of the skies;" we thought of Him as "the confidence of all the ends of the earth, and of them that are afar off upon the sea, who stilleth the noise of the seas, and the noise of their waves;" and there "out of the depths we cried unto Him." Mingling with the voice of the wind and waters, and rising above their murmurs, the sound of our praise and supplications ascended on the midnight air, and was heard before the throne. It was a sacred relief to our heavy hearts to feel that the eye of God still watched over us in our misery, and that his ear was open to our cry; and although we knew not the dark path that laid before us, yet we sought it with His words on our lips, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. THE LORD ON HIGH IS MIGHTIER THAN THE NOISE OF MANY WATERS, YEA, THAN THE MIGHTY WAVES OF THE SEA."

(To be continued.)

THE MASS.

The brief remarks which we made in our April Number in defence of a sentiment in a sermon by the Rev. J. C. Brown which had been impugned by *A Constant Reader*, having called forth animadversion from another correspondent, we return to the subject, so far as we have become a party to the discussion. Mr. Brown does not need our aid, and will probably defend himself, if he considers it necessary. We therefore intend at present to confine ourselves to the defence of our own particular position against the fire which we have drawn on ourselves by our endeavour to cover him. Between the "Member of Union

Chapel" and ourselves the difference appears to be little more than one of words; his front is turned against us, but he seems to discharge his missiles obliquely at another mark, which we leave at his mercy.

The position maintained by us was, that God does sometimes cause unscriptural, and even idolatrous, observances to be spiritually profitable to those who solemnise them; but only when the mistaken worshippers imagine that they are doing God's will; and, with particular reference to the case of the Mass, when the heart of the worshipper is faithfully entertaining the saving truth which the corrupt ceremony brings before his mind. This statement is a very guarded and limited one; it applies to no other cases than those in which there is a total intellectual ignorance that the ceremony is objectionable, and involves, or is based on, error; it demands an obedient state of the affections to God, an active endeavor to do his will, and an exercise of faith in divine truth When all these conditions are fulfilled, then the statement becomes applicable and is an assertion that to a worshipper in such a state of mind God may be graciously pleased to make the wrong observance a means of grace, or, in other words, to turn it into the *occasion* of his spiritual improvement.

The comment on this statement to which we have to reply, is contained in four sentences in the last paragraph but one of our correspondent's letter. But on examining them, we find that, so far from having to reply to them, we can concur with every one, while still maintaining our position. We shall endeavour, by pointing this out, to show that our disagreement is not substantial.

"As soon should I expect grapes from thorns or figs from thistles, as that the peaceable fruits of righteousness should flow from that which is opposed to righteousness and truth." To this we cordially assent. Evil cannot *cause* good; righteousness cannot proceed by any natural process, or in any way as an *effect*, from unrighteousness. But God may bring good out of evil, by graciously overruling it. He may make unrighteousness *instrumental* in producing righteousness. The fall of man became the occasion of the richest exhibition of the divine mercy. The backslidings of saints are made to conduce, after their restoration, to their increase in

humility and spirituality. Was not Peter usefully taught by his grievous fall? Why else was it appointed to him in particular to "strengthen his brethren" after his recovery. Did not Paul throughout his life derive benefit from his remembrance of the days wherein he was a persecutor and blasphemer. Now, it was nothing more than this sort of connection which we urged between the Mass and the spiritual benefit which the partaker of it might sometimes experience;—a connection, not of cause and effect, but of *occasion*, through the overruling and sovereign grace of God. God, beholding the right state of the worshipper's heart, might grant him that blessing which he really sought, but which the ceremony, through which he ignorantly sought it, had no tendency to produce. But we cannot hesitate to add, that thistles might as soon bear figs, as the ceremony of the Mass *cause* of itself spiritual benefit to the attendant on it.

The next sentence is a condemnation of the sentiment, that antiscriptural and idolatrous observances are as acceptable to the Creator, if sincerely engaged in, as are the forms derived from the New Testament. We have nothing to say in favor of the sentiment; we leave it to unmitigated condemnation. All antiscriptural and idolatrous observances must be hateful to God. We believe that the Mass is no exception. But our supposition is, that the heart of the worshipper is in a scriptural and spiritual state; while through ignorance he is engaging in an observance which is in its real meaning directly contrary to his own spirit, although from habit and prejudice he is not aware of it. We agree with our correspondent that God abhors the observance; but it is quite another thing to pronounce the heart of the worshipper unacceptable, when the very hypothesis is that it is in a proper state. And if it be acceptable, surely God may bless it, while condemning the external act, or the form in which the spiritual emotions are expressed. That is, God may, in the case supposed, make even the celebration of the Mass the *occasion* of bestowing grace.

The third sentence is to the effect that "we are not warranted to expect the influences of the Holy Spirit, but in connection with the truth as it is in Jesus, &c." We suppose that the heathen, to whom the word of God has never come, are not included in this

assertion; and excluding them we have no objection to it. But, in the first place, what God has warranted us by his promise to expect, is by no means the limit of what he is graciously pleased to perform. Paul, when he was riding to Damascus on an errand of defiance to his Lord, was not warranted to expect the grace which overtook him. Men who have gone to church to scoff have come away to pray; surely they received a mercy which they were not warranted to expect. No one who celebrates Mass with an infidel heart can think himself warranted in expecting a blessing; yet even then the word of God may reach his conscience, and strike home. Can we then say that the pious man, who goes to the celebration with a devout spirit, in ignorance that the act is unacceptable, cannot find a blessing also, whether he be warranted or not to expect it? But, in the second place, it was in direct connection with the truth that we said that the devout celebrant of the mass might receive benefit:—not through the idolatry he was formally committing, but in spite of it, through the truth which is mixed up with the ceremony, and by it was brought before his mind. And yet further, if the man be, as supposed, a sincere seeker of God, a worshipper in spirit, although through a defect of knowledge he may do it in a *wrong mode*, has he not in his favour a multitude of promises, all attesting that those who seek God shall find him, that the waiters on him shall be replenished, and that Christ will in no wise cast out any one that cometh unto him? For if his soul rest on the gospel foundation, he does approach the Father through Him who is the way, notwithstanding that he yet remains in bondage to the form of error.

The fourth and last sentence is of the purport that ordinances which lead the mind not to truth, but to error, do harm instead of good; and that when good appears to be obtained in connection with a mixed system of truth and error, it is to be ascribed to the truth alone, and not at all to the error. In again expressing our concurrence, we must still point out how this statement keeps entirely clear of our position. The Mass is founded on a mixture of truth and error; its fundamental truth is Christ's propitiation for the sins of the world. It was this great truth that we supposed brought by the ceremony before the pious worshipper's mind, and be-

lievingly entertained by him; we pictured him with his thoughts of Christ, and his heart, humble and faithful, resting on his Saviour's merit and love. In such a case alone, we imagined that the spiritual blessing might follow. Hence our statement falls within the limit beyond which our correspondent pronounces his dissent; our case was that in which the ceremony did in fact lead the mind to truth, and the blessing was supposed to be connected with the acting of faith on that truth.

On the whole, if our position is to be stormed at all, it appears to us that it must be by a demonstration that our original hypothesis is impossible, and not that the conclusion is unfairly deduced from it. The hypothesis is, that the worshipper at the Mass may worship in a pious spirit, with faith and humility; the conclusion, such a worshipper may be therein blessed. Now, it is so plain from Scripture that every one who does come to God in faith, with a spirit of devotion, is acceptable to him, that the only flaw that we can see room for suspecting in our statement is the supposition, that a man may do so while he is attending at the Mass. Yet surely this can never be abstractedly proved impossible, while allowance is made for the influence of habit and prejudice. And the history of the church affords ample proof that a variety of errors, including those involved in the Mass, may co-exist with true faith in the heart. How many were held by the Fathers of the fourth and fifth centuries, and by every portion of the true church that we can trace during the dark ages! Huss to his last hour professed himself a faithful member of the Romish church, and explicitly held the doctrine of the transubstantiation in the Mass. Jerome of Prague went to the stake, singing a hymn to the Virgin Mary. And if we remember how generally the devotions of Roman Catholics are regulated by prescribed forms, of which the canon of the Mass is the chief, and most of which are, more or less, intermixed with doctrinal errors, we shall find it hard to believe that those pious members of the Romish church, to whom allusion was before made, never found any blessing while using those erroneous forms, unless,—which God forbid!—we should uncharitably conclude that they were all reprobates. But that God has his people in the midst of that corrupt church seems plain from the prophetic word, wherein a

final call is given to them, just before its destruction, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

In conclusion, we think that the thing which alarmed both our correspondents was the idea, that the idolatrous sacrifice of the Mass was considered almost like an authorised means of grace, from which spiritual benefit followed in the natural course of God's gracious dealings, as from a scriptural celebration of the Lord's supper. We hope that they will become more easy, when on consideration they perceive that such was not the meaning of the passages on which they have animadverted; but only that such truth as is contained intermixed with error in the doctrine of the Mass might, during celebration, be impressed on the heart of the pious but mistaken attendant, and be blessed by the God of all grace to his spiritual benefit.

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(Continued.)

LXXIX.

Forgiveness, instead of lying, as too many imagine, at the end of the christian course, lies at the very beginning. It is the first step in the walk of the new-born child of God. The real course of the christian commences from the day when he is made one with Christ, and Christ with him, and when he becomes partaker of God's pardoning love. At that hour you are a forgiven sinner, your sentence of condemnation is reversed; God is at peace with you, and you with him, and every thing that has gone before, is blotted from his book for ever; as the apostle to the Ephesians expresses it, "God for Christ's sake, hath forgiven you."—*Sermons Preached at Chelsea.*

LXXX.

If the tree bear no fruit, does the careful husbandman give it up in despair? O no; he prunes it; he digs about it; he loosens the ground about its roots, to let in the

refreshing shower and the invigorating sunshine. Thus also does the great husbandman, when he beholds his children setting down in fruitless forgetfulness; he brings upon them some afflictive visitation, or some awakening providence, or, by what we term some accidental change of circumstances, he uproots them from the place in which they have long lived peaceably and at ease, and thus says aloud to the ear and to the heart, "Arise and depart, for this is not your rest."—*History of Jacob.*

LXXXI.

All things are yours, 1st Cor. iii, 21.—It is unquestionably an astonishing assertion! "All things are yours!" what, all things the property of the poor, despised, afflicted, ignorant, followers of the crucified Nazarene; of those who, at the time the apostle wrote, were a by-word and a proverb, the "very offscouring" of the earth; of those who, in every succeeding age, even at the present day, with all its pretensions to a liberality unknown to its predecessors, are as completely the object of the worldly-wise man's scorn, and the worldly-prudent man's contempt, as they have ever been in any portion of the church's eventful history. Nevertheless, such is the privilege of your high calling, "all things are your's." "Fear not, little flock," said he who calleth you, and who also will do it, "fear not, little flock, it is your Father's good pleasure to give you the kingdom." And with the kingdom, "all things" thereto pertaining, all that can render life happy, death peaceful, time comfortable, eternity glorious.—*Sermons Preached at Chelsea.*

LXXXII.

Christian believer, has God vouchsafed to promise you a portion in a better country, even an heavenly? He is not satisfied that you should simply believe, but he desires that you should, even while on earth, endeavour in some degree to enjoy, to realise, the promise; that you should dwell much in thought, in affection, and in anticipation, upon the country to which you are journeying; that you should in faith and hope 'walk through the land.' We should say, then, to each of you, and especially if there be any one in sorrow, in sickness, in affliction; any one weighed down by a sense of sin and in infirmity, and bound to the earth by the innumerable ties which are for ever drawing us closer to the dust from

which we spring; we would say to you, as the Almighty said to Abram, 'Lift up now thine eyes, and look *from* the place where thou art.' It is a difficult command, but every child of God will find it a profitable and a delightful one. 'Look *from* the place' which sin has polluted, and sorrow saddened; 'look *from* the place,' whence all thy cares, and pains, and troubles spring, and raise thine eyes upwards to the land where they are unknown, and of which the Lord himself has said, 'To thee will I give it.' We have acknowledged it to be a difficult duty, and there are moments when the Christian is so bowed down to earth that he feels it to be impracticable; but persevere in the attempt, and God will give you strength to accomplish it; the thoughts and anticipations of a land of peace and purity have a singularly powerful effect in calming the most disturbed tempers, and in cleansing the most corrupt heart. And how merciful is it that God should appoint us such safe and quieting duties! how full is his holy word of them! Surely, he who has given the command, and at the same time vouchsafed a foretaste of good things he has prepared for those who love him, and who has so renewed even the heart of fallen man, as thus to enable it to look, and long, and sigh for a place of purity and rest,—will never disappoint the hopes which he has himself awakened.

"Like Abram, then, who, as soon as the gracious words were spoken, advanced into the land, and at once erected an altar for thanksgiving and praise, do you also lift up your hearts to your far-distant home, and to him whose presence alone can make it your glory and your delight. Praise him in the Son of his love, the Lord Jesus Christ, for all that he has done, and all that he has undertaken to do for you, and go on your way rejoicing."—*Exposition of the Pentateuch.*

LXXXIII.

He who believes God the most readily, and accepts his offers the most willingly, and embraces the promised privileges the most closely and unreservedly,—be assured he honours God most. For, however, we may imagine the contrary, it is simply unbelief which lies at the bottom of our hesitation, and tempts us to reject the proffered inheritance, because we doubt the voice which

offers it. If your heart faint within you because the salvation of Jesus Christ is too simple, too gratuitous, too abundant to be true, let your earnest prayer be, "Lord, I believe, help thou mine unbelief!" and relax not your endeavours, cease not from this prayer, until you have, by the grace given unto you, received all that the gospel has spoken, and taken the Saviour, as your own full and sufficient Saviour, to your heart. This it is which can alone give peace to the wounded conscience and rest to the troubled soul, the reposing it for time and for eternity upon the one great oblation which the Lord Jesus Christ has offered, and which his Spirit is ever ready to apply to all who seek it.—*History of Jacob.*

LXXXIV.

If we look back only through a few years, we shall be astonished to find how much more often our lot has been determined, or our prospects changed, by the intervention of the merest trifles, than by what we call great events. And it is well to mark this, for nothing can tend more strongly to establish the habit of living in hourly communion and constant intercourse with God, than the endeavour to trace his hand and acknowledge his providence in even the minutest circumstance of our lives; always, however, desiring to be on our guard against mixing superstition with our faith. Nothing weakens or debases the mind more than the former, while nothing strengthens and elevates it more than the latter, which is our "reasonable service," and from the fullest exercise of which the fear of the former must never be permitted to deter us.—*Exposition of the Pentateuch.*

LXXXV.

A life of industry, a life of honour and integrity, a life of success and of applause among men, however long, or (speaking after the manner of men) however irreproachable, will not stand the scrutinising eye of your God. Essentially necessary as such a life unquestionably is as the fruits of your faith, if you are looking to it to usurp the place of a justifying righteousness on the great day of account, we warn you, that you will find it worthless and insufficient; it will not, it cannot, avert the condemnation which a broken law will bring down on your devoted heads. Every other righteousness

but the righteousness of your Redeemer will, as the meritorious cause of salvation, be cast aside as a tattered and a polluted garment, in the day when the king shall come in to see the guests,* and when much that has been highly esteemed among men, will be found to be but "abomination in the sight of God." Earnestly search, therefore, whether the righteousness of Christ has been applied to your heart by a true and testifying faith; and whether in obedience to his commands, you are living such a holy, harmless, unworldly life, as becomes those who are not their own, but His who has bought them with a price, even the price of his own precious blood, poured forth on the accursed tree, in full and ample satisfaction for all the demands of an offended God.—*History of Jacob.*

LXXXVI.

"Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." (John vi, 67—69.) How near do such little incidents as these appear to bring us to the heart of Jesus, and of him whose life we are considering!† We can almost behold the affectionate Redeemer looking round upon his "little flock," and while marking their diminished numbers, making that inquiry which must have touched the hardest heart; we can imagine we see the zealous Peter pressing forward from the circle, and almost interrupting the reproachful inquiry, eager to disclaim, for his brethren and himself, the possibility of such an act, burning to relieve his own bosom by a voluntary confession of a faith already matured into certainty, and a regard which even thus had ripened into love. Who can read his answer, "Lord, to whom shall we go? thou hast the words of eternal life,"—without rejoicing that a reply so encouraging to the heart of every believer was thus elicited, and without sincerely desiring to appropriate it to himself? Be assured, my brethren, that there are states of mind in which these incidents, which the careless reader of his Bible is apt to consider trifling and unimportant, come home with the most irresistible energy and power—times when we are

* St. Peter. † See Isaiah lxiv. 6.

unable to apprehend the blessed doctrines, or to apply the precious promises of Scripture; but when a single brief and touching sentiment like this will carry balm to the wounded spirit, or suggest a prayer to the prayerless heart. Often have I heard one of the most interesting writers of the present day declare, that at a period of his life when his soul was powerfully tempted to "deny the Lord who bought him," and to fall back into the mazes of infidelity, from which he had even then but partially escaped, the only declaration of scripture upon which he could find a momentary resting-place was that which we are now considering. That during this awful and long continued conflict, in the solitude of a sick room, a prey to pains and weakness, greatly needing those consolations which the errors of a false religion and the heartless dogmas of scepticism never could supply, unable to close with the blessed offers of salvation through the blood of Jesus, and yet willing to cling, as with a dying hand, to his cross, the affecting exclamation which burst continually from his lips, and alone imparted even a hope of peace, was this:—Lord, to whom shall I go? Thou hast the words of eternal life." A cry of faith, faint and imperfect indeed; so imperfect and so faint, that had man been judge, it never would have reached the mercy-seat, aad yet a cry which presented by a merciful High Priest, entered into the ears of the Lord God of Sabbaoth, and brought "help from the sanctuary and strength from out of Zion."—*History of St. Peter.*

NOTES OF THE MONTH.

The Kafir War.—We abstained last month from commenting on the interruption of amicable relations between the Colony and the bordering Kafir tribes, because to the end of it the accounts from the frontier left it very uncertain what turn the matter would take, and whether any struggle, serious in its nature and results to the colony, was likely to ensue. Now, however, thus much has been clearly revealed by subsequent events, that the colony has embarked on an arduous and severe contest with a savage foe, on the successful issue of which the very existence of the border districts is suspended; that

for some considerable period the arts and comforts of peace must give place along the frontier to the alarms and disorders and demoralising licence of war; that a large amount of property will be ravished from the laborious hands that have gathered it, or will be ruthlessly destroyed, by the sweeping inroads of fierce barbarians; that in repelling and subduing the invaders many lives will be lost ere the end comes, and much suffering endured through terror and scarcity, and the privation of accustomed comforts; and that when at last the disorganized and convulsed society of our eastern districts settles back into peace, many a family will find itself homeless; many a one used to competency will be almost beggared; many a vacant seat in the domestic circle will make heavy the hearts of the survivors; and years will be required to win back the ground over which our advancing settlement will have suddenly retrograded.

Our business is with the moral aspect of these gloomy events and prospects. The one bright feature is to be found in the just and benevolent tone of the policy which the government has observed for several years past towards its uncivilised neighbours on the east. Our rulers have not to reproach themselves with a single act of encroachment on the Kafir for many a year. During that time the colony has done the wild man no injury; it has been itself the injured party, and it has borne it with long forbearance. It has cultivated peace with the Kafir, endeavoured to move him to a social advance, and abstained from making reprisals for the wrongs done by him. The spirit of the colonial policy towards the native, in general, throughout these years is exemplified by the expedition of last year for the preservation of the Griqua and Bechuana tribes to the north-east, and by the arrangements since entered on to secure their peaceful existence. In the same spirit has the Kafir been dealt with. A striking instance of this, which occurred only a few months ago, has come to our knowledge. The chief Macomo carelessly hired out two of his horses to two white men, unknown to him, who pretended to be officers' servants, but were, in reality, deserters, and who never returned the animals. A short time after, when a remonstrance was being made to him on the part of the government respecting the numerous thefts of cattle perpetrated by his people on the colony, he alleged the loss

of these horses as a set off against the thefts, and pretended that he had equal cause of complaint with the government. His allegation was inquired into, and the circumstances were found to be as above given; thence it was clear that the chief had nothing to blame but his own want of prudence. This was fully explained to him, and then the value of the horses in money was given him, with the statement that, although the colony was in no way responsible for the loss so incurred, the government was resolved that he should not have even the shadow of a wrong to complain of, but should feel that it was ready to do him more than justice for the justice it required of him. These facts we not only believe to be correctly related, but to afford a fair example of the spirit by which the late policy towards the Kafir tribes has been governed. If so, the government goes into the present contest with clean hands, unburdened by that consciousness of injustice which sits heavy on the arm, and unmans the soul.

It is true that the policy pursued has failed to prevent a serious invasion and a heavy blow to the colony. Perhaps any *lawful* policy would have equally failed; it may be that the present conflict is the necessary result of such a proximity of the two races as exists here, with the attendant circumstances, when sufficient homage is paid to moral principle to cause a rejection of unjustifiable measures, to restrain the growth and break the power of the savage race. But, be that as it may, and whether the system has been wise or unwise, well-judged or ill-judged, politically,—the motives inducing it, the spirit of its administration, and the end aimed at by it, have been just and upright. If there has been error, it has been intellectual, not moral; a want of judgment, not of justice. And this is the all-important consideration when the hour of conflict comes. These mere blunders of calculation and management are forgotten; the moral question is the one which the mind seeks to answer to its satisfaction. We can feel that our just dealings has been repaid by wrong; our philanthropy abused; our persons and our property attacked and perilled without provocation, and therefore can we, with hearts strong in the righteousness of our cause, stand up to do battle for our homes and our churches, praying, as the champions of old, God defend the right!

But the war is a present fact; the sufferings and loss

occasioned by it to the Eastern Districts are facts, to be religiously considered while they are endured. The Colony is under a solemn visitation from Him who sits above the circle of the earth, and does according to his will among its inhabitants. His ways are righteousness and truth; his dealings have purpose and use, which the wise will ponder. It is to be feared that the charge against much of our border population of utter worldliness is too generally true; that gain and traffic, and the things of the present life, fill their desires, and incite their labours; that unscrupulousness of dealing and sensuality of practice abound amongst many; that intellect has often degenerated into low cunning; morality been discarded for expediency; and, that if the hopes of many were to be inferred from their lives, to perish altogether like the beasts in the hour of death would seem to be their anticipation. What can be more meaning and applicable to such a state than the vial of judgment now being emptied? Life is insecure, and death is busy: riches are vanishing from their possessors' fond grasp; hardship and suffering are becoming the unwelcome companions of a multitude. Men are smitten wherein they sinned; the objects of their idolatry are snatched from them, or at least rudely shaken in their places; beggary stares them in the face, if they have none of the wealth that another world holds secure. God's Providence bids them know, with loud and startling voice, that this world is not man's true home, nor abiding portion, but is a cheat to the heart which is engrossed by it; that the pleasures of the flesh cannot last, but will soon leave the sensualist desolate and wretched. Let the minders of earthly things learn to mind something better. Let the rude shock of the spoiler drive them to lay up treasure in heaven. Let the threatening hand of the savage urge them to lay hold on eternal life. In the still days of prosperity God's voice was uttered in vain; but now, that his judgments are abroad, let the inhabitants learn righteousness.

Consideration of our ways, with humiliation before God, and supplication for his mercy and grace, is peculiarly appropriate at this period. Not only is there a call on those who are in these scenes of confusion and danger thus to do, but on all of us throughout the Colony; for we are one community, with a common welfare, and the west has a share and fellowship with the east in the causes

and calamities of the present crisis. By all the churches within our borders should God be specially sought; from all should prayer ascend in the common cause. There is none which is not bound to humble itself for the sins of the land; and, if it be itself spared from wasting and violence, to acknowledge that the exemption is not for its own deserts, but only through the long-suffering mercy of God. If earthly calamity leads us to a more heavenly elevation of affection, and a closer walk with our Divine Master, loosening the bonds that are wont to keep us fast to the earth, and teaching us with faith and patience to seek our rest above, it will do us better service in the end than all that the flesh loves of sunny days and tranquil skies. For better is it to be driven to Christ's fold by the whip, while the door is open to receive us, than to wander at ease and undisturbed till too late, and then to fall under the merciless lash for ever. There is a jewel in adversity, profit in affliction, if we know how to extract it.

Besides religious duties, the present emergency calls us to active duties as citizens. We have to defend our land and our homes, and to aid our rulers in rolling back the tide of war, and in breaking the power which we can no longer trust. The unhinged state of society during the warfare of an invasion creates many peculiar temptations to evil; and against these should those in the midst of it be on their guard, for the sake of themselves and their country. The horrors of war are fearfully increased by insubordination, rapine, lust, and cruelty; and by the same vices are efforts for the common good hindered, and the enemy is assisted. Steady, earnest co-operation with the government, obedience to authorities, a renunciation of selfish aims, a courageous discharge of assigned duty,—these are required of all who are called out to serve, or in any way to render assistance. Such as suffer should endeavour to bear with composure, and not embarrass those who are watching and labouring for their safety by ill-tempered murmurs, and ignorant censures. All who are able should show themselves ready to assist the distressed fugitives from scenes of danger, and to comfort the suffering and bereaved. Let each be careful and jealous of his own spirit, lest it suffer deterioration from unhallowed practices and surrounding temptations; and let him endeavour to do as he would be done by unto his fellow-colonists who need his aid or kindness.

We of the western districts, especially, should guard

against the whisperings of a selfish spirit. No night alarms keep us watching; the morning light sees our property undisturbed. The stars above us are not outshone by burning farm-houses; our vallies and flats are free to our wanderings, without dread of the sharp whistling bullet. We know not what it is to think every bush an ambuscade; or to hang on the lips of every courier for the news of the last outrage. God has blessed us with peace and safety. But let not our privilege make us insensible to the less happy state of our neighbours. It is not the time now to say, that they have been faulty, or unreasonable, or provoking. All that should be forgotten now that the evil has come upon them, and they need our aid. They have a claim on our sympathy and our co-operation, for they are our fellow-colonists, our fellow-christians, our fellow-men. To serve cheerfully in arms at the call of the magistrate is the duty of some of us; to assist in forwarding and supplying those who serve is the duty of others; and a more general duty than either is that of sending relief, as it may be required, to such as are driven from their homes, and stripped of their substance by savage violence.

Now is the time for the genuineness of religious principle to be tried. Those who profess to be followers of Him who was perfect in all characters, and set the grand example of unswerving integrity, noble intrepidity, and self-denying generosity, even unto torture and death, should tread in his steps by the help of his grace in the hour of trial, and stand proof against temptation and selfishness, in pureness and righteousness, in truth and constancy, in tenderness and generous feeling. He, looking down from his throne, and judging his church through the valley of danger and trial, expects every Christian to do his duty.

CHRISTIAN UNION.

To the Editor of the Christian Magazine.

Sir,—One of the most pleasing signs of the times is the desire manifested by most of the leading men in the christian world at home, to promote a greater degree of union among the various sects of evangelical christians. Too much distance has for a length of time prevailed; and a degree of coolness and shyness been observed by different parties of christians towards each other, which could not but be highly injurious to the best interests of

the cause which all professed to espouse. This feeling furnished, to the Romanists especially, one ground for reproaching protestants with their divisions; and their own union was boastingly held forth as a proof of the superiority of their cause. Without entering at large into the nature of that union of which the the Romanists have ever boasted, but which, I would merely remark, had little in it of that spiritual union of love to a common Saviour, which he himself has declared to be a mark of his true disciples, it cannot but be lamented, that Protestants, by their dissensions, and too often, alas! by a display of rancorous feeling towards each other, should have given their opponents so much reason to speak evil of the truth, and to malign the cause of pure christianity. A different feeling, however, is now happily manifested, and rapidly increasing; on which we pray, and confidently trust, that the divine blessing may descend; so that christians, united by the purest and holiest feelings, may stand firm together against all the stratagems and attacks of their common enemies. There is much cause of gratitude that so much unity has happily prevailed among christians in this quarter of the globe; although even recent events have shown us, that the enemy of souls is ever labouring to divide the forces of his opponents, and thus to weaken their power; so that we ever require to be on our own guard against his wiles, and to be ready and anxious again to unite, when the enemy seems in any degree to have carried his purpose. It is to be lamented that, from the peculiar nature of this country, christian ministers are so far removed from each other that there can be but little intercourse, and consequently little interchange of christian communion. Opportunities do, however, occasionally present themselves, which it were desirable to embrace. I can see no reason, for example, why any of our brethren in the ministry of the Dutch church should not avail themselves of the opportunity of admitting to their pulpits any missionary, possessing a competent knowledge of the Dutch language, who might be passing through their parishes; or any minister of another protestant communion, who might be stationed in their neighbourhood. I mention this example, because I have frequently witnessed with pain the feelings of fancied superiority with which some of our Dutch brethren look down upon the humble missionary; and the alienation existing between them, as if they were engaged in different or

even opposite causes. Such a mark of christian attention on the part of ministers would not only tend much to encourage the missionary,—but would be the means of cherishing the seeds of christian union in their own souls, and of gradually eradicating from the minds of many in their flocks the prejudices still, in many places, unhappily existing towards missionaries and their labours. When we consider the many great points on which evangelical christians agree, and the comparative non-importance of the points on which they differ, it is surely much to be lamented that there should have existed among them, generally speaking, so little of that unity of communion and of labour for the promotion of the Redeemer's kingdom, for which our blessed Lord has himself expressed so earnest a desire, and which he has set before us, as not only the mark, but one of the highest privileges of his genuine disciples. In connection with this subject, I was lately much pleased and edified with reading a letter from the Rev. John Newton to the Rev. Dr. Waugh, and which I subjoin for the edification of your readers. May the great Head of the church pour down upon us much of the spirit of love and unity, and lead us to the adoption of such measures, and the observance of such conduct, as may most tend to promote so desirable an object among those who, by their christian profession, declare their desire of being all found "One in Christ."

I am Sir, Your's, in the best of bonds,

Philos.

Letter from the late Rev. John Newton to the Rev. Dr. Waugh.

January, 24th, 1793.

Rev. and Dear Sir,—I trust that you and I, though there is some difference in our regimentals, belong to one army, under the one Captain of our Salvation. Our weapons, our resources, our arms, and our enemies, are the same. And, while the good soldier is concerned to maintain his own particular post, he feels an equal concern with the rest for the success of the whole. On whatever side the foe is pushed, and advantages are gained to the common cause, he will rejoice, whether it be effected by those who do, or who do not, wear exactly his own uniform. My heart and hand, dear sir, are with you, and with all who love the Lord Jesus Christ, and go forth under his banner.

When the campaign is happily terminated, the ministers and people of the Word will be found more than conquerors, and shall assemble to join in the songs of triumph. Then all our present petty distinctions shall cease, and we shall be perfectly and for ever united in one heart and one mind. The more this spirit of union prevails at present, the more the church militant will resemble the church triumphant. In the mean time, the same Lord of all is rich in mercy to all them that call upon him! Your obliged and affectionate Friend and Brother, JOHN NEWTON.

ON BAPTISM.

To the Editor of the Christian Magazine.

SIR,—Differing as we do from the views entertained by your correspondent on Infant Baptism, we felt ourselves called upon to state our objections, and replied to the principal points of his arguments in a brief and somewhat hasty manner. We regret to find, by the last Number of your Magazine, that our remarks do not appear to have afforded our friend the satisfaction we could have desired. He commences by expressing his fears that the reader would gather from our statement that his reasonings were too much based on human authorities. "Our monitor (he states) would bring us back to the real authority, the inspired volume, and remind us that one syllable of that record is more weighty than all mortal wit has framed, and mortal tongue uttered. But how stands the fact, why we quoted nothing but Scripture as bearing on our point, our reasoning all rested on the Bible;"—but softly, our friend's memory, had surely, let slip what he had previously stated, "We have reason to believe, from the *Jewish writers*, that their custom, when a man with his family became a proselyte to the law of Moses, was to circumcise all his males, and baptise all, of both sexes, old and young; and, moreover, in later times, baptism always attended the circumcision of the Jewish male infants; whence a probability arises that our Lord intended that the infants of believing parents should be received into his church also by the rite of baptism, and joined with their parents in church fellowship." And again, in the winding up of his argument, he adds, "At the earliest date the practice of the church can be ascertained from *history*, and it is not

a very late one, the children of Christian parents used to receive the rite of baptism as a matter of unquestioned propriety;" so that after all the reader would not have been so very far wrong in coming to the conclusion our friend so sensitively disclaims. Passing over other remarks without further animadversion, we will at once proceed to the question at issue. Your correspondent admits, that "When we turn to the New Testament to observe the apostolic practice, we cannot find a single direct statement of the baptism of a child." Why then, I ask, turn to Jewish writers and their customs to establish a practice for which we can find no authority in the word of God? Or why go back to the dark or doubtful ages of the church for light upon a subject which, from Scripture, appears so clear and plain?—*History* tells us, that from the age of the apostles to about the beginning of the third century, the matter remained in obscurity, and that about that period many other innovations began to be introduced into the church of Christ, such as the consecration of baptismal water; the use of sponsors; the imposition of hands at baptism; the use of material unction at confirmation; offering prayers and oblations for the dead &c. Therefore it behoves us to receive with caution the testimony of such a period. The most conclusive and satisfactory mode of vindicating scriptural truth is an appeal to the commands of our Lord and the practice of his apostles, and when a point of doctrine can be thus satisfactorily proved the most plausible objections which the acutest mind may adduce cannot for an instant invalidate such testimony. It is not denied that other collateral arguments way be employed in the illustration of scriptural doctrines, and in refuting objections raised against them,—but still the point on which all hinges should never be lost sight of in theological investigation and discussion:—Are these doctrines clearly taught in the inspired volume, and what is the true, the legitimate meaning of the terms in which they are expressed? Our divine Lord, the only head, and supreme legislator of his church, has in his word prescribed laws for the guidance of his people; and in Mark xvi, 16, he describes to his apostles the *person* to whom they were to administer this his ordinance, namely the believer; "He that *believeth* and is baptised shall be saved." He thus restricts the ordinance to believers alone. He has given no directions to admit any other, and who shall speak where he is silent? Who enlarge or extend the limits he has prescribed? Who go beyond, or attempt

to remove the boundaries he has fixed, and reverse the order he has established? That the apostles did not, is clearly manifest from their practice as recorded in the Acts of the apostles, already adduced.

Thus the question appears to us to be one of fact rather than argument, and we say it is not enough to take us to *inference*, or *analogy*, or *probability*. We ask for one precept, one example from scripture. It would appear strange, as it has been remarked, if on a point so important as this, there were *but one* precept, *but one* example. Yet we say show us *one* direct precept, or *one* direct example, and we will be satisfied; it ought at once to settle our minds, it ought at once to bring us to a positive conclusion. It is not enough to argue from inference. We are such poor reasoners, we can so little accurately draw our deductions and conclusions! We can have good premises and draw wrong inferences; or our premises may be wrong and so we may be wrong altogether. It does not seem in accordance with the divine tenderness, with submission so to speak, that he should leave such conclusions to the mere dark process of inferential proof; we want more than inference to satisfy the cravings of our spirits. Much stress is laid upon circumcision under the Jewish dispensation, as being symbolical of baptism under the new covenant or christian dispensation. To us circumcision appears to have been merely a national rite. The whole nation was circumcised, the most ungodly, and if free from legal contamination had a right to the passover; even children when circumcised had a right to come to the passover; none were precluded but the uncircumcised,—is this the model of a christian church? What errors did infant baptism lead to in the early period of christianity? It led to infant communion, one of the great heresies of early days, and certainly by a most infallible course of reasoning; for if infants had a right to one ordinance they had a right also to the other; if the first is typical of the one, surely the second is shadowy of the other. In the case of Abraham circumcision is spoken of as "a seal of the righteousness of the faith which he had being yet uncircumcised." In no other place we believe is it called a seal, and how is this to be made applicable to infants, to infant circumcision, infant baptism or to unbelievers in any case. Circumcision is here spoken of not in reference to its general administration to the Jewish nation, but to Abraham in particular; not as it might be received by a person destitute of vital piety, for it is

called "a seal of the righteousness of faith." It is not spoken of as sealing what was in future to be bestowed, or enjoyed, but of a blessing long before possessed "of the faith which he had, yet being uncircumcised." This passage then can apply to none but to Abraham and those of his posterity, who like their progenitor possessed a converting and saving faith. In what sense then, it may be inquired, are we to consider the Abrahamic covenant as continued into the gospel dispensation. The covenant made with Abraham was of a twofold character:—First, spiritual and internal, pertaining to Abraham's acceptance with God, and his salvation as a believer in the coming Messiah, and which was all realised in Abraham's believing posterity.

Secondly,—Worldly and external,—pertaining to the land of Canaan; with which were to be united the service of the temple, a worldly sanctuary, a material altar, carnal sacrifices and a changing priesthood, the whole of which was intended, as we are distinctly informed by the apostle, as "a shadow of good things to come." Now, we apprehend all that is spiritual and internal in this covenant, and as enjoyed by Israel under it, is what is called the covenant of grace, and is continued in the christian church by the Holy Spirit; while what is worldly, external, and typical is fulfilled and done away in the coming of Christ and in the spiritual privileges of his church. We have now as christians no worldly kingdom, nor have we a temple, altar, or sacrifice as the Jews of old. Nor are we required to be separated from the nations of the world, so as to be one distinct nation, and hence no carnal distinction is necessary;—"my kingdom (says our Lord) is not of this world." It is not worldly in its nature, seat, form, government, or privileges,—but spiritual; and as such denominated "the ministration of the Spirit," and consists in "righteousness, peace and joy in the Holy Ghost."

We have, as it will be seen, confined our remarks more to the general question at issue, than attempt to follow the various points of our friend's argument, as being likely to lead to more profitable results; and trust that however "rash" and exclusive we may be considered, we shall at least be acquitted of the intention of "hurling missiles," or in any way wounding the feelings of those who may differ from us in the views they entertain on this subject.

I am Sir,
A. Constant Reader.

SELF-EXAMINATION.

For the Christian Magazine.

I've dreamt that I must die this very day,
So will I scrutinize my hopes, my fears.
Should I rejoicing, or with dire dismay,
Enter the gloom that ends this vale of tears.
Ah! the heart trembles at the serious thought,
Having been something to be shrunk to nought!

At least in so far as regards this life;
For, worthless as it is, we love it still,
With all its trouble, anxious care, and strife,
The which we feign to bear or brave at will,
Binding in chains of earth that high desire
Which prompts for better power to aspire.

And wherefore years on years we toil in vain,
Hunting those shadows, earthly weal, applause;
Or power, which, if haply we may gain,
Perish beneath the grasp, while nature's laws
Dispel the illusion. Death shows that we are
No more to the earth than meteors in the air.

Men of old fame! what signifies it now
The riches, honours, which you once possess'd?
Midst all your splendour Death has laid you low,
The effects of all your labours are destroyed;
The earth itself is changing day by day;
Men—worms that creep upon it—what are they?

Yet each has his appointed task to do:
The *will with which he does it* is the test
Of his desert. Whether with earthly view,
Or to fulfil th' Almighty's high behest,
His energies awake and travel forth,
Makes his deeds virtuous, or—nothing worth.

And if I die ere dies this fleeting day,
What is the balance of my great account?
Alas, my debt! I nothing have to pay
Demands, most justly urged, of vast amount.
An idle servant—most unworthy son,
I knew the good, but always ill have done.

O spare me, Father! guilty I appear
Before thy throne, awaiting my decease!
What shall preserve me from thy pangs, Despair?
Who from this fear of death my soul release?
"Believe on me," the dear Redeemer cried,
"And you shall live although you may have died."

And fain, O God, would I believe in Him;
Almighty goodness, let thy mercy shine;
Enlighten Thou mine eye of faith so dim,
And make the merits of the Saviour mine.
Thou yet hast blessed me from my earliest breath,
Oh let me praise thee in and after death.

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THE

CAPE OF GOOD HOPE

CHRISTIAN MAGAZINE.

JULY 1846.

REFLEXIONS ON THE TRANSFIGURATION.

(*For the Christian Magazine.*)

The vision granted to the three Apostles on the holy mount is manifestly intended to fill an important place among the lessons given for our instruction; for it is thrice recorded in detail in the gospels, is alluded to by St. Peter, and was to be kept secret till the resurrection, as containing higher truth than the world was prepared for at an earlier period. It is also a miraculous exhibition of a peculiar kind; it stands by itself, and forms a class of its own; no other that has any similarity to it occurs in the history of our Lord's life in the flesh. Hence it is a matter of great interest to know what was its object; what the peculiar instruction which it was meant to convey. To this subject we purpose to devote a few pages; and shall arrange the different truths, which we consider to be taught by the vision, under four heads.

I. There can be no hesitation in interpreting the accessary part of the vision, the appearance of Moses and Elias talking with Jesus *concerning his decease.* The one was the representative of the law, the other of the prophets: their conversation with Christ in vision concerning his approaching death was an emblematic representation of the joint testimony of the law and the prophets to the truth, that the Messiah should *die* for man's sin. "Christ," says St. Paul, "died for our sins

according to the Scriptures." His testimony before Agrippa was, that he continued to that day, "saying none other things than those which *the prophets and Moses* did say should come, that Christ should *suffer*, &c." To the same effect was our Lord's own teaching after his resurrection: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at *Moses and all the prophets*, he expounded unto them in all the scriptures the things concerning himself." The sentiment of these passages was emblematically expressed by the appearance in the vision. The atoning death of the Messiah was the theme on which the voices of Moses and Elias dwelt; by them the law and the prophets uttered their testimony.

We find this concurrent witness throughout the Old Testament scriptures; in various forms of type and prediction it was repeated, from the fall downwards. All joined to teach that the coming deliverer must save *through death*. The Christ must needs die; death was to be one of his essential marks. As, then, Jesus died, and the christian faith is that he is the Messiah, this witness of the law and the prophets is one of the pillars on which the christian faith rests. Moreover, the production and prominence of the testimony was peculiarly important at the establishment of christianity; for the Jews, by reason of their ignorant prejudice, esteemed the death of Jesus a crowning proof that he was not the Messiah, but an impostor. "We have heard out of the law," said they beforehand, "that Christ abideth for ever; and how sayest thou, the Son of man must be lifted up? Who is this Son of man?" After his death they styled him a deceiver, and found "Christ crucified a stumbling-block." But when duly taught by the law and the prophets what the necessary qualification of the Messiah was, we can see in the scene of Calvary his true presence, and can feel in the depths of our hearts that "Christ crucified is both the power of God and the wisdom of God."

II. The transfiguration appears to afford one of the various proofs of the divine nature of the Messiah. In ancient times, the proper symbol of God's presence was the Shechinah, or dazzling light, which ordinarily dwelt over the mercy-seat, and was occasionally manifested

elsewhere, as in the burning bush, on Mount Sinai, in the pillar of fire in the wilderness, or in front of the tabernacle when God met Moses there, and afterwards at the dedication of Solomon's temple. This manifestation was peculiar to Jehovah; it was the undoubted sign of the Deity. Now, it was with this brightness that our Lord appears to have been invested at his transfiguration. His body was enshrined in the light which was considered to be the incommunicable symbol of Deity. There were two occasions on which, after his ascension, he seems to have been manifested from heaven in a similar way; viz, to Stephen and to Saul. In the former case, when the martyr told his enemies what he saw, they stopped their ears as against a horrible blasphemy, and rushed to destroy him. They understood his statement to imply that the crucified One was God. Saul, also, on beholding the form of Jesus in the brightness, was utterly confounded, as if overpowered by the instantaneous conviction that he whose disciples he was persecuting to the death, was no other than Jehovah the Lord.

Comparing the transfiguration with these instances, and with the histories of the Old Testament, we learn to see in it an exhibition of Christ's proper deity. We are taught that he was indeed the same divine person who manifested himself in ancient days to the patriarchs and Israelites, even the Lord the King and holy one of Israel. Like Thomas convinced by the sight of the risen Saviour's wounds, we, beholding his transfiguration with the eye of faith, may exclaim, "my Lord and my God!"

III. The transfiguration was an emblematic prophecy of Christ's future royalty as the Son of Man. The account of it is constantly prefaced by the saying, that some of the bystanders should before death see "the Son of Man coming in his kingdom," or, "the kingdom of God come with power." Though it is confessedly difficult of interpretation, no more natural fulfilment can be assigned to this saying, than the succeeding occurrence on the mount. And St. Peter confirms the application by his allusion, in connexion with the second advent of the Lord, to the meaning of the vision, and the secrecy which had been observed concerning it: "We have not followed cunningly devised fables, when we made known

unto you the *power and coming* of our Lord Jesus Christ, but were *eye-witnesses of his majesty*." Guided by this remarkable comment, we can scarcely hesitate to regard the transfiguration as a momentary exhibition of that surpassing glory wherewith Christ shall hereafter come in his kingdom. It was a specimen of the immortal splendours of that royalty of which he is heir, given in the days of his humiliation to confirm his apostles' faith and hope.

And thus viewed, it is full of rich meaning, and most needed encouragement. For the contrast between the earthly humiliation and the coming exaltation of the Son of Man is so intense, as to stagger man's heart, unless supported by a divinely nourished faith. Jesus appeared on earth without form or comeliness, the carpenter's son, despised and rejected of men, poor, and weary, and marred in visage. Yet, if he were indeed the Christ of God, as he claimed to be, he was the king of Israel, the Lord of the whole earth, the heir of all dominion, and as such had prophecy declared that he should be manifested, when he had achieved immortality, and received the investiture of his universal and everlasting empire. His followers are required to believe that he shall come again, in the glory of his Father, and of the holy angels, with "eyes as a flame of fire, and on his head many crowns;" that his name shall be "king of kings, and Lord of lords;" and that upon himself, as the glorified Son of Man, the Bridegroom of his church, and the Head of the redeemed human race, he shall gather up all sovereignty and magnificence, and of his kingdom there shall be no end. To grasp these two extremes at once,—to believe the latter in spite of the presence of the former,—was an impossible stretch for the carnal mind, nay, very hard even for faith to accomplish. When Peter made confession, "Thou art the Christ," the anointed of God, in which title supreme royalty is involved,—the immediate reply was, "Blessed art thou! for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The lowliness of Jesus' condition was a perpetual hindrance to his being acknowledged as the Messiah; men looked on him, and were offended. "Is not this the carpenter's son?" "Ye know this man, whence he is." His own conduct before the Sanhedrim brought the truths of his

suffering and glory into striking contrast, and elicited a proof of their contrariety to the carnal perception. Betrayed and deserted, and emaciated with suffering, he stood bound before his relentless enemies; and when solemnly adjured to confess his pretensions, he made answer, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." How utterly incompatible his station and his claim appeared, was shown by their reception of the reply. That the exhausted, contemned Nazarene, who stood before them a worm to be crushed, should take to himself the prerogatives of the universal king, whom God would set on his holy hill, and grant to inherit the nations, this sounded to them as an audacious unparalleled blasphemy, at the hearing of which they rent their clothes and hastily condemned him to death. So impossible was it for the natural man to apprehend the harmony between Messiah's sufferings and glory, and to believe that the scorned and crucified Jesus was the ordained heir of all things, the anointed king in whom all dominion shall centre.

Now, to enable his disciples to surmount the difficulty which his lowly condition presented,—to make more sure to them the word of prophecy which foretold both his humiliation and subsequent exaltation, and thereby to strengthen their faith and hope in him, was the main object of the transfiguration. In the very midst of his humiliation, he appeared for an instant in his glory, and thus exhibited the compatibility of the two truths concerning himself. His disciples saw him as he shall hereafter be revealed in "the body of his glory." His whole form shone with the blaze of that divine and matchless royalty, which is his certain inheritance. To every doubt which might afterwards cross their minds, whether, after all, the predictions of his kingdom, on which their hope rested, could be true,—they could thenceforth reply, "we were eyewitnesses of his majesty." Their eyes had seen the King in his brightness; as they had beheld his humiliation, so had they also looked on his glory; as surely as the one preceded, so surely must the other follow. The stone which the builders rejected should become the head of the corner. Thus the remembrance of the vision on the mount was the antidote to distrust, the cordial of hope.

With the attestation thus given to Christ's future manifestation in the glory of his kingdom, St. Peter teaches the church to connect her hope of a royal inheritance. It is just after repeating the promise unto persevering saints of an entrance into Christ's everlasting kingdom, that he adduces the transfiguration as an evidence of the certainty of that kingdom in which they are promised a share. If Christ inherits it, his saints shall inherit it also; for they are joint heirs with him, and "if we suffer with him, we shall also reign with him." Therefore unto God's saints, the transfiguration is an illustration of their own future glory. As the Son of man, their elder brother, then shone, so that mortal eyes could not endure his brightness—so in the day of his appearing shall they also be manifested, unto the rejoicing of the emancipated creation; for they are predestinated to be conformed unto his image, and their vile body shall be changed into the likeness of his glorious body, and they shall be like him when they see him as he is. They shall strive forth as the sun in the kingdom of their Father. The wondrous vision exhibits a specimen of what the sons of God shall be when made perfect in the beauty of the first resurrection; it is a visible emblem to confirm that word of prophecy, which has for its magnificent consummation and issue the glorious inheritance and royal priesthood of the saints in Christ's eternal kingdom.

How cheering is the prospect held forth by the transfiguration when thus interpreted! A voice from the holy mount calls us, by all our desires after the excellent and the great, to follow Christ, and to give ourselves truly to him. His own people shall be like him! like Him whose glory confounded weak flesh and blood. The manhood, redeemed unto such a height, is redeemed for them, and they shall possess it; and thus glorified they shall shine forth as the manifest sons of God, his heirs, and fellow-heirs with his anointed. And, to be such as Christ is, as spotless and pure, as full of immortality and brightness, to be with him evermore, his friends and companions, the partakers of his throne, the sharers of his unfathomable love, the partners of his thoughts and joys, what a transcendant inheritance is this! How it dims all the transient glories of earth! Weighed against it, how empty are the world's honours,

how vain its pleasures, how ignoble its ease! If we be indeed Christ's, and follow him in faith and patience, then whatever be our lot here, were it even that of Lazarus in the parable, we are yet kings and priests unto God, and the glory of his new and immortal creation is all our own.

IV. In the last place, an experimental lesson is taught us, by the selection of the same three apostles to view the transfiguration, who were afterwards chosen to witness the agony in the garden. A glimpse of the glory was granted, to fortify them against being scandalised by a sight of the abasement. The light of the mount was to guide them through the valley of darkness; the hope thence derived was to be their strength in the day of desolation. We are thus taught the practical connection between the cross and the crown; if the one be heavy, we are to balance the other against it, and to overcome the temporal through the power of the eternal. Christ mercifully armed his disciples with the helmet of hope, and then sent them forth to the battle; that he might instruct his church, throughout her militant condition, how to endure to the end and find salvation. The path of tribulation can be trodden, when we know that it leads to the kingdom; the cross can be borne, when the crown is in sight. We are therefore ever to temper our sorrows with the joy set before us; to quench our thirst in the wilderness with draughts from the heavenly spring of hope. We have need of patience; but our provided comfort in the meantime is, that yet a little while and he that shall come will come, and will not tarry. The night may be dark, but it is far spent; the day-star is near, the day of redemption will soon dawn.

If we cherish the hope of Christ's appearing and kingdom, ardently looking to that glorious event as the consummation of our bliss, we shall obey his instruction, and be armed with the same mind in which he endured the cross, despising the shame. Our hearts will be strong to endure, and nothing shall be able to confound us; our limbs knit for action, and our efforts at length crowned with victory. We shall be strengthened with might in the inner man unto all patience and long-suffering with joyfulness; for we shall be assured that our light affliction which is but for a moment worketh for us a far more

exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

PERILS OF THE DEEP.

(Continued from our last Number.)

'They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble."

"Joy cometh in the morning;" but it was not so with our forlorn company. Daylight of the 30th December dawned only to reveal our mutual wretchedness, and to aggravate our distress. Our hapless vessel vanished in the distance as daylight appeared, and our hearts fainted to discover that no friendly sail was visible within the range of the horizon for our rescue. Left alone in that vast solitude of sea and sky, it only now remained for us to seek our safety by making for the nearest land, or to die in the endeavour. We were but "in the beginning of sorrows," and our first business was to commit ourselves to God. Gathering our boats as closely as possible together, we joined in singing the 38th Psalm 1—5th verses, and by prayer "poured out our complaint before God, and showed before him our trouble." Being comforted by this exercise, we immediately thereafter commenced active preparations for our melancholy voyage. Our first object was to rig a mast and sail in each boat. We had only oars to form our masts, and a top-gallant studding sail and royal for sails. With some small lines, shrouds and stays were soon made; and by six o'clock in the morning all the three boats were under sail for our destination. I then commenced to overhaul our stock of supplies, and found that we had two small cheeses, two hams, only about twenty-four gallons of water, and 70 or 80 lb. of bread, which was damaged by salt water, with a half gallon of rum, a half gallon of brandy, and a few bottles of wine. This supply was by no means adequate to sustain life among such a company for many days. I therefore called the boats together, and told the people that we could not expect to make the land in less than ten or twelve days, and it might take a day or two

more; that our stock of water and provisions was far short, and that therefore we must come at once on short allowance. I am happy to say that all acquiesced with the proposition, and, indeed, showed throughout the happiest spirit of subordination and harmony. Our small allowance was then distributed, which gave a little bread, which was repeated in the evening, and *only three table spoonfuls of water to each per day*. At noon I got an observation for the latitude, and found it 35° 37′ south, and longitude 9° 15′ east of Greenwich. We again engaged in the worship of God, and sought to keep the boats in close company. But as day declined the weather looked wild; and the men in the small boat being afraid of her capsizing through the night, I had to divide her company between the long boat and skiff, and cast her adrift. Nine persons were thus in the skiff, and nineteen in the long boat, which sank us very deep in the water, and uncomfortably overcrowded us. The long boat was particularly uncomfortable, being lumbered with our small stock of provisions; and, having been used as a stall for cattle, we were not only soaked with sea-water, but smeared with filth. Our distressing situation may easily be supposed, with a promiscuous company of ladies and children crowded together without the means of separation, and exposed night and day to the action of all the rudest elements. We, however, washed our boat, which served somewhat to improve our condition. At the close of day we again sang praise to God, and implored his protection and blessing. The regular performance of this duty was a great comfort to us in our misery, and I was well assisted in its discharge by Mr. Wallace, the mate, my brother William, and nephew John, as well as by some of the passengers, all of whom occasionally conducted the devotions. We made it our endeavour to unite both boats in one exercise of daily praise and prayer, and when this was impracticable, service was separately conducted in the skiff by George Davidson and Thomas Souter, seamen. In no case, to the best of my knowledge, was this duty omitted from being performed three times a-day, so that we could say, with the Psalmist, "Evening, and morning, and at noon, will we pray and cry aloud, and he shall hear our voice."

During the night the wind blew freshly from the south,

and the sea was so heavy, that I was obliged to deviate to the north of my course a little, in the hope of regaining my leeway by a future and more favourable wind and sea. But although it would have been hard work to fetch the Cape of Good Hope even with a fairer wind, we could not help ourselves, as our little boats could not breast the billows, and yet we hauled them as close to the wind as we dared. The moon shone on us during a part of that night, and enabled us to keep the boats together; but when she set, we were greatly distressed by the danger of separating. At length daylight came to the relief of our sleepless and anxious watching, but only to the increase of our other sorrows. This day the people pleaded with tears for an increase to the allowance of water, and my soul yearned for the petitioners; but although I felt the strength of their craving in my own fevered frame, I dared not accede to their request. I knew that our distance from land rendered it certain destruction for us to increase our expenditure, unless, indeed, some friendly bark should cross our path, which we could not certify, and which certainly never occurred. I therefore earnestly exhorted them to make the best use of the small quantity allowed, by dividing it into three daily distributions. This was done in the long boat, and we felt the benefit of it, in the more frequent moistening of our palate, and the easier mastication of our bread. At noon I obtained an observation, and found the latitude to be 34° 49′ south, and calculated our longitude at 11° 40′ east. A little wine was distributed this day along with the usual allowance of water, which was greedily swallowed. Towards evening another earnest appeal came from the people in the skiff for an additional allowance of water, which I was compelled to refuse. Contrary to my injunctions, they had swallowed their allowance at one draught, and were therefore in agony till the time for next day's supply. I learned, also, that some of them had begun to drink salt water, which I sought in vain to prevent. I told them that if they persisted they would become delirious; which, alas! was soon too painfully realised.

The wind lulled a little about midnight, but the darkness greatly distressed us, and about four o'clock we lost sight of the skiff. We immediately lowered our sail, and with difficulty got a light in the lantern,

awaiting the result with intense anxiety. For half an hour this distressing suspense continued, when to our great relief the boat reappeared. Night ere long again departed, but with each returning day we found the sufferings of our company on the increase; cold and thirst were making shocking inroads among us. Up to this time we had never been able to stretch our stiffened limbs, and we had all the while been thoroughly drenched by the constant action of the sea. This day, however, being more favourable, we got our clothes partially dried, and managed to erect a temporary bulwark of blankets on the weather side, which afforded some additional shelter from the elements. This enabled us to perform our worship "with a little reviving," and we partook of our scanty allowance with increasing appetite. My observation for this day was latitude 34° 30′ south, and longitude 12° 49′ east. Towards evening the wind and sea increased from the south-west, and as I could not make my course good, I allowed the boats to run, so as to make all the easting possible. At midnight the moon went down, and as the sea ran very high, we had difficulty to preserve the boats in company during the darkness. Our candles were scanty, so that we could not burn constant light, and we longed exceedingly for the coming of day. By this time our distresses were very grievous; the midnight sea had thoroughly soaked every one of us, and several of our people gave decisive symptoms of insanity, especially two of the passengers in the skiff, who had persisted in drinking the salt water. In the morning the weather became more moderate; at noon we were in latitude 34° 34′ south, and longitude 14° 37′ east, so that I concluded, if the weather should keep favourable, that in three days' sail we might make the land. The wretched condition of our company towards evening constrained me to administer a little wine, and an additional half of a wine-glassful of water to each; I exhorted them to use it sparingly, as I dreaded a stormy night, but the people in the skiff consumed it on the instant. Milder weather succeeded in the morning, which enabled us to dry our clothes. In the afternoon we rigged a temporary jib, with a sheet for a studding sail, and the crew of the skiff did the same. I tried for an observation and found the latitude 34° 12′, but my chronometer by this time was nearly useless for the calculation of longitude, and

I guessed it to be 15° 47′ east. The cry for water at this time became heart-rending, especially from the children in the skiff; their piercing screams went to my inmost soul, and yet I durst not be subdued by them; therefore, with a feigned sternness which my heart disallowed, I was compelled to order the skiff to shear off, so that I might at least be released from listening to their anguish, which I could neither bear nor brave.

Again, evening and morning came, and still as our course lengthened our woes increased. The night and morning were intensely cold, and a hollow sea again had drenched us to the skin. The people seemed to have reached a state of utter exhaustion, not unmingled with the indifference of despair. They appeared to have lost all relish for food, and water was the only cry; several of them had persisted in taking salt water, which it was impossible to prevent, as there were but eight or nine inches of free side from the sea, so that they put out their hand through the night and took it. The consequence was that two in our boat, and the same number in the skiff, were quite delirious, while several others in both boats gave symptoms of the same distressing state. The ladies throughout behaved with magnanimity, and even the endurance of the children was admirable. The best arrangements were made indeed for them which we could command. We appropriated the stern sheets to the ladies, as the most comfortable; and for their accommodation I had to sit upon the gunwale, while steering the boat. This post was only filled by the mate and myself, as there was no other to whom I could confide it; but he, being very unwell, from having been crushed by the water-cask, the heaviest share of the duty devolved upon me. The skiff was managed by Thomas Soutor and George Davidson, whose excellent seamanship was beyond all praise. The people seemed to be so depresssed and inclined to sleep, that in the evening I mixed a little rum with their allowance of water, which partially revived them. The night was setting in very gloomily, and as our evening song mingled with the rising tempest, I am sure that our hearts sympathised with its plea. It was Psalm vi.

Lord, in thy wrath rebuke me not;
Nor in thy hot rage chasten me, &c.

Our chapter this evening was Acts xxvii, and we

prayed that the God who stood by Paul, in his perils and shipwreek, would preserve the lives of all who sailed with us. The night was very dark and stormy, with a heavy sea; every wave was broken on the top, and we were nearly smothered by the spray. It required all our skill to keep the sea from breaking on board of us. I gave orders to the men to stand ready with our three buekets, in ease, amid the darkness, any wave should make a breaeh on us. At length, about midnight, one frightful billow rose elose to the boat, and broke right over us. A slight seream rose from our eompany at the instant, and I thought our fate was sealed, as the boat was nearly filled with water, and staggered under the stroke, as if setting in the trough of the sea. I, however, got her right before the wind, and during a short *smooth* whieh providentially sneeeeded, she was bailed with all despateh, and righted. The skiff had been in no better condition, and nothing but the most masterly seamanship eould have preserved her afloat. Frequently we lost sight of each other during the darkness, and our matehes being wet, we eould no longer hold out a signal light as formerly. "By the good hand of our God upon us," however, we were mutually preserved, and kept together during that dismal night.

A frowning morning sueceeded, and found our eompanions worse than ever. I immediately served a small allowanee, whieh revived us all; indeed I was at this time myself greatly exhausted, having kept the helm without stirring for thirty-six hours, on aeeount of the illness of the mate. My sextant having been spoiled by the loss of its top, I was no longer able to keep our reekoning, exeept by guess. I was in hopes that the gale would subside at noon, and permit us to take a more southerly eourse, so as to feteh the Cape, but I was unhappily disappointed. The storm only inereased in severity, and the sea broke around us with redoubled fury, driving in the temporary bulwarks, whieh we had re-ereeted after the night's disaster. I ealeulated that at this time we were about seventy miles from land, but the braekish colour of the water led me to suppose that we might be nearer, and, being afraid to make the coast in the night, I resolved to stand to the north till midnight, it being impossible to ride the boats in sueh a sea. To this all parties gave eonsent, and I issued orders accordingly. I eonfess that I had almost no hope of seeing

morning, and therefore told the skiff's crew that if anything happened to us through the night, they must stand in for the land, and do the best they could. My gloomy forebodings were shared by all, except those—to the number of six or seven—who were by this time insensible to everything around them. After partaking of our allowance with thanksgiving, we committed ourselves to the Lord of life and death, and took leave of each other without the hope of meeting again in this world. In the early part of the night our little boats behaved admirably in their conflict with the tremendous sea, and at eleven o'clock we shifted our small sail, and stood directly in for the land. The skiff followed, but at midnight the wind and waves increased in fury, and a tremendous billow broke close astern of us, which seemed to swallow up our dear companions. We strained our aching vision to catch the re-appearance of their little mast, but in vain; with trembling anxiety we then lowered down our sail, and, after great difficulty, got a light in the lantern, but it was soon extinguished, and, after a long and anxious waiting, no trace of the skiff was visible, and we gave them up as lost, believing "that the deep had covered them." The sea was breaking so heavily over the stern, while there was no *way* on our boat, that we were in danger of foundering, so that we were compelled, with deep distress, again to make sail, and pursue our course. Life was now faint within me, and I felt as if "the bitterness of death was past." A cold shiver had seized my frame, and I was inclined to resign all further effort. By the administration of a tea-spoonful of wine, however, I rallied a little, and maintained my post at the helm throughout the night.

Morning at length broke, but there was no appearance of our companions, and all hope of their restoration departed. Our morning meal was consumed in melancholy silence, and our "grief was heavier than our groaning" in our morning prayers. Four persons in our boat were in extreme exhaustion, and one of them—a passenger—named George Peat, was evidently in a dying state. The weather looked more mild, and I sought to rally their spirits: with three of them I partially succeeded, but Peat took no notice of anything, save to suck greedily his allowance of water. In the forenoon the sun broke through the clouds, and shed an agreeable warmth to which we had long been strangers,

so that we took off our wet clothes, and hung them up to dry. The hope of seeing land revived the love of life within us, and, with the former exceptions, our company, in spite of the absence of our other boat, were in better spirits. At eleven o'clock A.M. the mate relieved me from the helm, and all were intent in looking out for the land. In this we were disappointed; but the mate thought he descried something ahead like a mast or sail. All eyes were turned in the direction with eagerness, but for a considerable time we could see nothing. At length another person saw something on the top of a heavy wave, and, as we drew nearer, a mast without a sail became distinctly visible. Could it be our brethren? was anxiously inquired by every one; and indeed it was. Poor fellows! they had tasted nothing for more than twenty-four hours. At the time when they disappeared, they were overwhelmed in the belly of a tremendous broken sea, and their boat was nearly filled. Their little mast was carried away, and one of them was washed overboard, catching hold of the boat; they had hauled him in again. By extraordinary exertions they then bailed their boat, got their mast replaced, and, pursuing our course, in their anxiety to overtake us, had actually passed us before daylight. How we ever met again was a mystery to all; but "it was the Lord's doing, and it was marvellous in our eyes." I shall not attempt to describe the scene of our remarkable greeting. It was not joyous, for, alas, we had now become strangers to every emotion of gladness but we grasped each other's hands, and our full hearts found vent in silent tears. Our souls had become knit together in the fellowship of suffering, and, in the midst of deaths, we celebrated their restoration as a deliverance from the grave. Of course they received immediate refreshment, and a little wine was distributed to the whole company on the occasion. Our noontide worship which was mutually conducted, arose from overflowing hearts; and although our common woes were nothing abated, we caught something of the spirit of our hymn while we sung,

Let troubles rise, and terrors frown,
And days of darkness fall.
Through Him all dangers we'll defy,
And more than conquer all.

(To be continued.)

THE PECULIAR SUITABLENESS OF THE ENGLISH LITURGY TO SEASONS OF SORROW OR DISTRESS.

(*For the Christian Magazine.*)

It is probable that few persons but those who are accustomed to use the English Liturgy with frequency and devotion, enter fully into its spirit, so as to appreciate it as an admirable vehicle for pouring out the soul before God in the congregation. The non-conformist and presbyterian, used to extempore public prayer, which ever has an aspect of change and novelty, however substantially the same, profess to find a coldness and deadness and formality in the use of our set form; they urge against it a want of pliability to emergent circumstances, and a tendency to repress the devotional aspirations of the spirit. Yet we can declare from our own experience, that being accustomed to offer common prayer in the words of our liturgy, the extempore prayers in their public services, which we have attended when out of the reach of our own, have felt to us less devotional and less warm with spiritual affection; we have experienced more difficulty in lifting up our hearts with their minister's words, than in the familiar, venerable language of our prayer-book. And when we have come back to our own church's ministrations, after a compulsory wandering to the kirk or the chapel, our liturgy has sounded to us like a spiritual melody, rich and heavenly in its hallowed tones; the chords of our hearts have vibrated responsive to it, and we have felt anew the preciousness of the treasure, which, through God's mercy, has been handed down to us from our fathers in our book of common prayer.

Now, without at all depreciating those prayers in which, generally so far as our experience goes, we have found ourselves less able to join with fervency, two reasons may be assigned for our preference of our own written form of public worship. One is, the force of habit. We are used to our own, and unused to the others;—a very material consideration with all who know the extraordinary power over human nature of use and association. The other is, the unrivalled beauty of our liturgy, in sentiment, catholicity, and expression; a

beauty which is acknowledged by nonconformists, as well as thankfully rejoiced in by members of our church. This necessarily gives it an advantage over prayers hastily framed, or conceived in the very utterance, in attracting the mind and awakening its emotions. For it is the property of the beautiful to grow upon the affections. As we increase in familiar acquaintance with it we make discoveries of fresh excellencies, and acquire a feeling of the beauty which is before us. We become fashioned and moulded to it; our contact with it furnishes a quiet, sweet enjoyment; as often as it meets, our hearts are stirred by it. And when it is suddenly taken from us, and we are in the presence of something new, and less marked by beauty, we are wont to miss what we have lost, and to feel a strangeness in taking to its substitute, and a difficulty in connecting our affections and emotions with it.

By such considerations as these, churchmen and dissenters should be taught the lesson of forbearance towards each other, in respect of their differing forms and modes, instead of giving way to that acrimonious spirit of depreciation which has unhappily been too much indulged on both sides, in regard to these things. It is a grievous thing, that at a time when the union of all good men is so especially important, persons should keep up and embitter differences, by finding fault and pronouncing rash condemnation, under the influence of narrow-minded prejudice.

But this reflexion is by the way. What we took up the pen to write about, is the fact concerning the English liturgy expressed in our heading. For we have been, as a colony, for some time in a season of distress; and suffering must be expected to press with a heavy hand on many families. Religious comfort is needed by us to charm away our dark apprehensions, to soothe away the smart of present sorrow, and to teach us composure and cheerfulness while we commit ourselves into the hands of our merciful God. And where can we so easily and sufficiently find the comforts of religion, as in laying our case before God in prayer, and imploring his grace and compassion? Is not this the appointed method, ratified with a precious promise? "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all under-

standing shall keep your hearts and minds through Christ Jesus." Here is the secret of composure, when the flesh is lacerated; here the source of light, when the world is dark. If then our liturgy be peculiarly adapted to such a season, it has an unwonted preciousness to us now, and our comfort and welfare will be promoted by our endeavouring to use it in the congregation with more than common earnestness and devoutness of spirit.

It may be asked, how it comes to pass that a liturgy for general use should have an especial appropriateness in seasons of affliction. The reason is, that our forms of common prayer are founded on a vivid apprehension of the instability of all earthly happiness, and of the burden which sin has brought on fallen men. They have been penned under a sense of the miserableness of this mortal life, as contrasted with the consummated bliss of the resurrection. Those who use them are supposed to prostrate themselves before God in humiliation for their felt unworthiness and sinful imfirmities, even while they rejoice in redeeming love; and to be acutely sensible both of the unsatisfying nature of all good derived from the creature, and of the manifold grievances encompassing us while we sojourn in our earthly tabernacle, wherein, says the apostle, we groan, being burdened. The spirit in which the elect cry day and night, and say, Thy kingdom come! Even so come quickly, Lord Jesus!—the spirit in which they wait with "pangs of strong desire" for the redemption of the body, and comfort themselves meanwhile with the saying, "yet a little while, and he that shall come will come, and will not tarry;"—this is the spirit that breathes in our liturgy, and to which it is especially suitable. When sorrow makes us feel thus, then we can waft highest our desires in its words.

Nor is this a morbid spirit, growing out of a view of life received through the colored and distorting medium of discontent or disappointment. It is the spirit of new-testament saints, rendered more sensitive of the burden of a sinful condition, than were those in general of the Old Testament, by reason of the higher grace given unto them under the gospel times, and the clearer revelation which they possess of the exceeding and eternal weight of glory. Throughout St. Paul's writings especially do we find it. His conception of the church on earth was of a company militant, groaning and longing for the

redemption that shall be brought at the coming of the Lord Jesus Christ.

The part of the liturgy where we should naturally expect to find this tone of feeling most strongly displayed, is the service for the burial of the dead. And there it is the key-note of the whole solemn strain. As to the state of man in general on earth, there we confess, as we walk to the cold narrow bed of the grave, "Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay." For the departed one we give thanks, as for one "delivered from the burden of the flesh," saying, "We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." For ourselves, still left to toil through it as weary pilgrims, we pray "that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory."

The view of life given in this beautifully solemn service, pervades the liturgy, and produces many of its touching confessions and petitions, which are at the same time intermixed with thanksgivings for the many alleviations and comforts which God grants his pilgrims in their journey through "this present evil world." And thus is caused its adaptation to troublous and sorrowful times, when we are less beguiled by earthly shadows, and better disposed to acknowledge the justice of its view of our present condition. With how deep feeling can prayer be then poured out in the language,—which we have heard an eminent minister of the Scotch Kirk call the sublimest of uninspired sentences,—In all times of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, good Lord, deliver us!" Or again, what can be more exquisitely appropriate to the state of sufferers by our present devastation and warfare, than the prayer, "O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously

hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness may be dispersed; that we thy servants, being hurt by no persecution, may evermore give thanks unto thee in thy holy church."

Our space will not permit us to quote much; but we cannot omit one other prayer, which, while it entreats deliverance from evil, most beautifully prays for that state of mind which the christian ought to cherish under affliction; a mixture of entire confidence in God's mercy, with a hearty desire to serve him in unshaken integrity and pureness, unseduced by the manifold temptations of adversity. "We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name turn from us all those evils that we most rightcously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory."

These are prayers for themselves by persons in sorrow and danger. And no less rich in intercessory supplication for others in a similar state, is our liturgy. Take especially the following. "That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet, we beseech thee to hear us, good Lord. That it may please thee to succour, help, and comfort, all that are in danger, necessity and tribulation, we beseech thee to hear us, good Lord. That it may please thee to preserve all sick persons, to show thy pity upon all prisoners and captives, to defend and provide for the fatherless children and widows, and all that are desolate and oppressed, we beseech thee to hear us, good Lord." "We commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate." "We most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity."

Other portions from more occasional prayers may be also selected, as instances of the same general view of human life, and expressions of feeling peculiarly in harmony with our thoughts in the days of trouble. Such

is the prayer for the infant brought to holy baptism; "That he, being delivered from thy wrath, may be receeived into the ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass through the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee, world without end." So also the collect, "That so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found." Or that other collect, in which we pray for ourselves as God's servants, "that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help."

Prayers conceived in such a spirit as this, are applicable at all times, and suited to the truth of our condition; and with especial sweetness and comfort may we utter them from the heart, when some storm of adversity has swept, or is sweeping, over us, or is apprehended as about to come upon us. Experience has taught us that there is in our liturgy something very soothing to those who are anxious or despondent, bereaved or desolate. It is therefore that at this time we point out its precious quality, that we may now help some to find in their need, what others have found before them in like necessities.

Let many supplicate God, for his infinite mercy's sake, to hear us, saying, "O Lord, arise, help, and deliver us for *thy name's sake.*"

We have every encouragement thus to ask, in the history of the elder saints, for, "O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them."

Thus encouraged by the gracious dealings of the old time, let us once more call on God to maintain the glory of his saving might, saying, "O Lord, arise, help us, and deliver us for *thine honor.*"

And then in full faith that God, who heareth prayer, will do for us exceeding abundantly above all that we ask or think, we may take up our anthem of praise, and sing,

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(Continued.)

LXXXVII.

Let no one attempt to shelter himself, while disobedient to God's express command to "come out and be separate" from the sinful pleasures and parties of the world, by a reference to his peculiar position, rank or station. Let no one say, this may be sufficiently easy for those whom Providence has placed in the middle or lower walks of life, but for me it is impossible. Be assured that God gives no general commands, without offering to each and to all, grace and strength and power to fulfil them; and if any individual fail, it will be vain to plead his worldly circumstances in extenuation. For if his difficulties be greater than those of others, hath not God expressly said, that he "giveth more grace;" more in proportion of the trial to be borne, the temptation to be resisted, the impediments to be overcome?—*Exposition of the Pentateuch.*

LXXXVIII.

"The world by wisdom knew not God." Strange, indeed, say the undue exalters of human wisdom, that if revelation be true, men of learning and science should so often be unbelievers; strange that we should have infidel historians, infidel mathematicians, and above all infidel astronomers, and infidel anatomists; stranger far, replies the christian, if they were not so, when the unerring word of God has proclaimed this everlasting truth, that no man can come to the Father but by Christ. The men to whom we speak have never attempted so to approach God; and the consequence is, precisely what the christian is assured by God that it should be, they are utterly and altogether unacquainted with God, and take their puny revenge by ridiculing and discrediting his revelation and his word.—*Sermons Preached at Chelsea.*

LXXXIX.

Remember, if God has intrusted you with his truth,

that pearl of great price, He has given it you as a talent to improve, and not to bury, or lay up in a napkin. Doubtless you are "not to cast your pearls before swine:" but be not too speedy in thus denominating your fellow sinners. At least make the experiment before you pronounce upon them, for many whom you in your wisdom, or in your cowardice, would think unworthy of one word of christian counsel, you will, perhaps, hereafter find to have been among the sheep of the Redeemer's fold; and you unquestionably neglect your Master's interests, if in going into society you withhold the truth from any to whom you have an opportunity of clearly and plainly stating it.—*History of Our Lord.*

XC.

"Acquaint thyself now with God" (Job xxii, 21.) It is remarkable how imperative, how undeviating, the word of God is upon the season of forming our acquaintance with Him. It never, that I am aware of, in a single instance throughout the whole book of inspiration, speaks of any season for this great work but the present. It has, indeed, threatenings which regard the future, and the future only; it has also promises which regard the future and the future only; it has joys and sorrows which regard the future only; but it has no such invitations; it has not a single invitation which even hints at any other season than the present; most plainly intimating, that while you are perfectly at liberty to reject the invitation of the passing hour, God Almighty holds himself equally at liberty never to repeat it. Observe, only, how strikingly this fact is illustrated by the language of Scripture, "Behold, now is the accepted time; behold, now is the day of salvation." "Wherefore," as the Holy Ghost saith, "To day, if you will hear his voice, harden not your heart." "Choose you this day whom you will serve." And perhaps more remarkably than any other, in a text which you all know, but which is generally misquoted, "Remember thy Creator in the days of thy youth." There is no such text in the Bible; the words are, and you may find them at the opening of the 12th chapter of Ecclesiastes, "Remember NOW thy Creator in the days of thy youth;" showing, that even in youth, to which the largest promises are made, the same remarkable limitation is still

awarded. Remember God in thy youth; but it must be now, to-day.—*Sermons Preached at Chelsea.*

XCI.

If a peculiar curse has settled upon the one sex, because in the garden of Eden the woman sinned, says the apostle, "being first in the transgression;" surely in the garden Gethsemane the mouth of the other sex has been for ever silenced; for if the first Adam was beguiled by the woman, the second Adam was most certainly betrayed, denied, deserted, by the man.—*History of Our Lord.*

XCII.

God has declared that the blood of his own dear Son alone cleanseth from all sin, that his righteousness is "unto all, and upon all them that believe." If you therefore thus believe, God views you no longer as you are by nature, but as you have become by grace. He sees you as washed in the blood of the Lamb—as clothed in the righteousness of the Redeemer. His perfect obedience spread over you as a garment, hiding your deformities, veiling your sins. He receives you as a pardoned sinner; nay, more, as an adopted child; as one whom he loves with an everlasting love, and has bound to him by an everlasting covenant. He has, it is true, from all eternity been acquainted with you, but now by his free and sovereign grace, he has enabled you to acquaint yourself with him, and be at peace.—*Sermons Preached at Chelsea.*

XCIII.

There are but three things which greatly trouble the people of God on earth, and not one of them shall be found in heaven.

The first is, sin, the continual backsliding of our corrupt hearts; but there will be neither sin nor temptation, neither devils to tempt, nor a corrupt heart to be tempted. We shall be all pure, as well as all glorious, for the word of God has declared that his people shall be presented "a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish."

The second is, the frequent interruption of the sense of God's favour. We are here in a perpetual state of cloud and sunshine; now, God lifts up the light of his countenance upon us, and we are cheered; and again, he hides his face from us, and we are troubled; but there, the communion will be constant, a day without night, an everlasting sunshine without a cloud. Perpetual service and perpetual enjoyment. "They are before the throne of God, and serve him day and night in his temple."

The third thing which troubles us here is, the frequent recurrence of anxiety, and difficulty, and disappointment, and sorrow. This also shall be at an end. There is no sighing, no sorrowing, no anxiety there. Affliction gives place to glory, the light affliction which is but for a moment, to the exceeding and eternal weight of glory.

While all evil shall thus be removed, all good shall as certainly be enjoyed. The great object of our eternal blessedness is God himself. We now enjoy something of him, but it is through a medium of a most imperfect nature, viz., through a weak and a wavering faith, and a frail, a feeble love; there it shall be through the medium of the clearest vision and of the most perfect love. If it be declared in the word of truth that even here, "he who is joined to the Lord is one spirit," though the union be of that most imperfect nature to which I have just alluded, what will it be in that blessed place where the union shall be complete, when "we shall see the King in his beauty," and when our souls shall be "filled with all the fulness of God?" It is hard for me to speak of heaven, it is impossible for any one to speak correctly of it, until the great voice call upon us to come up and see what God has prepared for those who love him. It is enough to know that perfect vision shall produce perfect assimilation; "we shall be like him," says St. John, "for we shall see him as he is. As iron, by lying in the fire, becomes as it were all fire, so shall the presence and sight of God our Saviour transform us into the perfect resemblance of God our Saviour. While perfect assimilation shall produce perfect happiness and perfect satisfaction, for the Psalmist declares, "when I wake up after thy likeness, I shall be satisfied with it;" the soul, with all its infinite capacities and all its infinite desires, shall be completely, fully, and for ever satisfied. This is all that God has revealed, all I desire to know;

in having God we shall have enough, and in seeing, loving, and being made like him, we shall at once enter upon a state of hapiness as infinite in extent as it will be eternal in duration.—*Posthumous Sermons.*

SCRIPTURAL EXEGESIS.

3. How does the exhortation, "Strive to enter in at the strait gate," agree with the succeeding statement, "for many will seek to enter in, and shall not be able?" (Luke xiii, 24.)

The force of the passage is this:—Endeavour by a vehement and persevering struggle to enter in at the narrow gate of life, now, while the opportunity is granted, and the acceptable time continues. For at the end, when the day of grace is closed, and it is too late, many, who neglected to strive for entrance while occasion was afforded, will beg and intreat to be suffered to enter, but shall be rejected. When the door, which has long stood open to admit all those who endeavoured earnestly to enter, is at last shut, many who despised the gospel invitation, and neglected the salvation offered, and heedlessly wrought wickedness, will in despair cry for admission and safety; but the Lord will answer,—I know you not; depart from me, ye workers of iniquity. Then shall they be thrust out into outer darkness, and shall eat of the fruit of their own way, and be filled with their own devices. (See Prov. i, 24—31.) Take ye heed therefore, and be warned, while yet there is opportunity. Press with a vigorous and instant effort through the narrow gate, and lay hold at once on eternal life; for now is the accepted time, now is the day of salvation.

4. In what sense are we said to be "sanctified through the offering of the body of Jesus Christ?" (Heb. x, 10.)

There are two uses of the word *sanctify* in scripture, corresponding to the double use of the word *sin*. Sin may mean, the guilt reckoned to a person for acts of transgression, or the evil disposition producing those acts. In the former sense, it is opposed to a state of pardon and acceptance; in the latter, to a state of holiness. The remedy for the one is the atoning blood of Christ; for the other, the renewing of the Holy Spirit.

Now the term *sanctify* is used both of the effect of the atonement in removing guilt, and of the effect of the Spirit's operation in producing holiness. The *former* is the use of it throughout the epistle to the Hebrews, in accordance with the sense in which it is employed in the ceremonial law to describe the effect of propitiatory sacrifices. And this use is analogous to that of synonymous expressions in other parts of scripture to denote the same thing. Thus, a person on whom guilt rests is styled unclean or defiled. The means whereby the guilt is removed and he becomes acceptable to God are said to wash, cleanse, purge, purify, sanctify him. He himself, through the application of those means, is said to be washed, cleansed, sanctified &c. Sanctification, in this sense, is synonymous with perfect forgiveness. It is the immediate effect of the application of a sufficient atonement. It is produced by the sprinkling of the blood of Jesus. But it is quite different in kind from that which is ordinarily called *sanctification* in theology, as distinguished from justification; and which is the inward renewing and purification of the affections, the purging out of sinfulness, and the impartation of inherent righteousness.

Hence, when St. Paul tells the Hebrews that "we are sanctified through the offering of the body of Jesus Christ," he is to be understood to mean, we are fully pardoned our sins, our guilt is washed away, our condemnation is removed, we are made accepted, and accounted free from guilt by God, and are justified from all charges of his law, through the propitiatory sacrifice of Christ's human nature, once made and never to be repeated, whereby he purged our sins, made reconciliation for iniquity, and brought in everlasting righteousness.

SIBERIAN TRIBES.

Siberia is a country including the whole nothern frontier of Asia, and being part of the Russian dominions, it is sometimes, though perhaps improperly, called Asiatic Russia. It forms an extensive territory, varying in breadth from north to south from 1200 to 2000 miles, and extending from west to east about 4500 miles

By the Ural mountains it is divided from Russia in Europe, and from the provinces of Orenburg and Astrachan. By the Altai mountains, and the Mountains of Sagansk and Yablonay, it is separated from Independent Tartary and the territories of China. From these it gradually declines towards the Frozen and the Eastern Oceans, which are its boundaries on the north and east.

It is peopled by numerous tribes, and is divided into provinces or governments of the Russian Empire. It is computed that the government of Irkutsk, to which I shall chiefly refer in my subsequent remarks, contains a population of upwards of 400,000 souls; and in a work published some years ago at Moscow, it was stated that of male inhabitants paying tribute there were 58,097 Buriates, 50,008 Yakutes, 14,480 Tungoose, 1,784 Kamschadales, 1,224 Koriacs, 545 Karagassians, 505 Yukagirians, 100 Kurilcs, and 46 Olatorians. These tribes are all more or less nomadic in their habits.

The Buriates are found chiefly in the neighbourhood of Lake Baikal, and further to the south, towards Manjur Tartary, the line which separates the empires of China and Russia, passing through the middle of the country inhabited by them; so that the number of this people subject to China is probably about the same as that found in the Russian dominions.

In the year 1787, about 6000 of the Yakutes migrated with all their possessions to the Chinese frontier, but the great majority of the tribe are still to be found to the north of the Buriates. Formerly they possessed considerable wealth in horses and horned cattle; some are known to have had 20,000; no one now, however, owns one-tenth of that number.

The Tungoose wander over an immense extent of country from the mouth of the river Amur to the Lake Baikal, and from the sea of Okhotsk to the Frozen Ocean. They are constantly in pursuit of wild animals, and seldom remain more than 20 days on the same spot, though their tents should be removed only a few yards. Mountainous regions are preferred by them, and they rarely visit such places as are frequented by the Yakutes.

The other tribes live more in the east, and all are tributary to Russia. One tribe alone in the most eastern parts of Asia, refused for a long time to acknowledge the supremacy of the Russians, though willing to enter into alli-

anee with them. They are called Tehutski, but neither their numbers nor territories were great, and I have no means of aseertaining their present position.

Several of these tribes are of Mongolian extraction, and the greater part of them have long been, and still are, under the spiritual influenee of the Shamans. Lamanism is now spreading rapidly and extensively amongst them; but I think it probable that at an earlier period another form of religion,—and that, perhaps, a purer theism,—prevailed in the country.

"Almost all travellers in northern Asia," says my esteemed friend Mr. Swan, who labored long in that part of the world, and to whom, along with his esteemed fellow-laborer Mr. Stallybrass, I am indebted for most of the information I possess in regard to the state of some of these people.—

"Almost all travellers in Northern Asia have taken notice of remarkable stone monuments found in various places. In the neighbourhood of Selinginsk there are many. Within the circuit of a mile round the spot where the mission house is built, there are upwards of twenty. Most of those consist of a number of rude blocks, ranged in the form of an oblong square, 8 or 10 feet long by 5 or 6 wide. It is said that nothing of any value is ever found upon digging these places, and therefore they remain undisturbed; but the superstitious fears of the people also contribute to preserve them inviolate. It is currently believed, that the crime of digging up those stones is punished in a way which sufficiently marks the displeasure of the spirits whose repose is thus disturbed—diseases or misfortunes, of some kind or other, being sure to be dealt out in large measure to the violator.

Others of these ancient monuments are in the form of a circle of about 20 yards in diameter, composed of large irregular stones now almost buried in the ground. Within that, a smaller circle can sometimes be traced, and in the centre of the whole a parcel of stones are heaped together without order."

In these eireular ranges of stones there is some little resemblanee to Stonehenge and to Avebury. These struetures are generally supposed to have been ereeted for the observanee of some druidieal rites; but as I am unable to diseover any thing about them that is in keeping with druidieal worship, while there is mueh that is the reverse, I am inelined to think that they may have been ereeted for some religious solemnities eelebrated in the land of our fathers previous to the spread of druidism; and as there appears to have been no provision made for the observanee of idolatrous rites there, it may be that there and then our forefathers worshipped the true God;

and if so, it may be that these Siberian ruins are also the sites of ancient temples erected for his worship amidst the wilds of the north.

SHAMANISM OF SIBERIA.

The Shamans are priests, who profess to have at once the power of a priest and the skill of a physician, and by this means they have long kept the Siberian tribes in subjection. They have their garments decorated profusely with mystic rings and other symbolical metal figures, which make a jingling noise whenever they move; they carry also a *damer* (or damber) a kind of small kettle drum, formed of two wooden cups fastened together by the bottoms, and having pieces of parchment stretched over the mouths and glued to the sides. The drum thus formed is struck by two little balls of leather which are hung from the outside at a proper length; and a strong ribbon, generally ornamented with corals, &c., is passed over the instrument where the bottoms join. By this it is held, and upon giving it a quick alternate motion, the balls strike the parchment and produce a sharp rattling sound. The Shamans thus announce their approach, and thus also they accompany their incantations, when amidst the most extravagant gesticulations they utter their prescriptions, and issue their injunctions.

A hundred years ago the country was overrun with these Shamans, but there was not then one idolatrous priest, nor one heathen temple, to desecrate the ground; now, however, numerous heathen temples rear their heads amidst the snows of Siberia, and to these temples are attached at least 4000 priests of the Buddist faith, while upwards of 300,000 of the inhabitants of Siberia are supposed to have avowed themselves their converts. But it is supposed that there are still upwards of 500,000 of the inhabitants of Siberia subject to the Shamans.

These Buddist priests are Lamas, or priests, who have come originally from Thibet, or have been initiated into the priesthood of Thibet on the spot. They have, as it will be seen, in a great measure displaced the Shamans, and they have engrafted their own rites and superstitions on those of their predecessors, and now in many quarters the

Lama's bell and the Shaman's drum go together. Nor are the two systems incompatible with each other. In the Shaman rites there is no reference to *sin*, and no services performed with the view of procuring *pardon*, or escaping *future* misery. All the Shaman acts of devotion are performed for the purpose of procuring temporal good, or averting temporal evil. The system of the Lamas professes to supply the lack, and promising future happiness to devotees, it has on this account been welcomed by many of the Shamans as a valuable addition to their religion.

But though the two systems be not incompatible with each other, any who are acquainted with the principles of buddism may imagine what a heterogeneous superstition must result from the mixture of shamanism with the mongrel buddism of Thibet.

The principal objects of shaman worship are *Tengri, the heavens*, or the powers of the air. Tengri are also spoken of in the book of the Lamas, and they are said to be thirty-three in number. The laman books speak of four of these being distinguished from the rest, and called the four *Maharanya*. Of these they have pictures, but the Shamans have no pictures or other representations of the tengri.

To the tengri, prayer is presented by means of the *kurda*, or praying machine, which is a large cask or cylinder filled with what are supposed to be written prayers; a spindle is passed down the middle of it from end to end, to this spindle are attached paddle boards, like those of a circular churn, and on the projecting top of the spindle are fastened two cross bars, by taking hold of which and walking round the cylinder or cask, the worshipper communicates motion to all the prayers contained in the machine, and thus the petitions are presented to those to whom they are addressed.

Sometimes these machines are made about the size of a common drum; and with these old women, who wish to be very devout, sit at their ease and grind prayers, sometimes all day long, by pulling a cord attached to a small crank subsituted for the cross bars of the larger machines.

Occasionally prayers written on small pieces of paper are fastened to a long cord, in the way that the tail for a boy's kite is made; this is fastened to a post, or tree, that

the wind may put and keep it in motion. And sometimes a mere slip of paper is suspended where it will be moved by the wind, or by the persons passing the spot; at other times such a slip is rolled round the barrel of a small windmill, the constant revolutions of which keep it in motion, and with this the conscience of the worshipper is satisfied.

Both Lamas and Shamans trace sickness to the malign influence of *Erlick Chan*, the god of hell, who is seeking the life of some one who has offended him; and they allege that it is possible to deceive him, and so secure the recovery of the sufferer. This they endeavor to do by the following expedient;—a quantity of straw is wrapped up and dressed in the clothes of the sick man; it is brought to the side of his couch, and then laid in his place, while he is dexterously removed; some one then approaches with a knife and stabs the man of straw, after which it is removed, and cast into a fire outside the tent. And by this Zolick, as it is called, it is expected that the god will be deceived, and being fully avenged as he supposes, his attention will be directed elsewhere, and the sufferer will recover; should he not recover, all that can be said is that the tengri had seen through their devices, and had not been deceived.

The buriats say that in Mongolia and Thibet, whence they derived this custom, when a rich man is sick, his relatives, instead of a man of straw, purchase or procure by force or fraud a human victim, and offer him to the god, as a much more acceptable and efficacious sacrifice.

From the similarity of this rite to one which prevails in some parts of Ceylon, and the similarity of the reasons assigned for its observance to those assigned in Ceylon, as well as from the account of its having been brought to Siberia from Thibet, I think it probable that it was introduced into that country by the buddists, and, agreeably to their policy, combined with Shaman doctrines. The Ceylonese rite referred to is the following:—Sickness is also considered in Ceylon to be the influence of an evil spirit; and there the patient is frequently taken to a tree, where part of his hair is put round the head of a cock; this is nailed to the tree, the head of the fowl is then severed from its body, and the portion of hair attached to it is cut from the head of the man, when, it is supposed, the demon will leave the body of the man, and take possession

of the tree. The grand aim of the people in this custom is, they say, to cheat the devils, for to move them to compassion they allege is impossible; and several other methods are used by them to effect this purpose. Amongst these is the making of an image of clay, which is supposed to represent the person afflicted; this image is brought out of the house as it were a real corpse, and the sick person is conveyed to some other place, when, it is supposed, the devil will in consequence leave the house, and search elsewhere for victims on which to exercise his hate.

Besides the tengri, the Buriates now have also idols or household gods which are worshipped by them. These are two small pieces of black sheep skin, about nine inches long, with the wool uncut; the heads are made of a piece of black cloth or leather, with two blue beads, sewed on to represent eyes, and they have each another smaller figure similar to themselves, fastened to them. These idols are called *Zaiachi*, and sometimes Ongoons, and the little figures are called their children, the one *Tiachin*, or the boy, the other *Erke*, or the black girl. In many buriat tents there are such idols hung up against the wall by a string, and different offerings are made to them; occasionally they sacrifice three sheep to them; when this is done the sheep thus sacrificed are put upon three long poles, and the other ends of these poles being fixed in the ground in front of the tent, they are allowed to remain there till the birds eat away the flesh, and nothing remains but the bones, or till the pole rots and falls down; another sheep is at the same time killed in the tent, and the carcase being placed before the idols, a Shaman dances and cries to them with a loud voice all the night long, while many assemble to take part in the festival. They then rub the black faces of the idols with the meat, this they call feeding them; and the mutton is afterwards eaten by the people.

In the beginning of summer, when they commence making butter, they take the first of it, and with this they rub the faces of the idols; they do the same with the curd when they make cheese; when a cow calves they do the same thing with the first milk the cow yields, and when they kill an ox, or a sheep, or a horse for food the idols have invariably a piece of the meat rubbed on their faces.

Such is the worship and such the gods of the poor degraded Shamans and their followers. These are sunk apparently as low as low can be,—and yet there are millions in other lands as debased and degraded as they. Is it not strange that the Church of Christ rises not as one man, and resolves that in so far as human efforts, crowned with divine blessing in answer to earnest, united, and continued supplication can effect it, the whole shall be instructed in those truths of christianity, by which alone we can expect the darkness to be dispelled! But no, all, or almost all, with one accord, begs each for himself that he may be excused.

"—O is it nought to you, all who pass by,
If there be any sorrow like to ours?—
Leave us alone"—the heathen may reply—
Leave us to the foul spirit that devours—
Leave us to the despair that blasts and lowers—
Leave us to hate of life and dread of death—
Leave us to drink the potion conscience sours—
"Leave us to ignorance of what God saith,
Leave us—but—we shall curse you with our dying breath!"

* * * *

Away—away with sentimental tears,
Shed over sufferers that have never been!—
The magic of romance a castle rears,
And there we muse o'er many a tragic scene;
Delicious pain! till the long ravell'd skein,
Wound up, brings all to a composing close,
And dries the reader's sympathizing eye!—
O! if the fountain of your tears o'erflows,
They might be better shed o'er no fictitious woes.

In yonder lowly hut, fast by the wood,
Where the white smoke, in curling volumes, slow
Ascends, lives a poor hunter and his brood
Of hardy children:—wherefore wail they so?
—Their mother to the grave is sinking low;
And now the wizard Shaman is at hand,
And neighbouring hunters gather to the show;
Amid the group the Shaman takes his stand,
And to prepare the feast, utters his loud command.

The goats are caught—the fire is lit—three knives
Unsheath'd and whetted, wait the expected sign,
To drink as many trembling victims' lives.—
'Tis done: and now upon a sapling pine
Suspended high the snow-white fleeces shine.
See next the wizard with his magic lash,
And iron cap, around which serpents twine;
His frantic arm inflicts the bloodless gash
Upon the demon air, and fierce his teeth do gnash!

To his Tengri again he howls a prayer,
Mingled with threatenings if they answer not.
The lynx and wolf are startled in their lair,
And the sear'd raven opes his croaking throat,
And wondering, perches near the noisy spot.—
But now, his furious incantations o'er,
He sets him nearest the capacious pot,
Where boils the goat's flesh in its mantling gore,
And then the glutton feeds, and sweats at every pore!

Meanwhile, disease preys on its victim, lorn
And helpless; for nor tenderness nor care
Assuage her pains, or soothe her dark mind, torn
With dread of torments, *Ongoons* now prepare!
O when I took my trembling station where,
Wilder'd and wan, that dying heathen lay,
And saw the workings of her fell despair,
Which now convulsed each feature of its prey,
I could not bear the sight, nor turn my eyes away.*

J. C. B.

THE SECOND ADVENT INTRODUCTORY TO THE WORLD'S JUBILEE.

For the Christian Magazine.

We have been reading the letter, with the above heading, addressed to Dr. Raffles by a "protestant nonconformist layman." The view maintained in it is one with which the readers of our pages are familiar, although some of them, we are aware, are opposed to it. We would recommend such to weigh the scriptural argument presented by LAICUS, and ask them not to turn aside from the consideration of the subject under the influence of prejudice. The pamphlet is forcibly written, though perhaps rather too rhetorically for the nature of the subject, and for the taste of the sober and argumentative. It brings out its point with breadth and picturesqueness, and very effectively demolishes the doctrine of Dr. Raffles' Jubilee hymn.

Laicus states thus the question between the writer of the hymn and himself:—"Will the second coming of Christ be delayed till the whole world shall have been converted by the preaching of the gospel, and so prepared for his advent? or will he come when the world is

* Idolatry, a Poem; by the Rev. W. Swan.

neither prepared for nor expecting him? You affirm the former, and deny the latter. I deny the former, and affirm the latter." Elsewhere he says, "one of the two doctrines must be given up, *both* cannot be retained by the church. They cannot consist, they are diametrically opposed. The church must give up either the suddenness and uncertainty of the Lord's coming, or the certainty af the world's conversion as preparatory to it."

Both parties hold, what is evidently prophesied in scripture, the general conversion of the world, and the reign of righteousness. The subject of debate is, will the Lord's coming precede or follow that blessed state? will it be pre-millennial or post-millennial? *Laicus* stands on the distinct reiterated declaration of scripture, that the world at large shall be not in a converted, but in an ungodly state at Christ's appearing. Will his opponents deny this, and say that the coming of Christ, which is associated with such a condition of the world, is only a figurative or providential coming, and not the real second advent? They will be met, if they do, by our Lord's own prophecy, wherein he describes his coming in the clouds of heaven with power and great glory, and the gathering of his elect at the sound of the trumpet from the four winds; for of the state of the world at *that time* he declares that it shall be as it was in the days of Noah, and of Lot in Sodom. If they try to escape from this most unequivocal prediction, they will be stopped by St. Paul's words, which surely are incapable of being evaded. For they will find him writing of that very advent of Christ, at which the saints shall arise in their redeemed bodies, that it shall come as a thief in the night," bringing "sudden destruction" on unprepared men, while they are saying "peace and safety." If such prophecies as these can be explained away, so as to be reconciled with the doctrine that Christ at his coming will find the world in a converted state, then the doctrine of the second advent is left without any scriptural foundation, and it must be expunged from the creed. For the very strongest passages on which our belief of it rests will have been shown to mean something quite different.

But supposing it granted, that at the Lord's appearing the world will be in an ungodly condition; there is still a possibility of retaining without contradiction the notion

of the post-millennial advent. For it may be said, that the world, after having been generally eonverted, will make a sudden and brief retrogression into ungodliness, through some mysterious onset of Satan, and that then the Lord will eome. The apoealyptie prophcey of the unloosing of Satan at the end of the thousand years may be pressed to support this view, and the advent be made to synehronise with the appearanee of the great white throne. The only question is, is it eonsistent with seripture to imagine, that *between the first and second advents*, the *world at large* will pass from ungodliness to righteousness, and then return baekwards again to its original wiekedness? The whole tenour of the New Testament eontradiets the notion. The parable of the tares and the wheat is itself a eomplete eonfutation of it. The world is eonstantly spoken of as being full of sin and suffering, the opponent of the ehurch, the prey of the wieked one, uninterruptedly down to the Lord's coming. The chureh is represented as assigned to tribulation, and to the enmity of the world, and as having need of patienee, and as being the oppressed minority, uninterruptedly down to the Lord's eoming. Where then is the spaee for an intervening millennium of the universal triumph of the gospel, and the joyful reign of the Prinee of Peaee.

If then it be one plain statement of seripture, that the world shall at some future time be full of the knowledge and love of God, and another equally plain statement, that down to and at the seeond advent of Christ the world shall eontinue to be generally ungodly and unbelieving, the inevitable eonelusion, aeeording to all the logie whieh was ever ehopped, is that the seeond advent of Christ must *precede* the general eonversion of the world. Let seripture, we say, be examined and heard, and let all our opinions on religious matters be eontrolled by its supreme authority.

The other point on whieh *Laicus* makes his stand, and whieh he eonsiders as subsidiary to the seriptural argument, is the present aspeet of the eountries of the earth. Certainly it is a strong point. More than eighteen eenturies have passed over the world sinee the penteeostal effusion of the Holy Spirit; and where is the single token that the *world* is giving way before the power of the gospel? Who has ever, even in the most favored

spots, beheld more than a small election of graee gathered into Christ, out of the world's masses? Take the most evangelized land at the present day, protestant Britain, and eompare the yearly inerease of its population with that of its piety; and who shall eontrovert the sad eonelusion, that the mass of the uneonverted is yearly growing *greater*, instead of smaller? Let it be remembered too, that the overwhelming aeeount of wickedness to be found in nominal ehristendom is of a mueh more malignant and desperate eharaeter than that whieh existed in the aneient pagan days; then it was in the absenee of the gospel, in the night of ignoranee; now it is in spite of the gospel, in the midst of a better knowledge, in fearful antagonism to God's truth.

Missions to the heathen have been prosecuted now for forty years with vigour by protestant ehurehes. But ean one indication be addueed to show that missionaries are doing, or are likely to do, more than pastors at home are doing, viz., announcing the gospel, and gathering into the fold the eleet remnant who embraee it? On the vast masses of heathen lands what impression have they made, which looks like the forerunner of general conversion to Christ? And where they have laboured most, or been most suecessful, how invariably has error reared its antagonist front with power, or sin brought events to pass which have counteraeted the work! Witness Tahiti, New Zealand, and now South Africa.

There is more piety in the earth now, blessed be God! than there was eighteen eenturies ago; but there is also more wickedness. The latter more than confronts and keeps paee with the former; and it is beeoming more dark and more hopelessly malignant, with every increase of power which men obtain through the advance of civilization and seienee. And how shall this end in universal righteousness, unless the whole present system be broken up, and the law of the world's progress be reversed?

It is to be remarked that, aeeording to both views, the millennial hope of mankind at large is mueh the same, the chief differenee in this respeet being in the measure or degree of the only blessedness reserved for the earth, and the mortal dwellers upon it. The maintainers of both look for the jubilee of peaee and happiness, when every knee shall bow and every tongue

confess to Christ the king. But the post-millennarians hold that this blessed state is to be brought about by the instrumentality of the church on earth, which shall steadily grow, and gather the nations unto itself, till it fill the earth. Whereas the pre-millennarians do not conceive that this work is assigned to the church, which they suppose shall be previously completed, and called to glory; but that it shall be the consequence of Christ's coming, to destroy antichrist, restore Israel, and manifest his glory to the world. The former is the more flattering notion to our vanity; the latter certainly seems to us the more scriptural, and the more humanly probable. But, as we said, the difference regards the agent or instrument of effecting the work, rather than the blessed result to the world.

It must, however, be remembered, that a very interesting question to ourselves depends on the decision between the two views. If the post-millennarians be right, then the church now being gathered has no other or better hope than belongs unto the human family at large to be converted during the millennial blessedness. There is then, in fact, no distinction of class between the one and the other; for the ingathering multitudes of the latter days will be added to the church just as believers are now, and will form a component part of it, as much as any one of us. Whereas on the pre-millennarian view, the church of Christ, his body and spouse, which shall be complete at his coming, stands in a higher class than the redeemed and righteous nations of the subsequent millennial age. The distinction between the two parties is as great as that between rulers and subjects,—priests and those for whom they minister. And if this pre-eminence of the elect church be continually intimated in prophecy, it is plain that the post-millennarian view lands us in very considerable error respecting the riches of the glory of God's inheritance in his saints.

There are other variations from scriptural doctrine and tone of thought into which we think the post-millennarian view of the advent leads. One concerns the affection of the heart towards Christ's coming. The post-millennarian naturally prays thus; "Delay thy coming, O Lord, and take not an unprepared world by surprise. Convert the nations by our instrumentality, and make us happy in thine absence. Establish thy

kingdom on earth, but sit thou in heaven and reign. Grant us thy Spirit below, and we shall be satisfied." Whereas the pre-millennarian is led to pray; "Come, Lord Jesus, and establish thy kingdom. Destroy sin with thy presenee, and reign thou amongst men. Without thee we cannot be happy. We long for the graee which thou wilt bring us at thine appearing. We long to behold thee that we may be like thee. Come, Lord Jesus, eome quiekly." Whieh of these prayers is the more in harmony with scripture, our readers will not need us to prove.

Another error, of near kindred to the post-millennarian view, refers to the relative blessedness of the christian's disembodied and resurreetion states. It is to be seen in scripture, that the hope of the church eonverges to the rising of the body at Christ's coming, and finds no nearer resting plaee. To see Christ and to beeome like him, in the full possession of immortality is the christian's ardently desired consummation. With nothing short of this is the New Testament saint satisfied, Till this comes, he is waiting in hope and patienee, not having reeeived the prize of his high calling. It is true that the intervening disembodied state is far preferable to this mortal existence on earth, and that it is better, as regards ease and comfort, to wait here than here; but the possession of that intermediate state does not end his desire, nor his waiting; it is no substitute for the joy of the resurrection. Nay! the church does not desire to be unclothed, but only to be elothed upon, that mortality might be swallowed up of life. Hence the definition of the christian, as one who waits for the Lord from heaven, and loves his appearing. But when we examine the eommon sentiments of the post-millennarians, we find an extraordinary differenec of view respeeting this matter. With them, death introduces the believer at once to his reward and his heavenly joy. He is supposed at onee to become a blessed inmate of the inmost court of the high heaven, where Christ in person abides, a royal priest on the throne of God; and there to dwell in intimate personal communion with his Redeemer, singing everlasting songs of salvation. It is but natural, if this be the supposed eondition of the ehristian immediately after death, that the resurrection should cease to be an objeet of hope and desire; or that, how it should intro-

duce to anything more blessed, should be incomprehensible. And therefore the coming of Christ, with which it is associated, is without regret postponed indefinitely till the conclusion of all earthly affairs; and the teaching, that all the world must gradually be converted first, finds no opposition from the deep, ardent longing for the Saviour's coming which ought to burn in his people's breasts.

Moreover, through the post-millennial view, the very idea of the eternal blessedness of God's saints seems strangely deteriorated. The popular notion of heaven connected with it is that of a vast temple, or plain, where the redeemed are gathered together, and sing unceasing praises round the throne of God. The symbols of the Jewish temple, and of the apocalyptic imagery, are thus turned into real representations of the locality and occupations of the saved. But how unmeaning is the delineation thus obtained! how unsuited to the powers and capacities of the heirs of immortality! how tame and lifeless compared with the glorious revelations of the Bible! But on the pre-millennial view, scope is afforded for all the energies of the sons of God; there is ever-varying occupation for them of the noblest kind. They are joint rulers with Christ over a vast kingdom of happy intelligent beings, the redeemed families of mankind; they are the royal and priestly ministrants of blessings unto the nations of them which are saved. Who can picture to himself all the magnificence and bliss of their manifested dominion; all the noble acts of their administration; all the exercises of their immortal powers both of mind and body; all the profound delight of their communion with Christ in his thoughts, his affections and his deeds? For what said the interpreter unto Daniel? "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "Do ye not know," exclaimed St. Paul, "that the saints shall judge the world?" What has the Lord spoken from his mediatorial throne? "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I received

of my Father. And I will give him the morning star." Are not the elect taught by their symbolic representatives to sing, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth?" And in the last pages of revelation, where nature and art are ransacked (so to speak) to furnish imagery of the splendours and glories of the perfected church of the elect, the assembly of the first born, "the bride, the Lamb's wife,—" is it not in her light that the nations of them which are saved are said to walk? is it not unto her that the kings of the earth do bring their glory and honor? is it not in the midst of her that the tree of life stands, the leaves of which are for the healing of the nations; and in the midst of her that the pure river of the water of life wells out from the throne of God and of the Lamb? If such be the station and authority, the magnificence and high employment, of God's sons and saints the joint-heirs with Christ in the inheritance given unto him by the Father,—well may the apostle labour to describe the wondrousness of God's purpose and dealings towards us, "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus!"

But we must not now dwell on these high matters. We will conclude with adverting to the effect which the view of *Laicus* is sometimes supposed to be likely to have on missionary operations. It has been objected, that if we are to learn from prophecy that *our* missions are not to subdue the world to Christ, the zeal which supports them will die away, as the hope which sustained it is found erroneous. The pre-millennarian view is therefore turned from with dislike, as being prejudicial to the work of faith and labour of love in which modern evangelical churches have abounded towards the heathen. To this objection a distinct reply may be given.

First.—We are clearly commanded by God to send out missions, and to proclaim the gospel, wherever we can. The standing duty of the church, as declared in scripture, is to evangelize the world by all the means in her power. Whatever may be the results and consequences, there can be no question about the present

obligation and duty. God has spoken, and we are to obey. If then we have no disposition to obey, no zeal to perform our prescribed duty, unless there is promised us the bribe of universal success, not according to God's measure, but our own, we are surely carnal rather than spiritual, and God may well complain of our want of singleness of eye, and of subjection to his will. It is not for christians to say we will obey, if the result on which we have set our hearts is granted; but otherwise we do not see the use; the service is too thankless. The Lord might utter his stern rebuke, why call ye me, Lord, Lord, and do not the things that I say? whichever, then, of the views of which we are speaking is true, it ought to make no difference in the prosecution of our missionary labours.

Secondly.—On the pre-millennarian view, a great work is set before the church, amply sufficient to awake all her zeal, and occupy all her energies. The in-gathering of the elect of God from all countries and nations must be completed through her agency, ere the end comes. Christ's body must be perfected; sinner after sinner must be converted, one here, and one there, till not a member be left unealled, but each is added to the rest, and the church has arrived at the measure of the stature of the fulness of Christ. This is the work which the apostles laboured at in their days; which their successors in the ministry have laboured at during every century since; and which all Christ's ministers are labouring at now. Is it not grand work? wide in its scope, and lofty in its result? and while the church is prosecuting it, surely she has a more reasonable hope (humanly speaking) of success, than when her expectation is to win a spiritual victory over the world at large. Every faithful minister, in his labour, however small his fruit may be, can feel that the Lord is performing his will by him, and gleaning in from his sphere the ordained element of the church. But were he to think that his own proper work, and that of his brethren and successors in the same ministry, was, by the same means as he can command, to subdue every heart to Christ throughout the wide earth; the result of his experience would naturally be rather despondency than hope, because all the toil expended seems to leave the expected end quite as far distant as before. In pro-

portion, therefore, as a reasonable hope of advance and success invigorates labour, does the pre-millennarian view seem to us to surpass its rival, in stimulating a sober mind to stedfast efforts to convert sinners unto Christ.

Thirdly.—According to the same view, the church militant is performing her share in contributing to the future establishment of Christ's universal kingdom, although not exactly that share which the post-millennarians expect her to accomplish. There are certain great things which must be done, ere the mystery of God is finished, and the kingdom comes. The gospel must be announced for a witness throughout the earth; this the church is doing. The forces of truth and error must be mustered to a more defined and decisive conflict than has ever yet been fought, and between Christ and Anti-christ must the long debate, of which christendom has been the theatre, be finally resolved; in this warfare the church is Christ's champion and witness on earth. When she has borne her testimony, and endured hardness, and kept the commandments of God and the faith of Jesus to the end, then the time will be ripe for the manifestation of the King of Kings, and the establishment of his reign. Nor is it only by accomplishing that which must precede, that the church is contributing to the coming of the kingdom; it is probable that her labours now will have some direct effect in facilitating the world's conversion hereafter. Both the tremendous exposure of sin, in which she will be concerned in her last struggle with antichrist, and the wide proclamation among the nations of God's sovereignty and righteousness and grace, by means of her missions, are likely to bear fruit unto the world's healing in the ages beyond. But besides all this, let us not forget that on our view the church, so far from being removed from direct connexion with the world's jubilee, will have with it the most intimate connexion possible. We indeed assign to others what there may be of labour and preaching and earthly ministry, the *church* being consummated in glory. But as to all that will constitute the period a true jubilee, the large outpouring of the benediction of the Most High, the mitigation of the curse, and the reign of righteousness,—of all these glorious things our view makes the church the immortal and glorious ministrant under Christ; for her members are the royal priests of

the kingdom, the dispensers of blessings to the nations, the princes, as co-heirs with Christ, of peace and righteousness, the channels of the streams of happiness which God will pour out on his redeemed world.

Let it not then be said that the pre-millennarian view is opposed to a zealous proseeution of missions in a scriptural spirit. Rather let this prejudice be laid aside, and the view be tested fairly by the Bible, the only arbiter of all such controversies.

THE MASS.

To the Editor of the Christian Magazine.

Sir,—Allow me once more to present myself to your notice, by requesting your attention to the article on the Mass, and other kindred subjects, which appeared in your last number p. 354—359.

I shall be most happy to find that the difference between you and myself is only one of words; but in order to this it appears necessary that seeming differences be examined with a view to their removal, and remarks freely made on things obscure, or by me imperfectly understood. Your well-known editorial candour will again bear with me in this attempt.

Now, in the proposition laid down in the April Number p. 239 viz. "That God does sometimes cause unscriptural, and even idolatrous, observances to be spiritually profitable to those who solemnise them," and further explained and illustrated in the June Number p. 355, you, I think, assume that the "unscriptural, idolatrous and corrupt" ceremony of the Mass, brings before the mind of the worshipper "the saving truth." With this I cannot as yet concur, for if it does so, how can it be, as you, I think, justly say "hateful to God," who will have all men to arrive at the knowledge of the saving truth? On the other hand, if it is "unscriptural, idolatrous and corrupt," how can it show to the worshipper, or bring before his mind, the one, and only true way of salvation? Again, the conditions you consider necessary to the maintenance of your position appear to me incompatible with each other. On the one hand, a

state of "total intellectual ignorance that the ceremony is objectionable, and involves or is based on error" is required; on the other hand, are required, "an obedient state of the affections to God, an active endeavour to do his will, and an exercise of faith in divine truth." Now, when I recollect that faith, although the work of the Spirit of God, comes by hearing, and hearing by the word of God, I must still think, that in proportion as the latter condition is fulfilled, in the same proportion the former one must cease to be so. How both can exist at the same time in the same individual, I have still to be taught.

Throughout the rest of the article in question, I find you represent the benefit that may be derived from the Mass under two aspects, widely different, the one from the other. As 1st,—By God, in his overruling providence, bringing good out of evil. In this way you observe "the fall of man became the occasion of the richest exhibition of the divine mercy." To this view of the subject, few I suppose, will refuse assent. Not only the first transgression of man, but all his subsequent transgressions, may, in the infinite wisdom of God, be overruled for the promotion of the greatest good. But in this view of the subject, I must consider the form in which your proposition or statement appears, not as a very guarded one against mistake. Had it been as follows, "that God does frequently cause the ordinance of the *supper* to be spiritually profitable to those who solemnise it," I should probably have rightly understood its import. A similar train of thought, I conceive, should have led me to its meaning, as it really stands in the 239th page.

2d.—The other aspect referred to represents the benefit to be derived from the Mass as received "through the truth which is mixed up with the ceremony, and brought before the pious worshipper's mind." "The Mass," you observe, "is founded on a mixture of truth and error, its fundamental truth is, Christ's propitation for the sins of the world. It was this great truth that we supposed brought by the ceremony before the pious worshipper's mind, and believingly entertained by him; we pictured him with his thoughts of Christ, and his heart humble and faithful, resting on his Saviour's merits and love. In such a case alone, we imagined that the spiritual

blessings might follow." This view of the bloodless sacrifice certainly tends to prepossess one in its favour. But here, Mr. Editor, I must beg leave to refer to some witnesses, that we may see to what extent we may hope that these things are so.

"I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist, there is really, truly, and substantially the body and the blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the catholic church calls Transubstantiation.

"If any one shall say that there is not a true, and proper sacrifice offered to God in the Mass, let him be accursed. If any one shall say that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice accomplished on the cross, but that it is not propitiatory, or that it is profitable to the receiver only, and that it should not be offered for the dead and the living, for sins, punishments, and other necessities, let him be accursed."

"It is an undoubted truth that all christians ought to give the same worship to the sacrament of the eucharist which they give to God himself."

The above extracts are from the Decrees of the Council of Trent, an infallible authority with Roman Catholics. We find in them only one solitary reference to a commemoration of the sacrifice accomplished on the cross; but, whether that reference should be understood as a toleration of the idea, or as an anathema against all who entertain it, I leave others to determine.

The practice of Romish churches is in accordance with the above extracts, for "in the Roman Missal, their Priests are taught to lift up the consecrated wafer, and to worship it themselves, thrice striking their breasts and saying, "O Lamb of God who takest away the sins of the world have mercy on us." Thus do these deluded men solemnly give, and teach others to give, that worship to wafers which is due to God alone."—("Gospel Lever," published by the Religious Tract Society.)

The same author says, "The doctrine of Transubstan-

tiation is the foundation of the Mass. If there be no Transubstantiation, then that which is supposed to be the body, blood, soul, and divinity of Jesus Christ is nothing but a wafer, and no man will be found to plead that a wafer can constitute a sacrifice of sufficient efficacy to remove the sins of the living and the dead."

"A Roman Catholic writer confesses, that, if by transubstantiation, the bread be not turned into the body of Christ, the worshipping the wafer is the greatest idolatry in the world."

In Conder's "View of all Religions," pp. 190—191, we find the following passages on the same subject,—"The practice of saying masses as a charm for diseases and other purposes, prevails to a great extent in the present day in Ireland,—a fact which the unimpeachable testimony of the Rev. David O'Croly places beyond dispute." "Masses," says this competent witness, "are offered for a variety of purposes, at least in the minds of the multitude; for brute beasts as well as for human beings. A farmer who happens to have his cattle disordered, the rot among his sheep, or the murrain among his cows, will have masses said for their recovery. The fishermen of Dungarran, and elsewhere, regularly get masses said that they may hook the more fish. It is quite common among the ignorant, to be under the persuasion that worldly calamities result from the agency of evil spirits. To counteract this malignant influence they fly to the priest to have masses said."

"The doctrine of purgatory has an intimate connection with the traffic in masses, which, in the church language, are offered up for the quick and the dead. The piety of the living seeks to mitigate the suffering of their departed friends. This piety is carefully nurtured by the interested clergy.... Money was formerly raised by the sale of indulgences. Substitute for the old indulgences, masses for the dead, and you have the same solemn farce over again. So much for the theory and practice of masses." (O'Croly's Inquiry pp. 107—110.)

From the whole of the above I cannot but come to the conclusion, that the doctrine of "Christ's propitiation for the sins of the world" has in reality no place in the ceremony of the Mass. A wafer is said, by a mysterious power, to become the body, soul, and divinity of our Lord Jesus Christ, and this thing is worshipped,

honoured, and trusted in, as a divine being, and offered as a sacrifice in order to obtain present and future bliss. But a simple relianee on the merit and righteousness of the Son of God once offered on Calvary, seems repudiated. I do not mean to say that a person worshipping or attending at the Mass (or even in a heathen temple, or at the theatre) may not be led by the Spirit of God to saving faith in the atonement of Christ, as revealed to him in the gospel. But sueh an one, I think, eannot be considered as truly celebrating *the mass*;* he may be a worshipper *at* it, but not *of* it; neither ean his views of gospel truth be traeed to *it*, but to something else.

The referenee to the eonversion of the apostle Paul in page 357 appears to require one or two observations, being I hope the last from me on this subjeet. Though Paul was not warranted to expeet the graee that overtook him on the way to Damaseus, yet his eonversion was undoubtedly by means of "the truth as it is in Jesus;" for, as you well know, "that just One" appeared to him by the way, and made a full revelation of himself to him. May the beautiful epitome of the gospel embodied in the eommission he then received from him, (Aets 26, 16—18) soon be made known and preached for the salvation of men, to the end of the earth. Trusting that all your ehristian efforts will aid in the aecomplishment of this glorious object,

I remain, &c.

A Member of Union Chapel.

OCCASIONAL ADDRESSES BY T. S. K.

No. 1.

The chief end of man, is to glorify God and to enjoy him for ever. To the enquiry made by the lawyer, Master, what shall I do to inherit eternal life? the Saviour replied, What is written in the law? to which the lawyer answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour

* See as illustrative of this point,—1st Cor. xi, 16—32.

as thyself. And Jesus said unto him, thou hast answered right; this do, and thou shalt live. (Luke x, 25—28.) Solomon tells us, that he communed with his own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And, he says, I gave my heart to know wisdom and to know madness and folly (Eccles. vii) and again he tells us, "And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun." (Ec. ii, 10—11.) He then goes on to show the variety of ways in which men seek for happiness, but so far from attaining it, when they have not God in all their thoughts, they only meet with sad disappointments, and their very lives become embittered to them; and, as the result of all his investigations, he instructs us if we should be happy, if we would enjoy life, then our wisest course to pursue is, to fear God, and keep his commandments, (Ec. xii.) to seek to please Him, to enjoy his favour; and he warns us that God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (v. 14.) And the apostle tells us, we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2d Cor. 5.) And Peter enjoins it upon us, to make our calling and election sure, and adds, that if we do the things he urges,—that is, if we give all diligence and add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, we shall never fall; and that an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2d Pet. i.)

But we need something better than good resolutions, and a determination to aim at these excellencies. Peter tells us that the things that pertain unto life and god-

liness are given unto us by his *divine power*. That if we would escape the corruption that is in the world through lust, we must be partakers of the *divine nature* (v. 4.) And the Saviour proposes this enquiry,—What shall it profit a man, if he shall gain the whole world—its favour, its riches, its joys, its pleasures—and after all, *lose* his own soul? or, what shall a man give in exchange for his soul? (Mark viii.) Surely, then, it becomes each one here present to pray, Lord, increase my faith! and trusting that the determination of each, like that of Joshua of old (ch. xxiv,) is, that whatever others may do, he and his house, they will serve the Lord; and that each is anxious that the power of his religion and the graces of the Holy Spirit should be seen in his words and actions, and that in the domestic circle God shall be glorified by him, by his cultivating whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report (Phil. iv,)—remembering that a merry heart maketh a cheerful countenance (Prov. xv,)—that it doeth good like a medicine (Ch. xvii,) and that it is enjoined on us, to rejoice evermore (1 Thes. v.) to rejoice in the Lord. (Phil. iii.)

But it is a rare thing to meet with a family where all the members are animated by the desire of living to the glory of God, and where the effects of sin are not to be seen daily in a variety of forms, and where events do not arise at which our faith is staggered, and our spirit disquieted within us, and when we are ready to exclaim with David, Verily I have cleansed my heart in vain, and washed my hands in innocency, for all the day long have I been plagued and chastened every morning (Ps. lxxiii.) Indeed, we read that man is born unto trouble as the sparks fly upward (Job v.) Still we are taught that affliction cometh not forth of the dust, neither doth trouble spring out of the ground. (Job v,) and that the Lord delivereth the righteous out of them all (Ps. xxxiv.) I propose this evening, with God's assistance, to prove to you that our God is ordering and directing all, and that our trials come to us either as punishments for our sins, and then intended to humble us; or as opportunities afforded us of glorifying our

God, of making evident to others the exceeding excellency of the religion we profess, in its enabling us to rise superior to them.

Take the case of Joseph and his brethren:—Owing to the partiality and a greater measure of affection being cherished towards him by his father, a spirit of envy and dissatisfaction is excited in the minds of his brothers. "Now Israel loved Joseph more than all his children, because he *was* the son of his old age; and he made him a coat of *many* colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." (Gen. xxxvii, 3—4.) We may readily imagine the wretchedness that must have existed in this family where such a feeling possessed the minds of so many of its members, and how many trials the pious youth Joseph must have endured; they hated him, and could not speak peaceably unto him. But mark the fearful effects wrought in the minds of his brethren, in consequence of cherishing their evil thoughts. Had any one warned them, on observing their unkind manners to their brother, that murder was brooding in their hearts, they would not have credited it; like Hazael, they would have replied, But what, are thy servants dogs, that we should do this great thing? (2d Kings viii.)

We read that some time after, Joseph's father having desired him to go and see how his brothers were getting on, whether it was well with them and with the flocks they were looking after, "when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him: and we shall see what will become of his dreams." (Gen. xxvii, 18—20.) Mark how one sin leads to another, and mark again the truth of the Psalmist's assertion, "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain." (Ps. lxxvi, 10.) Their thought was to murder him; but such was not God's thought, and therefore that part of their wrath he restrains. "And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And

Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him, that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him; and they took him, and cast him into a pit; and the pit *was* empty, *there was* no water in it." (Gen. xxxvii, 21—24.) From the narrative as here given we are left in ignorance of what were the feelings produced on the mind of Joseph by this treatment of his brothers; but we are indebted for the account to the accusations of their guilty consciences about 23 years after the event when they got into trouble. Sin is easily committed, but the consequences are not so easily, nor so soon got rid of. Hear what they say:—"And they said one to another, we *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." (Gen. xlii, 21.) You know also the desperate affliction and distress that old Jacob was subjected to for this cause. But whilst the workers of iniquity were devising evil against the godly, the Lord was permitting their designs to have effect only so far as would promote his purposes of punishing the sin of Jacob, and of preserving the lives of many. "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* caring nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." (Gen. xlv, 5—8.) And when their consciences were again stinging them, 17 years afterwards, Joseph says to them, "As for you, ye thought evil against me, bu God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. l, 20.) Again, how distressed and perplexed must Joseph have been, when Potiphar's wife brought the iniquitous charge against him which so deeply affected his purity and integrity, and

was the occasion of his being thrust into a prison,* whose feet they hurt with fetters; he was laid in iron, until the time that his word came; the word of the Lord tried him, as we read in the 105th Psalm 17—19. But yet this was the third step towards his promotion. Again, must he not, think you, have felt keenly the ingratitude of the chief butler? But had he remembered him, and had he been set free and returned to his father, what would have become of the multitude to which he was subsequently made so great a blessing.

Let us pass on to Job, concerning whom the Holy Ghost has been witness, that he was perfect and upright, one that feared God and eschewed evil (ch. i;) a man who worshipped God with his whole house, a family in which unity and love seems to have reigned, for we read, "And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually (Job i, 4—5.) Mark the words, *it may be it their hearts*; there was nothing in their outward conduct or words that indicated anything like disaffection or impiety; and again we have this testimony concerning him, "And the Lord said unto Satan, hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eschewth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. (Job ii, 3.) His very excellencies made him a more special mark for Satan and his servants to aim their shafts at. Thus whilst Job and his family were living together in unity and peace and in the enjoyment of every earthly blessing, revered and respected by all who knew them, both rich and poor, he said

* What his feelings were we may gather in some measure from the words addressed by him to the chief butler, "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." (Gen. xl. 14—15,)

"Oh that I were as *in* months past, as *in* the days *when* God perserved me; when his candle shined upon my head, *and when* by his light I walked *through* darkness; as I was in the days of my youth, when the seeret of God *was* upon my tabernaele; when the Almighty *was* yet with me, *when* my children *were* about me; when I washed my steps with butter, and the roek poured me out rivers of oil; when I went out to the gate through the city, *when* I prepared my seat in the street! the young men saw me, and hid themselves: and the aged arose, *and* stood up. The princes refrained talking, and laid *their* hand on their mouth. The nobles held their peace, and their tongue eleaved to the roof of their mouth. When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him. The blessing of him that was ready to perish eame upon me: and I eaused the widow's heart to sing for joy." (Job xxix, 2—13.) Satan set his heart on him, so the word *considered* in the text is rendered in the margin, and in like manner he and his agents consider all the Lord's faithful people, to see if it be not possible to find out some failing, some blemish in their character or proeeedings, whieh they may make known to others with the view of rendering them objeets of contempt, and destroying their usefulness.

We read of the evils of the devil, and are warned that we wrestle not merely against flesh and blood,—enemies these too powerful for us to eontend with in our own strength,—but against principalities, against powers, against the rulers of darkness of this world, against spiritual wiekedness in high places (Eph. vi,) and also that our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Pet. v.) But Job, and so it is with all the Lord's people, had a hedge about him, and about his house, and about all that he had on every side (Job i, 10.) So we read, the angel of the Lord eneampeth round about them that fear him, and delivereth them, (Ps. xxxiv,) and when Elisha's servant was terrified on observing the host which surrounded the city in whieh he and his master had taken refuge, he said to him, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord

opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha (2 Kin. vi.) Whilst Job was thus devoutly serving God, and acting in that way we are instructed we should act, if we would enjoy the favour of the Lord, and have the light of his countenance lifted upon us,—trouble upon trouble came upon him; little did he imagine how much Satan had directly to do with them, but of this he seemed to be fully aware, that none of them could have occurred had it not been that the Lord permitted; "the Lord gave, and the Lord hath taken away," is his language (verse 21.) And when, his wife the companion of his joys and sorrows, the wife of his bosom, in a fit of despondency, and stirred up by Satan, urged him to curse God and die, his answer was, Thou speakest as one of the foolish women speaketh,—and not as she was accustomed to speak. What, says he, shall we receive good at the hand of the Lord and shall we not receive evil? (Job ii, 10,) and it is added, "In all this did not Job sin with his lips." In the Psalms we read (xvii, 13—14) David prayed, O Lord, deliver my soul from the wicked, which is thy *sword*, from men which are thy *hand*, oh Lord, from men of the world, which have their portion in this life. And when Abishai was urgent on David to let him go and avenge himself on Shimei, who was reviling and cursing David and throwing stones at him and casting dust, he declined their interference, and said, Let him curse, because the Lord hath said unto him, curse David. It may be the Lord will look on my affliction and requite me good for his cursing this day. (2 Sam. xvi.) So we read of the Assyrian, that he was the rod of God's anger and the staff in their hand, his indignation, and was to be sent by the Lord against an hypocritical nation and against the people of God's wrath. A charge was given to take the spoil, yet, the Assyrian himself meant not so, neither did his heart think that he was doing the Lord's will, his only thought was to destroy and cut off nations not a few (Is. x.)—where the people who afflicted his servants, are called the *weapons of his indignation* (Is. xiii.) The Medes are represented as his battle-axe and weapons of war. (Jer. li, 20.) Babylon as God's Hammer (Jer. lvi.) But time will not admit of my noticing all the instances recorded in scripture I had

marked, in proof of the fact that the Lord orders and directs and controls all the trials, and temptations and harrasments to which his people are subjected in passing through this world of sin and sorrow, this vale of tears; and that whatever those who seek to injure them, to destroy their peace and happiness, may mean, his design is that all these things shall work together for their good, and for the making manifest of his glory. And our wisdom, is, when encountering trials and enduring temptations, to enquire of the Lord how he would have us to act so as to glorify him; so as that others beholding our good works may glorify our Father which is in heaven. David goes to his God and says, Every day they wrest my words, all their thoughts are against me for evil. They mark my steps when they wait for my soul. (Ps. lvi.) And Jesus said, The cup which *my Father* hath *given* me, shall I not drink it. And we should all learn to fear lest when passing censures on those who are called by the name of their Lord, when circulating *hearsay* reports, or what we know to their prejudice, we are not acting under the influence of Satan, as Job's wife.

THE QUESTION.

(*For the Christian Magazine.*)

As the bird in the air moves quickly from place to place, —now lighting on this tree, then hastening to that hedge or house top,—so I thought is the mind of man, a roving and excursive thing; for now it reflects on this subject, and again on that; now it looks upon things at home, whilst again it flies to distant lands and far-off objects. But, as a rule, is this excursive power which lies within the breast made fit and proper use of? By such is meant, has the truth sufficient place, that we are all on a journey, the end of which should constantly be as a realised thing before the mind. In short, to come to the question, is it necessary to lead a religious life? The world in general seems to answer in the negative. But then, does the world believe the solemn truth spoken by Him who was called Jesus? No; if it did, no more, with its wisdom, would it act in the way that it does

than would they of old, who did so, have crucified the Lord of glory, had they known it. And yet, though it be the case that the world cannot receive the Spirit of Truth because it seeth him not neither knoweth him, is it irresponsible? Deep are the mysteries of a wise God, and who can find him out by searching? With all from scripture we conclude man a free agent, and the whole world responsible. If then responsible, is it not necessary that men should lead religious lives. We think so clearly, and Reader, what may be your opinion? Perhaps you are already, or long since have been, convinced of the necessity, and are following the path marked out by the once lowly and humble Jesus. Amidst indeed, the sweets to be found on the way which the Lord, the Spirit, has directed your steps to frequent, bitters may be interspersed. Now the tear and again the sigh, with anon groans of a burdened heart, burdened with a sense of imperfection; but though thus momentarily depressed like many before you have been, yet, what joyous thought is this which comes like the playful ray of light through the latticed window,—it is that of the perfection of Jesus, the wisdom, the profound wisdom of the Mind which made him to be to them who believe, wisdom, righteousness, sanctification and redemption. Look therefore to Him.

But perchance the eye may fall upon these lines, of one not convinced of the necessity of leading a religious life, excepting as the world in general is wont to wear. Yet, why not convinced that something more is wanting? Is there anything irrational, unbecoming, or beneath the character of a mortal man, whether prince or peasant, in leading such a life? Indeed, instead of irrational are you not singular (not amongst mankind) in the midst of all created things, for does not nature speak to the better feelings of religion? Has not the mighty ocean, when thoughtfully regarded, the sound, as it were, of a solemn voice to the soul? or the firmament with all its unequalled splendours, speak not those beauties to the mind of Him who commanded, and they were made? or in the depths of the silent forest is there not a religious stillness which may find response in the soul that God is every where? or by the rocky mountain's side, or in creeping things, or in the fowl in the air, do not all these things speak to man every day, and tell him of the mighty unseen hand which has marked all as his own; and

yourself also, reader, for weal or for woe. And yet on this, methinks the scoff may be heard, or the angry look be seen. Alas! that man should ever scowl on aught so beautiful as religion, the solace of the soul, the peaceful habit of heaven.

But Sir,—is it not strange that man, so endued as he is with many a faculty,—with mind aspiring to great things, should not hit upon the greatest in his thoughts, and strive to attain unto the fruition of the same. And pardon me, but perhaps you did not know that a sceptic addresses you? That is, not in the sense of the poor man who, in the face of authenticated truth, says it is not true,—but sceptical as to whether the question does not rise in the soul of every professed christian man, whether to be religious is not necessary, but, the thought to many is troublesome, and becomes laid on one side. The writer remembers an instance, perhaps not singular if all secrets were known, (it is many years since) wherein a person lay troubled on his bed at night; the thought, then most unwelcome, came into the mind, "you may die this night, and then all your pleasure ceases," sleep fled, and though courted was with much difficulty won back again. The thought had startled the mind. But no need, sir, of being startled if the mind had been (as it ought) religious. What a power therefore in that religion which is enabled to settle matters for the thoughts, as they respect the future. However, writing is something like talking, that is we sometimes like to hear ourselves talk, and give not another an opportunity to say a word; such may have been the case now, as all the while, who may have doubted the question as to whether a religious life was necessary for a person's present and everlasting happiness. But that there may be no mistake in the matter, whence comes true religion? it follows on regeneration of soul. And this gives opportunity to transcribe a passage out of a little pamphlet, called "A New Year's Address" to his congregation by a minister of the church of England; it came to hand a few days since. "Regeneration is the beginning of a fallen creature's recovery to that rectitude of soul, and conformity to God, and happiness in his service, which will be perfected in a future state; when not only the soul, but the body also shall be like unto Christ's glorious body. It is a change wrought by the power of the Holy

Spirit in the understanding, will, and affections, and is the commencement of a new kind of life. It is, therefore, called creation, because it is the work of God; new birth, because it brings us into a new or spiritual existence; renewing of the Holy Ghost, because our faculties are directed to their proper use. Such is its nature, and such are its effects; and, as to its necessity, if man be really corrupt, if God be infinitely holy, if true religion call for the heart, if "without holiness no man shall see the Lord," then this change is absolutely necessary to our happiness O rest not in outward duties or privileges,* or in mere restraints or profession,† but seek the reality of religion. "Many (say both Chrysostom and Augustine) outwardly baptized, were not baptized vitally and spiritually by the Holy Ghost." "He was as much a blackmoor when he came out of the Laver" (says Bishop Hopkins, of an unholy man) "as he was before he entered into it." "The washing may be separated from the renewing of the Holy Ghost," (says Bishop Brandford,) Simon Magus was a notorious instance to this purpose. He professed to believe, and was baptized, but he had "neither part nor lot in that matter." "The sacraments are beneficial only to those who *rightly receive* them," says the United Church of England and Ireland, in her 25th and 27th articles. Thus also many of her martyrs, confessors, and prelates decidedly speak, and therefore declare to those who "bring not forth the fruits of the Spirit," that they must be born again. Indeed, an examination of our hearts, an appeal to facts, a reference to Scripture, and a view of the state of the world, may convince us, that man needs this spiritual change."

And it is on this spiritual change, that religion takes its seat in the heart, and is found to be that which must be all in the soul, or is nothing; to which fact the Redeemer points when we hear of him saying, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me. There need then be no question as to whether every one, male or female, should lead a religious life; but rather this, what will be the

*Rom. ii, 28. †1 Sam. xxi, 7. 2 Pet. ii, 20. 1 John ii, 19.

consequence in after life if such is not the course now followed? Ask, therefore, that you may receive, knock, that it may be opened to you; and search the scriptures, for "faith cometh by hearing, and hearing by the word of God." A. B.

THE CRUCIFIXION.

For the Christian Magazine.

"And the people stood beholding."—Luke xxiii, 35.

Ye careless, heedless multitudes,
Why stand ye gazing there?
Why seek ye not the solitudes
Of Olivet for prayer?

The Victim whom ye now behold
On that accursed tree,
Is the great Shepherd of the fold,
Who dies for you and me.

'Tis Israel's anointed King
Whom ye have crucified,
O haste ye, haste ye, then, and cling
To his pierced, open side.

The blood that flows therefrom shall take
Away your guilty stain;
And you, his murderers, shall make
The heirs of life again.

But, ye look on with heedless eye,
And mock at Christ, your Lord;
And, midst the scenes of Calvary,
Reject his sacred word.

O why, ye careless multitudes,
Why stand ye gazing there?
Why seek ye not the solitudes
Of Olivet for prayer?

There, oft for you did Jesus weep
Throughout the silent night;
And there ought ye yourselves to weep
At this sad, solemn sight.

For lo! on Olivet his feet
Shall stand again once more;
And they who pierced him shall meet
His flaming eye of power.

He lives, the Eternal Son of God.
To heaven exalted now;
And 'neath his sceptre, or his rod,
Shall every creature bow.

thyrn

Religious Intelligence.

THE BIBLE AT MANCHESTER.—The *Bible Society Reporter* contains a very interesting account of an unusually extensive circulation of the Scriptures at Manchester. It is given in a letter from Mr. DUDLEY, the society's agent in that town; the following extracts from which, stating some of the particulars, will, no doubt, be gratifying to our readers.

"The Manchester and Salford Auxiliary was one of the earliest of our affiliated Institutions, having been instituted in the year 1810. The population of that period did not much exceed 100,000; it is now estimated at more than 300,000, and is rapidly increasing. The distribution of Bibles and Testaments in the five years ending with 1815 were considerable, averaging about 7000 annually. During the ensuing six years the sales gradually declined to about 2500; but were again materially and rapidly increased by the establishment of the Ladies' Branch Society, and its connected Associations, by whose instrumentality the annual sales were raised to about 8000. They speedily, however, again declined, until they reached their former level of about 2500. In the year 1838, the present Depository was established, and its beneficial effects soon became perceptible. The sales in 1839 advanced to 4837, and, with the exception of one year of severe privation and distress, have steadily and progressively increased, until, in 1844, they reached 12,577. The total issues of the Society during thirty-four years, ending Sept. 30, 1844, amounted to 194,335, being an average annual issue of 5712.

"Such was the state of this Auxiliary at the end of its thirty-fourth year. To the casual or unreflecting observer this when viewed in connexion with other means of supply, might have appeared an adequate provision for the population. The fallacy of such an opinion will, however, at once appear, when it is stated that in the year ending Sept. 30, 1845, the sales exceeded 15,000, being nearly threefold that of the average of preceding years. And yet this was but the first indication of that extraordinary demand for the Holy Scriptures which has manifested itself among the working-classes, and is progressively and rapidly increasing. In the month of October the sales at the Depository amounted to 9618; and so rapid has been the increase of demand, that, in the first eighteen days of the present month, 11,713 copies have been issued, the sales during the ten days averaging more that 1000 a day;—a fact unprecedented in the history of any similar Institution. But even this extensive circulation seems only to have stimulated the inquiry and demand; for on Monday last the orders received amounted to 2600, and on Tuesday and Wednesday respectively they reached 4000, thus making the number required within three days more than 10,000! The orders transmitted to Earl Street since the 1st of October amount to more than 38,000 copies.

"It is not improbable that, in the contemplation of this vast distribution of the Holy Scriptures within the limits of a single Auxiliary, a suspicion may be awakened that the demand was prompted, in degree at least, by interested motives, and that a portion of these

purchases have been made with a view to a re-sale at advanced prices. Nor was my own mind free from this impression when first witnessing the extraordinary scene at the Depository. All my inquiries, however—and they have neither been few in number, nor limited in extent—have failed to discover a single instance in which Bibles or Testaments have been purchased for pecuniary gain.

"The agency by which this work has been accomplished, and is still proceeding, is not the least remarkable feature of the case. The impulse to offer, and the desire to purchase, seem to have been alike spontaneous and simultaneous. Teachers and senior children in Sunday Schools—clerks in warehouses and factories—serious young persons employed in the numerous and extensive cotton-mills—and others, in various ranks of life, who had been graciously taught the value of the Holy Scriptures as a revelation of infinite love and mercy—appeared to be animated by one spirit. After imploring a blessing from on high on their undertaking, they provided themselves with specimens of different editions of Bibles and Testaments, which they exhibited in the schools and factories, where they appear to have met with open doors and willing minds in every quarter. Thus two young women, employed in one factory, disposed of 300 Bibles and Testaments within a few days. A youth of sixteen years of age, the junior clerk in another cotton-mill, sold 460 within a similar time; and, in a note now before me, writes—"Our mill has been in a commotion to-day with the people coming to order books." Two young ladies, collectors of a Bible Association, who had considered their district supplied, furnished themselves with baskets of Bibles and Testaments; and going forth among the inhabitants of the same district, have, for several weeks, disposed of from 20 to 25 copies daily. Passing over many other interesting illustrations of the subject, I will only add, that the superintendent, teachers, and senior children of the Sunday Schools attached to one place of worship, have not only sold, within a fortnight, 600 Bibles and Testaments to the scholars, but have actually disposed of 4000 copies in the various factories in which these children are employed. In almost every instance the sales have been in single copies; the few exceptions being those made to individuals for other members of their respective families.

The number issued between the 1st and 29th November was 20,525; and on the 3d December Mr. Dudley received a letter from the Bishop of Chester to the following effect:

"My Dear Sir—I inclose an Order for 500*l.* to be entered, as follows: 'An Octogenarian Friend, by the Bishop of Chester, to the Manchester Bible Society, 500*l.*' This is intended to support the Society in its present important doings, and is one proof of the light in which the crisis is viewed by observers.

"How thankful I am to belong to a Society so honoured! How thankful to have such confidence in the divine word, that I can look upon the present movement with unmixed and unfeigned gratification!

Very faithfully your's, J. B. Chester."

The Casket.

Christian Union.—Can we, with any show of reason or consistency, debar from our fellowship on earth, those with whom we cherish the hope of uniting in the fellowship of heaven? If the tenets or the characters of any are such as to preclude this hope, there should then be no hesitation; fellowship there can be none. If

they be such as to render the hope doubtful, we may hesitate; and if, with all the favourable considerations that charity can muster, the balance still sways to the wrong side, intercommunion must still be declined. But when, with regard to a professing christian, we have no reason to doubt our meeting him in heaven, and engaging with him in all the holy exercises of that realm of purity and love;—how preposterous, that that should shut a man out from the communion of earth, that is not to shut him out from the communion of heaven!—that that should separate fellow-believers in the imperfect state of the church below, which is not to part them in its state of perfection above! So thought not, so felt not, our apostle. The comprehensive prayer of his heart was—"Grace be with all them that love our Lord Jesus Christ in sincerity!"—His christian affections were "with all that, in every place, call upon the name of Jesus Christ our Lord, both theirs and ours!"—"In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature:—and as many as walk according to this rule, peace be on them and mercy, even upon the Israel of God!"—He thus takes a wide range. He travels in fancy round the entire circuit of the gospel's early progress,—"from Jerusalem round about unto Illyricum;"—and, taking a comprehensive survey of them all,—of all who had "received Christ" and whom "Christ had received,"—his heart expands with benevolent delight,—the smile of pleasure plays upon his lips,—the tear of transport trembles in his eye,—and looking through that tear to heaven, he "lifts up his hands," like his divine Master, "and blesses them!"—How different this from the cold, contracted spirit of some modern christians!—who repudiate from their fellowship, and go nigh at least to unchristianise, all who do not, in every "jot and tittle," see as they see,—all who do not belong to the little party which some one of the jots and tittles of difference distinguishes from the host of those whom, in common, the grace of God has separated from the world! Such persons are for ever talking of Christ's "little flock," as if from his calling it little, they inferred that the less the better, and that the smallest society bade fairest, from its possessing the coveted quality of diminutiveness, to *be* this little flock. They keep their hearts locked up within their own small meeting-house,—carefully distinguished by their own special designation—and are terrified to give their affections scope or play beyond its walls. I know of no class of men who are more to be pitied. Surely, while we should beware of a latitudinarian charity, such as would receive those whom Christ has *not* received, and would thus contribute to mislead and ruin their souls, we should, at the same time, seek to have as enlarged a circle as faithfulness and charity can unite in describing, for the exercise of our christian love. How thinly peopled would heaven be, if the narrow views of some were just!—if "the general assembly and church of the firstborn who are written in heaven" meant only their little self-admiring junto,—their "captain of fifty with his fifty!" I envy not the man whose heart is thus hung round with icicles;—the "genial current of whose soul" is frozen up, and arrested in its course by the winter-cold of bigotry! Such a state of heart seems to me utterly incompatible with anything like true christian happiness.—the happiness that springs from warm and expansive love!—*Dr. Wardlaw.*

THE UNGRATEFUL.—"Like Gideon's fleece, the ungrateful, though filled and replenished with the dew of heaven himself, yet leaves all dry and empty about him."—*South.*

SAUL SOLOMON & Co. "GAZETTE" OFFICE, CAPE TOWN.

THE

CAPE OF GOOD HOPE

CHRISTIAN MAGAZINE.

AUGUST 1846.

THE HOUSE OF JACOB INSTRUMENTAL TO THE WORLD'S REGENERATION.

(*For the Christian Magazine.*)

The present century has witnessed a greater interest in the fortunes of the Jewish nation, and a more earnest enquiry into the revelations of prophecy on the subject, than had previously existed in any age since the days of the apostles. The notion, which once found acceptance, that the Jews would be lost by amalgamation among the other nations, as if the purpose of their distinction as a race was accomplished, has very generally given place to a recognition of their promised distinctness as a people, after their national acknowledgment of the Messiah. An advance has been again made, from looking on the national conversion and restoration of Israel as merely a concurrent event with the conversion of other nations in the establishment of the kingdom, to viewing it as the instrumental cause of the world's ultimate subjection to Christ. Futher enquiry has led students of prophecy to assign to restored Israel a pre-eminence of dignity and privilege in the ages of the kingdom, a headship over the converted nations of the earth. But there is a still wider view, it seems to us, to be taken of the ordained functions of Israel, past and future, in the dispensations

of God, whereby they may be all blended together as the fulfilment of one divine scheme. We will briefly endeavour to illustrate our meaning.

Our thoughts must go back to the time when mankind and its dwelling place lay before God fallen and undone, being subject to the law of sin and death; and God had towards the ruin a purpose of restoration, a scheme of redemption. That purpose seems to have two defined and associated ends. The more general one is a reversal of the law of sin and death, whereby the human race and its habitation may attain to purity, happiness, and immortality; so that, instead of the present state of iniquity, suffering, and decay, the earth may be as a paradise, wherein blight and barrenness, pain and ruin, shall be unknown, and the redeemed families of mankind shall dwell in purity and peace and unmingled happiness. Such a blessed world, the "new earth wherein righteousness shall dwell," appears to be the kingdom destined for Christ as man,—given unto him to be enjoyed in his lower nature, as the reward of his suffering unto death. But there must be something superadded to complete our view of the divine purpose. It is not designed that Christ shall reign, as man, in solitary grandeur over redeemed men,—a king, without partners of his throne, companions with himself in royalty. We are taught that there shall be a large company of joint-heirs with him, a body of fellow-kings and priests, who shall reign with him over the kingdom which God has given him: he, indeed, being the first, the elder brother, the true Lord of glory; and they, his brethren, conformed unto his image, and made partakers of his inheritance. This body, associated with Christ in dominion, is to be formed out of the human race, as well as the blessed subjects of the kingdom. It is to be an election, an *ecclesia*, a church, a gathering or selection of human beings, made in different times and places, for this pre-eminent station. Hence we learn to add to the general design of God with respect to the world at large, a particular design with respect to the church. By the one, the kingdom is prepared; by the other, the rulers over it. By the one, sin-wasted mortal generations are at length succeeded by a generation recovered from the curse, and inhabiting a redeemed world. By the other, persons are chosen out of those foregoing generations, to pass by a resurrection

from the dead into a more glorious state, and to have authority over the lower world of the redeemed. We may conveniently distinguish these purposes as the terrestrial and superterrestrial; the former relating to the emancipation of the earth and the nations upon it from the curse, to a state of a paradisiacal blessedness; the latter to the consummation of the elect church in the glory of Christ, to be kings and priests unto God over and for the earth.

Such being the purposes to be progressively accomplished in the successive ages of the world, we shall find the several dispensations of God working them out. And here we come upon a remarkable distinction. The superterrestrial purpose, while probably in some degree carried on through every age, never appears to have any particular connexion with the Jew viewed nationally, and is mainly effected in, and characterises, the christian dispensation, during which Israel is an outcast from the church of God. But the other, the terrestrial purpose appears to go forwards concurrently with the progress of Israel, from its commencement in the past to its conclusion in the future, and to have the Jew for the earthly instrument of its accomplishment.

The call of Abraham is the first step of which we read towards the execution of the terrestrial purpose. Prior to it we find nothing in operation tending to the ultimate regeneration of the earth. Individuals were called and saved, but the world was sinking deeper and deeper into darkness and degradation. The separation of Abraham's family unto God was the first step upwards. The family grew into a nation, set apart and fenced off from the world which was the unresisting prey of God's enemy; it stood for ages a national witness for God, a preserver of his truth on earth; through it were reiterated and amplified the promises of the universal and glorious kingdom for which the creation groaned; and preparation was made for ushering into the world Messiah the Prince, under whose reign the regeneration should be completed. The temporary captivity in Babylon, and the more enlarged communication of the Jewish nation with the civilized world subsequently, furthered the purpose, and increased the influence of the Jew on the gentile world. Then at length the seed of David came, for whom the dominion was reserved.

Thus far we perceive a certain progress towards the final regeneration and redemption of which the prophets speak; and that progress effected instrumentally by the chosen posterity of Abraham, which was, as it were, "a kingdom of priests," as the Lord had said to Moses. If at this point we were to have considered what the further *direct* progress would naturally have been, so as to move the world onwards without interruption towards its glorious destiny, the same idea would have occurred to us as was in the apostles' minds when they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" What the prophets had predicted of the establishment of the Lord's throne in Zion, and the outgoing from thence of light and blessing to the world, would have been expected by us to receive immediate accomplishment, instead of being reserved for a long future dispensation. Looking merely for the unbroken continuance of the terrestrial purpose, we should have thought that Messiah, having accomplished his saving work, would have been received by his people, and have set up his kingdom, and brought in the peaceful administration of his promised dominion. Then the purpose would have gone straight on to its accomplishment, and been effected from beginning to end through the Jew.

But such an uninterrupted progress of the terrestrial purpose was not in the counsels of God, and through the unbelief of the Jew it came to pass far otherwise. Instead of the establishment of the glorious kingdom in Zion, the Jew was nationally rejected from God's church, and has been an outcast ever since, and will be down to Messiah's second coming. A new dispensation was caused to intervene between the former one wherein the Jew held the first place, and the yet future one wherein he shall again have the same pre-eminence among the nations. What it particularly concerns us to remark is the fact, that during the exclusion of Israel the terrestrial purpose suffers interruption. There is no manifest progress made in it throughout the christian dispensation. The super terrestrial purpose is now being carried out and accomplished, while the other is in abeyance. An election out of every kindred and nation and people and tongue is being made for the completion of the church: and when the number of the elect shall be fulfilled, the dispensation will close. At its close, it will leave the

world as dark and unregenerate as it found it eighteen centuries ago; no advance of its condition will have been made towards the regeneration.

But the super-terrestrial purpose having been finished, and its dispensation past, prophecy teaches us that the Jew shall be restored, and the kingdom be established, and the nations be subdued unto Messiah the King. The terrestrial purpose will be taken up (as it were) from the point of its interruption at the rejection of Israel, and shall go forwards to completion through the restored Jew, in the same way as the apostles at first, by a chronological error in applying the prophecies, expected would have taken place in their own days. And thus we find that the whole working out of God's gracious purpose towards the human race in general, and the earth its dwelling-place, is instrumentally, in the first place, through the chosen nation.

In this grand function of the house of Jacob, we perceive the national fulfilment of the original promise to Abraham, "In thy seed shall all the nations of the earth be blessed." It is true that the promise has its highest, and it may be called transcendental, accomplishment in Christ, Abraham's pre-eminent seed after the flesh. But like many other prophecies it undoubtedly has a more literal and natural fulfilment in Abraham's posterity in the line of promise. It cannot but mean, that the issue of God's selection of the nation to himself should be the blessedness of the world. Abraham's seed was to be a company of priests for the benediction of the nations, an order of God's ministers for the welfare of all the families of the earth. The land of promise should be a central light to the world, dim indeed for many ages, and for a long time extinct in appearance, but ultimately resplendent with the glory of the anointed. Thence should the streams of blessing flow out, till the earth should be full of righteousness and peace.

If this view of the past and future of the house of Jacob be well-founded, it will add much to the interest with which we regard the Jew in the days of his exclusion. We shall look on him as more than an attesting monument of God's older dealings, and more than the future inheritor of glorious promises for himself. His nation will appear to us the destined instrument of completing, as of old it began, that glorious restoration of the families

of man to purity and happiness, for which the church and the creation equally groan. Called as christians to a higher station, and to a participation in the glory of the super-terrestrial purpose, we yet have the deepest interest in the establishment of the earthly kingdom, both as connected with the time of our own consummation, and as being the material of our promised inheritance If then the Jew be the instrument of that ardently desired establishment, and his own return unto God and restoration to his birth-right be the signal of the world's emancipation—how great reason have we earnestly to pray, that the Lord would have mercy upon Zion, and build again the walls of Jerusalem.

PERILS OF THE DEEP.

(Concluded from our last Number.)

"They are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet, so he bringeth them to their desired haven."

So soon as our heartfelt congratulations had blended and been breathed out in prayer, hope became faintly rekindled in each yet conscious bosom of our distressed company; and with all our lingering energies of life, we made for the yet invisible shore. "The wrath of God lay hard upon us," and for so many days "we had been afflicted with all his waves," that we felt as if all safety consisted only in escape from ocean's "deeps." And yet I was not without apprehension, that what we so fondly anticipated as the occasion of deliverance, might prove the fatal scene of our doom. The imminent danger of approaching a comparatively unknown coast, especially amid the heavy roll of Cape seas, and in such small boats as ours, demanded the exercise of every possible precaution, and suggested forebodings of no very pleasing issue. By my calculations we had been driven to the north of Santalina Bay, which, by its bend, gave us forty miles more of sea to traverse than if we had been able to keep a more southerly course. On consulting a small fragment of chart—which one of the

ladies had preserved for us, from the action of the sea, in her bosom,—I found to our great relief that the coast for which we were making was free of any outside shoals, and appeared favourable for our landing. We therefore made all speed to reach the shore if possible before night fall; in this, however, we were disappointed; and a dense fog a-head hid the object of our solicitude from view, until night deseended, and shrouded the surrounding landseape in darkness. The weather being moderate I resolved to proseeute our course throughout the night, and endeavour to effeet our landing at daylight. The evening proved intensely eold, and we endured more aeute suffering from the wind and spray, during those hours of darkness, than we had ever done before. This was probably eaused by our preserving a more southerly course, and keeping the sheet hauled aft, which exposed us to the action of the sea, and sent the wind right down on us from the sail. Ere morning eame, a eold shiver had eonsequently seized every frame, and several persons in both boats were quite unable to stir.

About five o'elock the skiff hailed us, and communieated the melaneholy tidings that the lad John Chisholm was dead. This was the first breaeh made among us, and it fell among our wasting company like a forerunner of our own fate. We were all elosely "round the grave's devouring mouth," and now that it had found its first victim, we felt assured that others would follow. George Peat, in our boat, was only in life, and several persons in both boats were visibly sinking fast into the same unconseious state. I felt this visitation bitterly, as I was in full hope of reaching land in a few hours, and was sustained—by the signal mercy hitherto enjoyed—in the pleasing expectation that "God would have given us the lives of all who sailed with us." But "He who doeth aeeording to his will" had deemed it otherwise, and our hearts smote us to think that we had been preserved amid many perils, possibly only to perish on the threshold of deliveranee.

Visions of land floated before our aching and anxious gaze throughout that weary night, and often we supposed that we eould detect the dim outline of the headlands between the sea and sky. Still we trembled in uncertainty until morning came; but when the sun arose, and looked down upon us from behind the African hills, which stood

in distinct outline before us at the distance of twelve miles, every heart bounded with hope, and the fading energies of life revived within us. We greeted the glad spectacle with our morning incense, and poured out our thanksgivings to God, our Ebenezer. There was a beautiful propriety in the subject of our song, which then rose on the morning air, from the margin of that mighty ocean. It was Psalm xlvi, and scarcely had we concluded the sublime words,—

> "Therefore although the earth remove,
> We will not be afraid.
> Though hills amidst the sea be cast,
> Though waters roaring make
> And troubled be; yea *though the hills*
> *By swelling seas do shake,*"

when we felt the awful importance and value of the holy sentiment. Our eye could now detect a long line of frowning and iron-bound coast, fringed only with foam, and hoary with tremendous breakers. No friendly break was visible, along that fearful barrier, and we looked in vain for some quiet scene amid the strife, where ocean might peacefully surrender its helpless charge. As if to increase the solemnity of our condition, the wind at this time began to rise, and a heavy ground swell rolled in from the south west, so that it needed no ordinary faith to prepare with calmness for the approaching crisis. But our only course was to face the danger, and trust to God for deliverance. I sent the small boat a-head, to examine the coast, if possible to find a creek for convenient landing, they being lighter than we, and having thafts for easy rowing, which we had not. I then sought to rally the spirits of my crew by a little exertion; getting out the oars, I exhorted them to try the exercise of rowing a little, and took a spell myself. With great difficulty I succeeded in inducing the most of them to make the attempt, and we felt the benefit of the effort in a freer circulation of our blood, which served to relax our stiffened joints, and relieved us of the cold shivering.

By this time we were not more than half a mile from the shore, and the sea was very agitated. A small rock to windward presented to our eye for a little, the appearance of a sail, which filled us with rejoicing, supposing the place might be inhabited, but we were soon undeceived. Our small boat was now close in with

the shore, and they hauled her to the wind in the endeavour to weather a projecting point; but not being able to accomplish this, they were obliged to bear up before the wind, and there was nothing else for them—for life or death they had to run for the beach. We, seeing this sudden movement, and supposing that they had discovered a fit landing place, immediately followed them. By signs and cries they attempted to turn us, but we mistaking their signals for encouragement, only pursued the faster. A providential smooth at this time prevailed, which favoured the attempt; our course lay through a narrow channel, among a cluster of small rocks, which stood above water. In breathless anxiety we pursued our dangerous path, and, by the preserving care of Heaven, touched nothing until we came within a boat's length of the sand beach, when we stuck fast upon a rock. In about ten minutes we had all effected a safe landing. The ladies and children were assisted ashore by the mate and seamen, all of us being several times overhead, there being deep water between the boat and the beach. The small boat's company had been scarcely so fortunate; for, in making for the creek, when compelled to run their boat amid the breakers, it struck upon a sharp rock, and tossed some of them into the water. Their sail, however, being still set, the next wave lifted them over, and they drove right up to the beach, where, amid much difficulty and exhaustion, they effected a landing, and rescued their comrades.

Scarcely had our feet touched the shore, when the sea rose with a sudden and tremendous fury, which is common to that coast, and lifted our boats safely over the rocks to the height of forty or fifty feet on the beach. It was impossible for us not to see the hand of God in this occurrence. A few moments' delay must have rendered our singular escape utterly impossible. The creek through which we had found a path of deliverance became one boiling scene of broken water, which must have swallowed up any small boat in its vortex; and it continued in this raging state during the whole time that we remaind in the place. Our awe-stricken company stood like ransomed Israel on the shore of the Red Sea; and as we looked back on the scene of destruction from which we had escaped, we raised our song of deliverance,

and poured out our gratitude in prayer, which I trust will never be forgotten by any of the survivors.

We had carried George Peat ashore in an unconscious and dying state, and wrapped him in blankets till we could erect a tent. The body of John Chisholm we suffered in the meantime to lie in the skiff, until we had leisure to bury it. Our first exertions were directed to rear a tent for our accommodation, which was soon accomplished with a few spars, and was covered with sails and blankets. A noontide and vertical sun was blazing with African fierceness above our heads, and our exhausted people immediately betook themselves to sleep. Nine days and nights had elapsed since we had known repose, except the temporary drowsiness by which some of the people were occasionally overcome, and from which I had sought to rally them, as dangerous in their then exposed situation. The mate and I lay down together, but sleep had become a stranger to our aching frames. So soon, therefore, as I supposed the other persons had fallen into slumber, I called up Mr. Wallace, to consult with me, as to the course which now we ought to pursue. The first sight of the place where we landed showed that the country was uninhabited, and its parched and desolate appearance gave us little hope of finding water or obtaining relief. Two courses only were open to us: to re-enter the boats, and endeavour to reach the Cape colony by sea; or to attempt a land journey southward, till we fell in with some habitation, where we might obtain relief. The former of these schemes was clearly impracticable from the severity of the weather, the sea at that moment dashing its spray over a cliff a hundred and twenty feet above its bed, and without any indication of a favourable change; and, besides, without a fresh supply of water, it was impossible that our company could exist at sea for twenty-four hours, even in the calmest weather. I therefore proposed to stop in this place all night, to recruit, if possible, our exhausted people. If, as I supposed, our landing was north of the Oliphant river,—which I would seek to certify by attempting an observation next day,—we might then set out on our journey to the south, and expect soon to reach some human habitation. This plan was afterward submitted to the whole company, and was subsequently

adopted. In the evening we dug a grave, and committed the body of John Chisholm to its solitary resting-place, divine service being performed by the mate on the occasion. Afterwards our evening worship was conducted in the tent by the doctor, who was one of our passengers. We then kindled a fire, and set a watch during the night, to preserve us against attacks from wild beasts, as we had observed the foot-prints of several animals about the place during the day. I enjoyed two or three hours of rest during that night, which greatly refreshed me after my long watching.

At four o'clock in the morning our whole party was astir, and went off in detachments at daylight, in search of water; but after long wandering, and survey of all the surrounding coast, they returned dispirited and unsuccessful. A vegetable was found in great abundance which was full of sap, but on tasting it, we discovered that it was saturated with salt, so that we could not use it. The only supply which the region afforded was shell-fish, which, with our scanty allowance of water, could only be sparingly used. Several of the people still gave painful symptoms of delirium, so that they could not well be trusted alone; and poor George Peat, who had given no symptoms of consciousness for some days, died this day at noon, and was buried in the evening beside his fellow passenger. The situation of our tent on the low ground was found to be insufferable from the heat, and I proposed to shift it to the rising ground behind, but our people were so weak as to be unable for the exertion, and I was obliged to bribe them with a teaspoonful of wine ere it was accomplished. The ladies, in the meantime, were busy making canvass bags for our provisions, in preparation for our journey, and the remainder of the water was put into all our bottles and jars, so as to be easy of carriage on the road. I could only get an overhead observation for the latitude, in consequence of the sun being over the land, and made our position to be eleven miles north of the Oliphant river; but as Norie's epitome had no example for working such an altitude, I could not certify the accuracy of my reckoning. However, by repeated trials, I became sure that I was not above a mile or two from the truth.

Our preparations for departure being completed, we lay down to sleep, under the same precautions as before,

and were aroused at four o'clock to pursue our journey. On landing I had found in a bag, seven of my white shirts, which were distributed among the ladies, and others, for change of linen, so far as they would go. We broke some oars for carrying-poles, and distributed the bottles of water among the responsible persons of our company, with strict injunctions to be faithful to the common interest, by restricting themselves to the fixed allowance. We had, at starting, six days' allowance, at the rate of three bottles a day, to the whole company; and a small quantity being still found in the cask, it was distributed amongst us, as an extra supply, which served to invigorate us at departure. After our morning worship, in which we committed our way to God, we set out on our melancholy journey "through a waste howling wilderness," "not knowing whither we went." But our trust was in Him who had "found Israel in a desert land—and kept him as the apple of his eye," and we hoped that "he would lead us forth by a right way to a place of habitation."

Our path lay along the coast in a direction due south, in the hope of meeting the Oliphant river, and finding some settlement on its banks. The ground over which we travelled was loose, and tangled with small shrubs, which rendered our progress troublesome. Indeed we were most sorry travellers, our limbs being swelled to an inordinate size, and our faint condition unfitting us for the fatigue of walking any distance. We proceeded about a mile when we sat down to rest, and stripped ourselves of all our upper clothing, on account of the oppressive heat. After a short pause we again resumed our journey, and reached a similar distance with much difficulty. It was with great persuasion that I could again induce them to stir, but there was no shelter from the excessive heat, and I was anxious to make progress with all our remaining efforts, as every hour's delay only increased the horrors of our situation. About noon we discovered traces of a path into the interior, which some were inclined to follow; but I dissuaded them, as the sea coast was the coolest region, and the most likely to lead us to water, whereas they might only wander in the wilderness to die. Soon after, we discovered two huts under the cliff, and would fain have gone down to seek whatsoever relief they might afford; but the descent was too steep for our

feeble condition, and we could not venture down lest we should not regain our present situation. We hallowed loudly and long without seeing a living being, or getting an answer, so that I concluded they were deserted huts, occupied by the Hottentots in the rainy season, and as they could furnish no relief to us in that case, we turned mournfully away, and pursued our melancholy way. Altogether we made about six miles throughout the day's journey, and halted in utter exhaustion on a promontory, where we were exposed to the sea breeze. One of our passengers, who was still quite delirious, had here fallen behind; and when he rejoined us we found that he had cast away his coat, in which were two bottles of water, and although every search was made for the valuable supply, it was never recovered. To add to the misfortune, another passenger, from whose education I might have expected better conduct, had stolen through the day from the party, and consumed for his own use, another bottle. This I durst not make known to the others, because I am certain they would have executed summary vengeance on him. But it was very grievous to find thus a whole day's supply of this vital commodity lost to us through the imprudence and profligacy of our companions. To prevent the recurrence of such a calamity, I put the water henceforth under the charge of my confidential seamen, and after our evening repast and prayer, we betook ourselves to sleep.

During the night there fell a heavy dew, mingled with a few drops of rain, which roused us from our slumbers, and we began greedily to suck our blankets, but they being soaked by the sea in the boats, and only dried in the sun, were as salt as sea-water, so that we obtained no relief from the attempt. As morning appeared the hope of a shower vanished, and we made early preparations to pursue our course. The people at this time looked worse than ever, their lips had become chopped, and their faces grievously disfigured, while their limbs increased in swelling, and it was plain that some of them could not hold out till night. I endeavoured to rally their disconsolate hearts by pointing to some mountains before us, and assuring them that wherever high lands appeared, there was always water to be found. I also informed them that by my calculation we could not be more than five miles from the desired river, where, I was well assured, relief would be afforded. Our progress this morning was miserable; ere we had proceeded three quarters of a mile, our party halted. I then served out our allowance, and sung an hymn, after which we proceeded. Another mile being accomplished, we came to a second pause, and here I feared that some of our people must have been deserted to their fate. The party who on the previous day had lost his coat with the water, was so deranged in mind, and so covered with sores over all his face and limbs, that he seemed unable to stir a foot, and others were little better. What to do in this extremity I knew not. To leave the

wretched to die I could not endure, and I could not arrest the progress of the others, so that, without any further effort, we might all lie down to die together. Secretly I sought direction from God in this painful exigency, and had nearly resolved to stay behind with the desperate, leaving the others to press on, and send back for us if they should find relief. But my brother William, to whom alone I communicated my purpose, declared his resolution to abide and die with me; so that I was dissuaded from my design, and, by great exertions, managed to get our invalids urged on through another stage.

On looking out for our next halting-place, I observed a rising ground a little in advance of us, and urged our people to reach it ere they rested. This was done, because I thought something like the entrance of a river appeared beyond, and I was resolved to ascertain the fact by crowning the hill. We had nearly reached the place, when the mate, who was a little in advance, cried out, "There is the river." I ran forward at the thrilling tidings, and a few paces farther not only revealed the long desired object, but showed me a dwelling-house on the other side. The announcement of the overpowering news brought the whole party instantly around us. We grasped each other's hands in convulsive silence; our hearts were too full for utterance, and, for a considerable time, tears were the only expression that came from our overcharged bosoms. Rapture was in our glance when we saw human beings moving about on the opposite bank, and we became rivetted in delighted gaze upon the neat white-washed house, with its clear blue smoke curling up into the sky, and all the accompaniments of European comfort around it. I was the first to break the interesting silence, by saying, "Now, my dear friends, the Lord has led us by a way that we knew not, to a land inhabited." We then gave thanks to God, who had done so great things for us, and we served out a little of our remaining stock of water. As we were still a mile from the river, I preserved a small portion, in case the river water should prove salt, which, on reaching it, we found to be the case. We had carried our English ensign as a signal in case of meeting any vessel, and now, by tying two broken oars together, we elevated it to attract the notice of the persons on the opposite bank. They immediately descried us, and launched a boat, and while they were rowing toward us across the stream, we drank the last remaining portion of water, and sang the 23d Psalm. We must at that moment have presented an interesting appearance, when, with haggard looks and wasted frames, we stood upon the threshhold of rescue, and our faint concert rose to God in requiem of all our woes, and celebration of our deliverance.

The boat approached with great caution, and at some distance, hailed our party in the English language, to our great delight. We, of course, told them our doleful tale, when they immediately landed, and declared that we had come among a christian people. Our first appeal was for water, when they informed us that there was an excellent fountain on the other side, where our wants would be fully supplied. The feeling of our wretched people at this time may more easily be supposed than portrayed; it was with difficulty that we could be prevented from falling down on our knees before our deliverers, and they could not refrain their tears when they looked upon our famishing group. Their party consisted of a kind and hospitable Dutchman, to whom the establishment across the river belonged, and an English sailor, who was connected with a whale and seal fishing company, and who resided at the settlement, to watch the fishing grounds, which were leased from the colonial government. I immediately embarked along with the ladies, and was welcomed on the other side by our hostess in the most cordial and affectionate manner; and by three trips the whole of our people were safely landed, in what to us seemed an earthly paradise. We instantly repaired to the foun-

tain, where each was permitted to slake his maddening thirst, and our worthy entertainers promptly provided a princely meal for us, consisting of a whole sheep, and part of a wild buck, which had been shot that morning. We partook of this repast amid many tears, when we contrasted our present abundance with the misery and scantiness of our morning supply; and I trust that none of us throughout life will forget "to praise the Lord for his goodness, and for his wonderful works" toward us in that deliverance.

I immediately consulted with Mr. Low, our host, through the Englishman as interpreter, as to the measures which we should adopt. It was impossible that he could accommodate and provide for twenty-six persons, and from the distressing state of our people, it would necessarily be some time before we could bear the fatigues of a land journey to the Cape. I learned that an Englishman, named Mr. R. Fryer, kept a store at a place about twenty-four miles distant, and resolved instantly to despatch a messenger and solicit his assistance. To his honour, this gentleman came down on horseback that night, and no language can express the unbounded kindness and unceasing exertions for our welfare, which we received at his hands, and for which he would never accept any remuneration whatever. He remained all night, and sent off to the nearest field cornet to consult in arrangements on our behalf Meanwhile he proposed to take the ladies in a waggon at once to his house, and as the men of our party were unfit to be removed, he agreed to send by the waggon's return, all necessary succours and supplies for us. Accordingly, next morning, the ladies set off in company with our host's daughter; and on the evening after, the waggon returned loaded with provisions, luxuries, and medicine. Mr. Fryer also sent four sheep, and gave his shepherd orders to supply us with as many as we wanted. Immediately on his return home a messenger was sent off to Clan William, about seventy miles distant, to inform the civil commissioner of our situation, and to solicit his assistance to secure our being transmitted to the Cape. We were at this time also much indebted to a Mr. F. J. Truter, who with his mother-in-law and a few servants, had come down the river to fish. The good old lady took the three children to her hut, and treated them like her own, supplying them with frocks and all other under-clothing.

The effects of our long fasting and fatigue soon began to make sad appearance among our people, in loathsome blotches upon the face, and excessive swelling in the hands and legs. The steward, particularly, was in a pitiable condition with his face, and the passenger to whom I formerly referred burst in the legs, and was obliged to have one of his hands laid open. In the course of a few days, however, by the divine blessing, and the unremitting kindness of the Dutchman's family, we all recovered, and become quite voracious in appetite. It was almost impossible to satisfy our craving; a sheep was killed every day for us, and we consumed enormous quantities of ground wheat, which we had to prepare for ourselves, by braying it in a mortar.

On the 13th January I was ordered to meet Mr. Ryneveld, civil commissioner, at Mr. Fryer's, to arrange for our departure, which was done, and we were appointed to leave on the 19th, by which time it was hoped our invalids would be able to bear the journey.

It would be tedious to detail our route to Cape Town, it is sufficient to say that we travelled in waggons, and after various adventures reached our destinations in safety. Our parting with the good Dutchman's family was very affecting, and I hope that we will ever gratefully remember them in our prayers, for their kindness to us in the days of our adversity. Mr. Truter accompanied us a considerable part of the way, and we took leave of him with great regret The Boers throughout our route treated us with great hospitality, and

many of them would not accept any order on the government for payment.

On arriving at the Cape every party vied with each other in showing us kindness. A public subscription was made for our relief, by which £120 were secured, and this being distributed in equal proportions, procured a supply of clothing and other necessaries for the whole crew and passengers. The former were soon drafted into different ships, and the latter were sent on to their destination, with the exception of two persons, who chose to remain in the colony. As for myself, after remaining for a short time in the hospitable home of Dr. Brown, I secured a passage in a schooner bound to Bristol, and in due season returned to my wife and family.

Thus terminated a voyage replete with judgment and mercies. In the review of its "affliction and misery—the wormwood and the gall—my soul hath them still in remembrance and is humbled within me." And "may my right hand forget its cunning, and my tongue cleave to the roof of my mouth," if I forget that "God who answered us in the day of our distress, and was with us in the way in which we went." I trust also that the same spirit and resolution may abide upon all the survivors of that disastrous voyage which appeared in the days of our calamity. Even the most indifferent in religious things then owned that it was "a good thing to call upon God," and "poured out a prayer when his chastening hand was upon them." May it never be said of any of us that "we flattered him with our mouth, and lied unto him with our tongues," or that "we forgot God and remembered not his wonders."

Perhaps this simple tribute to the marvellous kindness of Jehovah may not be unprofitable to some, and especially to those who go to sea in ships. If any truth be established by its facts, it is surely the truth of the divine word, "Call upon me in the time of trouble, and I will deliver thee;" for it is indubitable that prayer not only served to preserve order, and to prevent any excess, but it filled our fainting hearts with courage, and renewed our strength when we were well nigh in despair. "FOR THIS SHALL EVERY ONE THAT IS GODLY PRAY UNTO THEE IN A TIME WHEN THOU MAYEST BE FOUND; SURELY IN THE FLOODS OF GREAT WATERS THEY SHALL NOT COME NIGH UNTO HIM."

THOUGHTS ON HOLINESS.

(*For the Christian Magzine.*)

"Christ," says the apostle, "loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Holiness is that quality, which it is the aim of the work of Christ and of the Spirit to produce in man's nature. Holiness is the fitness for happiness, and the qualification for final salvation. The glory of perfected saints is the promised reward and manifest symbol of their holiness.

But holiness is one of the things of the Spirit of God, which the natural man cannot know, because they are spiritually discerned. The man, untaught of God, embraces not its substance and reality in his comprehension; he may be familiar with the phrases which describe it, yet of that for which they stand he has no real knowledge, because he has no experience of it. He is generally sceptical of the existence of such a thing; the pretension to its possession excites his ridicule; "saint" is one of his terms of scorn, almost equivalent to impostor or fool. A practical apprehension, through self-acquaintance, of the fact that fallen man is by nature destitute of holiness, is a necessary preliminary to a comprehension of that which he lacks; and to this must be added a beginning of holiness, to impart the faculty of perception, and to guide it by experience to the knowledge of the heaven-born quality. It is true that the world can see and appreciate many of the beautiful effects of holiness, which are the exterior adornments of holy ones; but these things are but the effects, and not the cause; and whence they spring is a secret, hidden from the world. As in a dark night, rays of light pour out through the chinks and crevices of some mysterious building, piercing brightly the surrounding gloom, and men gaze and wonder, while they pass by, but know not the hidden cause,—so is it with God's saints, when they shine as light in a dark world. Their deeds and demeanour are in many things different from the world's practice, and bear a higher and nobler stamp than the earthly. Men behold, and wonder, and sometimes admire; but the virtue whence these things spring is a hidden mystery to them.

If the standard of holiness be enquired of, it is the character of God as revealed in Christ. Be ye holy, for I am holy, perfect as I am perfect,—is God's precept in his word. To have the spirit of Christ is to be a saint. Conformity to the image of God's Son is the perfection of a sanctified man. It may be said, that imitation of the divine excellence propounded unto us in Christ is the law of christianity. In proportion as any one obeys it, he is holy; conformity of spirit, as to will, affection, and general character, with the spirit of God manifest in the flesh, is holiness. And when any one,

with unselfishness and honest heartiness, endeavours to do exactly that which God would have him to do,—then he gives outward expression to the inherent holiness of his spirit.

The idea of conformity of mind to the mind of God in Christ may be unfolded in several particulars.

1st—The negative component of this conformity is the absence of rebelliousness against the divine will and dealings; a perfect acquiescence, intelligent and deliberate, in the plan and purposes which God has revealed unto us, and the actions which he does unto us and for us; a repudiation of doubt concerning the wisdom and goodness of his dispensations, when they pass our understanding, and an implicit confidence in God's character. The subduing conviction of the holy soul respecting God is, at all times,—He doeth all things well; its earnest utterance of feeling,—Not my will, but thine, be done! Its every thought is brought into captivity to the obedience of Christ; it is a perpetual sacrifice unto God.

2d.—Another element of holiness is similarity unto the divine nature, in taste, affection, and desire, so far as it can exist in a finite nature. By this is meant, a delighting in the things in which God delights; yea, a delighting in God himself. Thus, the holy soul longs for communion with God, and finds satisfying happiness therein. It continually searches him out, and thirsts for more knowledge of him. Its favorite haunts are where it can find most of his presence. Its gratifications rank higher or lower in its estimation, according as they bring it more or less near unto God. The sentiments which it forms are, in their moral character, like the divine sentiments; it is spiritually moulded after God; it is an image, small indeed, and wrought in inferior material, but yet justly proportioned, of the mind of God.

3d.—Connected with this similarity in affection to God, and growing out of it, is one other element of holiness,—an unrelaxed bent of the will actively to perform the will of God. Both out of a controlling love of God, and a sense of the excellence of his purposes, the holy soul ardently desires the accomplishment of his revealed designs, and is eager to fulfil the part assigned it in promoting them. It feels a genuine delight in obedience, an ennobling satisfaction in the consciousness of per-

forming the good and acceptable and perfect will of God. There is a congruity between its active tendencies and the duties which God assigns it; so that its performance of them is not perfunctory, nor by constraint from without, but hearty, energetic, and with warm affection. Hence, the indwelling and governing holiness exhibits itself in all matters of human life and its relationships, by the minding of things true, honest, just, pure, lovely, and of good report; for this is the will of God.

In every living saint on earth, this holiness is obstructed and counteracted by an antagonist principle of unholiness, native to his fallen nature. And therefore none comes up to the standard, or exhibits it in perfection, as a copy of Him who was holy, harmless, undefiled, separate from sinners. Yet a portion and a beginning of it does pertain to every one who belongs unto Christ; and he that has none of it is none of his. The most advanced must say with St. Paul, "Not as though I had already attained, either were already made perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." It is well for a man thus to examine himself, that he may bar his heart against self-conceit, and stir his energies to press forwards:—What marks of holiness can I trace in my spirit, or read in my life? Absence of all rebelliousness of temper,—a quiet repose of myself in God's hands,—a cheerful committal, day by day, of all my interests to him, a glad acquiescence in every dispensation wherewith he visits me, and every arrangement that he makes for me,—a readiness to meet everything to which he may call me; which are the most frequent with me, these blessed frames of mind, or the opposites to them? If I must confess, as surely I must, to a vast deal of remaining self-will, and unsubdued independence of God, and of rebelling temper and distrust,—can I say more for myself, in respect of conformity in positive affection and habitual desire unto God? Am I always, or often, attuned for his presence or service? always warm in heavenly affection, stable in spiritual mindedness, full of hope and joy in God, delighted to carry his fear and love into all my enjoyments, and anxious to do everything in, and by, and for God. Must I not confess that I am constantly doing things unto myself, and not unto the

Lord, in selfseeking and vain-gloriousness? Am I not perpetually conscious of thoughts and desires, which are anything but in harmony with God's purity and holiness, and which nevertheless have influence over me? Is it not too true, that the region of religious feeling and action is a region in which much of my daily common life is not contained; and that many of my tastes and affections and ordinary habits are greatly deficient in the leavening element of holiness? Let me gird up the loins of my mind, and put off the old man, and take for my motto, "To him that overcometh." For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

To one who is in earnest, striving to be holy, and feels himself sorely beset by temptations, kindling the flames of corrupt affection within him, and is ready, in the severity of his struggle with the old man, to cry with the apostle, "O wretched man that I am!" it is a truth of deep comfort, that God is the giver of holiness, and works in his people both to will and to do, and will assuredly perfect the work of sanctification in every one of them. They are elect, through sanctification of the Spirit, unto obedience. God has chosen them before the foundation of the world, to be holy and without blame before him in love. They are his workmanship, created in Christ Jesus unto good works. He calls them by his grace, and begins a good work within them; and he fulfils in them all the good pleasure of his goodness, and the work of faith with power, till they are complete in righteousness, and made worthy of the kingdom of God. The weakest shall be found strong enough to overcome, for the grace of Christ is sufficient, and his strength is made perfect in weakness. And so, by the Father's love, and the Saviour's grace, and the Spirit's might in the inner man, shall every true seeker of holiness finally attain it; and shall accomplish his pilgrimage along that highway, which is named the way of holiness, whereon the ransomed of the Lord do walk. Not one shall fail, for the Lord knoweth them that are his; and they shall at length be gathered faultless before him, a perfect body whereof no member is lacking, apparelled in the white robes which are the righteousness of saints.

B.

LAMANISM OF SIBERIA.

In describing the Shamanism of Siberia I have mentioned that Lamas from Thibet had to a considerable extent supplanted the Shamans, and combined their own doctrines with those taught by their predecessors, in such a way as to procure for them a ready reception without offending the prejudices of their disciples. The great boon which the Shamans promised to their votaries was temporal happiness, secured either by the enjoyment of positive blessings, or by exemption or deliverance from dreaded calamities, and all their rites and ceremonies had for their object, the securing of one or other of these privileges.

Aware of the influence which such a religion must possess over sensuous men, the Lamas were not slow to prescribe prayers, and institute ceremonies, which they alleged would be effectual in procuring prosperity to the family and to the herds. The *nem*, or book, called *Hodok te tsagan Shigoortai* consists of prayers to a god of this name, who is described as the avenger, and emblematically represented as the *preserver* and the *defender*, for he is furnished with 1000 hands, 1000 heads, 100,000 feet and eyes, &c. Prayer is addressed to him in the singular number, and more than two-thirds of the book are filled with names and titles of the god, repeated and repeated again and again. Among some particular petitions are the following, "From the fear of the king, from the fear of robbers, from the fear of fire, from the fear of water, from the fear of loss, from the fear of the sword, from the fear of enemies, from the fear of famine, of thunder, of untimely death, earthquakes, thunderbolts, (literally starry arrows,) of the king's judgment, of the *Tengri*, of the loo, (the dragon or spirit of the air,) of wild beasts, &c., keep me and all men in safety." The suppliant is also taught to pray, that he may see the autumns of a hundred years, and may be saved from diseases of one day, of two days, of three days, of seven days, from diseases of all times, and of all kinds;—diseases of the eye, nose, mouth, and all parts of the body, are then particularised; and also from diseases from all causes,—wind, water, wood, fire, &c. being specified

But Lamanism claimed and obtained a hearing, chiefly on the ground that it offered pardon for sin, and, by implication, power or permission to indulge in sin with impunity.

We find almost every where a consciousness of guilt, an expectation of immortality, and a fear to enter upon the unknown eternity, all constraining man to some kind of worship. And even amongst the worshippers of the true God, we find a prevalent opinion that this worship may, some how or other, be accepted by the Being to whom it is offered, as a substitute for obedience to his commands, or as a compensation for the transgression of his law. We need not be surprised to learn that amongst the benighted heathen whose superstition I am attempting to describe, the same opinion is found to prevail. "Conscious of guilt," says Mr. Swan, "yet in love with sin, the wretched votaries observe the ceremonies prescribed by their superstitions, that they may obtain pardon of sin, and enjoy the hope of it without parting with sin itself. Their objects is to be saved *in* their sins. The entire system then is a base and mercenary traffic, in which a certain quantity of prayer, or mortification, or sacrifice, is the stipulated price of indulgence in iniquity. He who pays the amount, is promised admission into paradise, let his life be what it may. He who fails in the due performance of these rites, is consigned to the place of misery, be his life as innocent and excellent as it possibly can. But it is the interest of the Lamas to work upon the credulity of the people; and they take upon them to perform religious services on account of any who choose to pay them for their trouble; thus prayer, fasting, &c. are made the price of iniquity, and these are commuted into money and performed by proxy."

"According to the books of the Lamas, hell is divided into sixteen separate places, or states of torment, where the condemned are punished in a way bearing some fancied resemblance to their crimes. In eight of these places of torment, the condemned suffer from fire in a variety of ways. In the remaining eight, they suffer by cold, being frozen to death, and again resuscitated to endure a repetition of the misery, and this for a period of almost inconceivable duration, but not strictly eternal."

The doctrine of the metempsychosis, or the transmigration of spirits, is also taught by the Lamas; and to escape those torments in hell, to atone for the sins of the *zaiagan*, or former birth, and to secure a happy birth after death, or, if possible, absorption itself, is the professed object of many of the rites and ceremonies which they observe. But many of the superstitious rites of these tribes may be traced, like many similar rites elsewhere, simply to the devices of the priests,—at first, the Shamans, and subsequently the Lamas,—to mystify the people, and to confirm their own power by working on the superstitious fears of their votaries; and now, perhaps, the priesthood believe their own lies, deceiving and being themselves deceived. The priestcraft of the Shamans was great; that of the Lamas is no less so.

The Dalai Lama of Thibet, the High Priest of the body, for that is the import of the name, is considered an incarnation of God. He is, therefore, a sacred person. He is a deity, and every inferior Lama or priest shares his divinity. He too is sacred, and must be treated as a god. This much is taught to every convert to their faith, whatever else he may learn of their creed, and he is threatened with the vengeance of *Shigemoni*, if he fail to show all proper respect to the Lama, or fail to make proper provision for his comfort,—*Shigemoni* being another name for the *Budh* of the Ceylonese, the *Gaudama* of the Burmese, and the *Fo* of the Chinese.

As if to keep the people in mind of their duty, the Lamas of rank always carry with them in their bosoms, a small book, or, rather, a collection of small books, neatly wrapped up in a piece of red chinese cotton cloth or silk, and with this they bless the people, by gently striking with the book the head of the suppliant, who approaches him for this purpose in an attitude of prostration as an expression of the greatest reverence and worship. Unhappily they are not the only men who have exacted such homage from their fellow-men.

> It may be but the squeamishness of pride
> To scruple such prostration to a worm;
> It may be to irreverence allied
> To scorn pretensions sanction'd by the form

Kings and priests dictate; and to which conform
All who their right to tyrannize do own;
But till some miracle my faith reform,
This head shall never in the dust lie prone
Before a fellow man.—God is my God alone.

And I do judge as low as low may be,
The mind that leaves no homage to be paid
To the supreme unseen Divinity,
It has not offered to the hero's shade,
Or at the foot of living mortal laid.
But if the worshippers be sunk so low,
What are the worshipp'd?—Do they more degrade
Themselves or them who join the impious show?—
They are the scorn of heaven, and hell's loud laugh below.

The fear with which the poor Buriates are inspired by allusions to the vengeance of the gods, does not arise from a belief that these must be offended by the moral turpitude of their worshippers, but from the malignity of character ascribed to those beings. Hence it is not by forsaking sin, but by penances, presents to the Lamas, &c. that they seek to appease them. The Shamans say, that a good man is not more an object of favor with the Tengri than a wicked man, and that both have equal reason to fear the effects of their power; and this doctrine the Lamas will not contradict. For the genius of the Lama system is to inspire the people with the most extravagant notions of the honor due to the priesthood, as being a class of men favored by the gods, and able by their prayers and offerings to move the gods to do whatever they, the Lamas, please.

"It may be thought," says the esteemed friend, to whose notes on Idolatry * I am indebted for much of the information I have compiled on this subject,—"It may be thought that since the Lama books describe a place of punishment, the belief of this operating on the fears of the people, must have a powerful effect in restraining them from sin. By no means. It is neither the design, nor the tendency of the doctrine of future punishment, as it is exhibited in this system, to deter men from iniquity. For along with the graphic descriptions of these horrid places and modes of torment, is held up at the same time the means of escape, viz., to pay to the Lamas high honor, to make to them liberal presents, to

*Idolatry; a Poem, by the Rev. W. Swan, Holdsworth, London, 1827.

be ready on all occasions to serve them, to be punctual and devout in the performance of their superstitious ceremonies. As a corollary to this, it may be noticed, that the boasted moral precepts of the pagan code are by the same means rendered completely nugatory. The observance of them is commutable for money, and hence, as it is more for the pecuniary interest of the Lamas that the people should be transgressors of the rules of their morality than fulfillers of them, it is easy to infer whether they will encourage virtue or vice."

Such a priesthood we must condemn, but while we do so, we must not forget that the people love to have it so; and that the heathen festivals to which they are admitted have attractions for *them*,—great attractions,—and that they are quite willing, for the sake of the enjoyment, to submit to the domination. Horrid as the whole system of heathen festivals may appear to us, it is not horror which is awakened in the minds of the heathen; for the Lamas have not been unmindful of the depraved feelings of their votaries, but have made ample provision for their gratification.

In Siberia, both the Shamans and Lamas have little temples, corresponding to the "high places" in which the Israelites sacrificed after the manner of the heathen around them. Those of the Shamans are called *Obos* or *Obogas*, and formed of branches of trees placed in a circle and meeting at the top; an opening is left on the south-side, and the interior contains some of the objects of their worship. This conical building is visited on a *high day* every year, generally about midsummer, by all the people around, and the more zealous drag from the woods large boughs of trees to add to the heap; so that the structure increases in magnitude every year.

Those of the Lamas are called *Bunchans*; they are of a more solid structure, and are a kind of diminutive temples, six or seven feet square, with a door also on the south side, but without windows. The inside is decorated with pictures of gods,—sacred tables covered with cups for holding the offerings, and on the floor and upon benches placed round the walls, are great quantities of little figures of a pyramidal shape, formed of clay, pastry, &c. One of these feasts is described as follows in the journal of Mrs. Stallybrass, though the Shaman, and not the Laman name, is given to the little temple:—

"On one of the distant hills a feast has been held to-day. Having never witnessed these annual amusements, I felt a desire to go, which Mr. S. gratified. The road soon became known to us by the company, who were all mounted on horseback. The women were richly dressed, and their horses handsomely caparisoned. They would not be distinguished from men at a little distance (as they ride astride, and wear broad hats like the men) but for their costly beads, of which an immense number are suspended in long rows from a *tiara* worn on the head; these, together with the hair, which is plaited on each side, reach to the elbows. The saddle-cloths, &c. of their horses are mounted with ornaments of metal and small shells in a very tasty manner, and, when several are in company together, make a great noise like a number of little bells. From this scene of gaiety my thoughts reverted to that day, when 'there shall be upon the bells of the horses, Holiness unto the Lord.' With these cheerful travellers we joined company, till we arrived at the spot appropriated to the opening of the feast. On a hill, commanding an extensive view of the surrounding country, a sort of booth is formed of trees, called by the Buriats, Oboga or Obo, and in front a large circle of Lamas seated themselves upon their mats, leaving a space in front for the offerings to the gods. These consist of flesh, corn, &c. The head Lama, dressed in costly array, seated first in the circle, began the service, giving signals by a little sceptre which he held in his hand, and by various motions of his fingers. These were observed by the others, who stood in the centre, scattering, by a dexterous motion of the fingers, these different offerings; while the whole circle, coosisting of about fifty other Lamas, were reading prayers in the Thebitan language,—wholly uoiotelligible to the common people, and nearly so to the Lamas themselves. Around this group were seated all the spectators, the men taking the right, and the women the left side,—no one taking his seat till he has been in the circle to obtain a blessing from the chief Lama. Before the service closed, some water, esteemed holy, was handed round to the company, each one receiving a little io his haod, and drinking it. The last part of the ceremony was shooting with bows and arrows and a gun, into the air: and this was explained to us as expressive of the desire that all their enemies be kept far from them. All now remounted their horses, descended the hill, and rode to the opposite side of the extensive plaio below. There they again dismouoted, seated themselves in ranks on the grass, and commenced their feasting, of which boiled mutton and araki form the principal materials. Horse-raciog and wrestling closed the festival. We retired, to reflect on the hope which we entertain of being permitted to present them with higher sources of enjoyment, and redouble our diligence for this end. While the worldly and irreligious would behold nothing in the practice, and eveo in the religion, of this people, to condemn, and would exclaim, that all was harmless; the Christian and the Missionary must lament the absence of God in all, and, as its necessary consequence, a debasing slavery, and every carnal lust."

There is always an abundance of intoxicating liquor provided on such occasions; each guest that can afford it bringing with him, slung at the saddle, two or three small wooden pitchers filled with the *araki*, which is a kind of ardent spirit distilled from milk, and to these

festivals the Buriat females also repair in great numbers. "The only accommodations for visitors," says Mr. Swan, "are a few small houses and tents; and these are so crowded when the Lamas are assembled, that ten or fifteen, or even twenty, persons sleep in one small apartment. There is no regulation as to the exclusion of females, or for their accommodation at any of the sixteen temples I have visited, except at one of them. There, as it is pretended, no female is suffered to remain during the night, but this rule is broken as often as any one thinks fit,"—of which he had the most certain evidence. So that there are attractions at such festivals, even for the most depraved.

"As I remember, 't was a summer morn,
And from a hundred scatter'd tents the reek
In separate columns rose,—and from its thorn,
The linnet sung its matin, and its beak
Did whet, before it sprung away to seek
Its food and pastime for the day.—Then I,
With light step sallied forth, to gain the peak
Of Boyan-Dègus, where the peering eye
Just saw one little hut, that seem'd to kiss the sky.

There—sacred to the Spirit of the hill,
That hut, yclep'd a Bunchan, lifts its head,
And then wild sounds uncouth the air did fill;
For on that day, the living to the dead
Loud chanted, and to idols black and red,
Did bring their offerings!—The top I gain'd,
And on that eminence, not without dread,
I set me down—and, O my eye was pain'd
To witness the base rites with which that day was stain'd.

It was indeed a sight to gaze, around
And far below, from Boyan's lofty crest'
My own white tent, so small, the eye scarce found;
But, as the mounting sky-lark eyes its nest,
Shrunk to a point, yet still its point of rest,
So I descried the spot where oft I laid
Me down and slept in peace—alone, yet bless'd
With heavenly communion—while God made
My heart his dwelling-place—and his own word my shade.

But now, with weary steps, half up the steep,
The Buriats climb, for each has left his horse
Grazing below. They scarce can footing keep,
But upwards slowly climb with zig-zag course:—
Such sights might please, if the attracting force
Of all the show were not an idol's shrine,—
A thing of nought—which poisons, at its source,
All springs of pleasure there: for knaves combine
To teach fools to blaspheme—where God's own wonders shine.

The summit gain'd, the assembly form a ring:
The lamas sit before the Bunchan door;
And menials books, and gods, and offerings bring;
They sprinkle corn and water on the floor;
And then strikes up the music's horrid roar;
The people instant rise, and bow them low,
And knock their heads, and their grim gods adore,
Nor cast a look around, above, below—
But eye the Bunchan still, and round and round it go!

Who does not feel, when from the giddy height
Of the bold mountain top he looks prone down—
As if, not merely to his natural sight,
Man and his labours—(whether tillage brown,
Or wave-traversing ship or busy town)—
Dwindle to nought—but, to his mental eye
Man shows more grovelling, and the monarch's crown
A very bauble; while God seems more high,—
For man is far below, but He—above yon sky?

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While I sat and look'd on, methought the brow
Of Degus frown'd indignant at the offence
Done to dishonour'd heaven, by those who now
Invok'd its Demon Spirit—and scowl'd thence
The lamas and their train —Lo, they commence
Their quick descent, and soon the bottom gain;
Like a fear-smitten flock, whose best defence
Is flight, they hurried down—or like the rain-
Swollen torrrent, rushing dark, and spreading o'er the plain.

The horse-race now engages every eye—
Then round the wrestlers forms the spacious ring;
Meanwhile the noisy lamas ceaseless ply
Th' intoxicating cup—some groan—some sing—
Some quarrel—till the evening's sable wing
Covers their shame—when sense and mind are gone.
The youth, by their example profiting,
Follow their steps; but wound and broken bone,
That end the dark debauch, do not the sin atone.

What! did I think the indignant Degus frown'd
Upon the insult there to God's name given?—
And that its echoes, mimicking the sound
Of their curs'd din, by which the air was riven,
Reverberating in the ears of heaven
The crime of that blaspheming crew did tell?—
No:— though his thunderbolts were not then driven,
Nor sign perceiv'd that might their madness quell;
God did himself look on—his eye did mark them well!

But if he noted in his awful book
The doings of that demon-serving host;
Did he regard with calm complacent look,
Them who of purer faith and worship boast,
But whom their heathen brethren's state ne'er cost
A heart-felt pang—nor offering from their purse,
Or—some slight—half-extorted boon at most?
Will God bless them, and the poor heathen curse?
Or—if stripes fall to both—to which must fall the worse?"

Somewhat similar, but not quite so bad, is the Obo festival of the Shamans and their followers.

"—'Tis night—but not a night of silence:—hark!
The shriek—the yell—the unearthly sound that burst
From yonder hut; cast on the sky now dark,
In shadow darker still! There dwells the first,
The hoary chief of Shamans, who have cursed
These hills and valleys with their devilish art.
There superstition's brats are born and nursed,
And to the moral atmosphere impart
Their pestilential breath—the poison of the heart.

Now witness, ye who dare, the scene within!
But scarcely can the crowded space admit
Another guest—or ear endure the din:
Ranged round the walls, in close-wedged rows they sit,
And every glaring face by turns is lit,
As the wild priestess waves a blazing brand,
And in her phrenzy round the fire doth flit:—
She foams and tears her hair, and shakes her wand;
Then sinks exhausted down—unable now to stand.

But where those horrid shouts that lately rung?
Deep silence broods, and all now listening bend
To catch the words from her prophetic tongue:
Then some perhaps of that dark conclave send
Their questions, "what success shall soon attend
Their stag-deceiving snares—or what shall be
The event of sickness to a foe or friend?"—
And she—hell-taught—guessing what none may see,
Of the dark future speaks with wise obscurity!

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But I must hasten with the priceless boon,
For Shigemoni's votaries prepare
To attack the Ongoon mysteries, and soon
They may obtain their purpose, for they spare
Nor toil nor treasure—stratagem nor snare—
To bow the necks of Shamans to their yoke,
And give them a more galling chain to wear,
Than one which, though it awful terrors woke,
Less varnish'd sin, and less hell's tyranny bespoke.

For whose delusion is the worse? The wild
And simple Shaman thinks nor reasons deep;
But, taught that spirits of the air his child,
His cattle, and himself can kill, or keep
From death and harm and fear, awake—asleep,
Honours his Tengri with his dance and drum;
Conjures, and slays the victim goat or sheep,
And these dark rites enough his heart benumb;
But subtle lamas,—twice—children of hell become."

J. C. B.

SCRIPTURAL EXEGESIS.

5. What are we to understand by the future delivering up of the kingdom by Christ unto God the Father, and the consequent subjection of the Son to the Father, that God may be all in all?

The assumption of the human nature, never again to be laid aside, by the second person in the eternal and ever-blessed Godhead, for the accomplishment of certain purposes of the divine will, is itself a mystery above human reason, to be received by faith on the authority of God's testimony. Hence arises a difficulty in distinguishing accurately, and in all cases, between the respective acts done by the Son in his several characters, whether as God the Son, or as the God-man invested with a certain office, or as the last Adam, the con-natural head and king of the human race. But it is by attending to these distinctions, so far as we can, that such passages as the one before us are to be explained.

The doctrine of Scripture concerning God seems to be, that in one and the very same eternal and infinite nature subsist three, called by us persons, as the least inappropriate term for that which is without parallel and beyond comprehension; and that these three are necessarily, as being one in nature and substance, unchangeably equal in every power and attribute. But that moreover, by an eternal relationship, there exists between these three, who are one God, an immutable *order*. The first is the Father, possessing priority as He by whom the Son is eternally begotten, and from whom the Spirit is eternally proceeding. The second is the Son, ranking after the Father, as being begotten of him, but before the Spirit,

as being one from whom the Spirit proceeds. The third is the Spirit, taking place after the Father and the Son, inasmuch as he eternally proceeds from both. To the several persons, the operations of God are distributed and assigned according to this order, and in consequence of it, in the execution of divine purposes, the Father sends the Son, and the Father and the Son send the Spirit. It may perhaps be said, that the Father wills, and all things are of him; the Son manifests and proclaims, and all things are by him; the Spirit executes, and all things are through him. In a certain sense, not as regards qualities, powers, attributes, or nature, in any way, but as regards personal *order* in the one identical infinite nature of God,—it may be said that the Father is greater than the Son, and the Father and the Son greater than the Spirit. It was probably in this sense that our Lord said, "my Father is greater than I."

But whatsoever the nature and properties of this internal order and arrangement in the one Godhead be, it is itself immutable, as proper to that Being who everlastingly is whatever he can be or shall be; and that which is peculiar to it cannot suffer commencement, cessation, or change, in time. Hence that which St. Paul says of the Son receiving and delivering back a kingdom, and becoming subject, cannot be predicated of God the Son as to his divine nature, nor can express any change of internal relationship in the Godhead between the first and second persons. If God the Son, as the only begotten one before all worlds, be the "heir of all things," he is so eternally and without end. As such, there can be no renunciation of rule, no alteration of standing with respect to God the Father.

The statement of the apostle must therefore be connected with the inferior nature, which God the Son assumed, and in which he, a divine person, acts according to its properties, as well as in his original divine nature. As incarnate, and thenceforth ordained to conjoin human operations with divine, he is Christ, the annointed one. And of Christ two aspects are presented to us. He is the God-man, standing officially as Mediator between God and the sinful, effecting reconciliation, and destroying opposition; and having thus a definite work to accomplish, with the completion of which his office terminates. He is also the chief of men, who has become the head of the

human race, and redeemed it to himself, and has linked his human fortunes everlastingly to it.

Now, correspondent unto these two aspects, there are two kingdoms spoken of in Scripture as appertaining unto Christ. He is declared to be now at the Father's right hand, governing all things in heaven and in earth, as the exalted Saviour; God's vicegerent, into whose hands all things are delivered. He is also spoken of as about to receive a kingdom, in the glory of which he shall appear at his coming. These kingdoms are distinguished from each other in our Lord's promise; "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne." That which is now, at the right hand of the Majesty in the heavens, is represented as incommunicable, proper unto Christ alone in the execution of his saving and mediatorial office. That which shall be is to be shared with him by every member of his glorified church. Of the latter it is the repeated testimony of David and Daniel, Gabriel, St. Paul, St. Peter, and others, that it shall have no end. And therefore to the former must the passage before us refer; and as it is natural that the peculiar powers and functions of the Mediator should cease when final reconciliation of all things unto God has been made, and every enemy destroyed,—so we must understand St. Paul to announce, that when that consummation arrives, the mediatorial kingdom shall be delivered back to the Father.

The passage, then, speaks of Christ as the God-man, anointed to fulfil a mediatorial office, and to bring the design of redemption to a successful issue. Having died and risen again, he received on his ascension, in his special capacity as Mediator, universal but temporary dominion for the peculiar purpose of accomplishing his work. By delegation, he exercises all the power of the Godhead on the throne of God, intervening between God and his creatures; a royal Mediator, having all things under his feet, he only excepted which did put all things under him. But when he has finished his appointed work, his peculiar function as mediating vicegerent will cease, and the dominion revert to God himself; so that the triune God directly, and without the intervention of the God-man Mediator, shall be the manifested Lord of heaven and earth. Then shall it be as if a veil were

removed from between the Creator and the Creature, and God shall be all in all.

Still, however, shall Christ, as other Scriptures testify, possess a kingdom which shall have no end; in which, as the head of the human race, God's king of the new creation, he shall reign with his church, and join man unto God in an everlasting union of life and blessedness. This is his inheritance as man; just as coequal majesty and dominion with the Father and the Spirit is the divine inheritance to which he was eternally begotten.

OCCASIONAL ADDRESSES BY T. S. K.

No. 2.

In the sacred Scriptures the life of Man is set forth under a variety of similitudes, which show forth its uncertainty, its brevity, its fleeting nature,—and the life of a christian under that of a race; and then he is urged so to run that he may obtain the prize (1 Cor. ix, 24.) St. Paul addressing the Galatians said, Ye did run well; who did hinder you (or drive you back) that ye should not obey the truth (Gal. v, 7.) And when pressing holiness of conduct and life on the Philippians, he says, that by their observing a holy consistency in the midst of the crooked and perverse nation amongst whom they dwelt, it would be an object of rejoicing to him in the day of Christ, as it would prove, that he had not run in vain, neither laboured in vain. (Phil. ii, 15, 16.)

Again, the life of a christian is compared to that of a warfare, and then he is urged to war a good warfare (1 Tim. i, 18) to fight the good fight of faith. (1 Tim. vi, 12.) And the apostle tells us, when the time of his departure from this world was at hand, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day (2 Tim. iv, 6—8.)

The subject proposed for this evening's contemplation, is the *Warfare* which the christian has to wage; and I pray that the Lord will, of his mercy and grace, apply

the truth as uttered to the heart and conscience of each one here present, and thereby render it evident that the thoughts and meditations of my heart on the subject have been acceptable in his sight! War implies an adversary, an enemy; and before I proceed further, I must remind you, that each one here present is either engaged in this warfare or resting the willing captive of the enemy. Now, in order that we may wage this war with success, we shall do well to contemplate the adversaries we have to contend with, the weapons we are furnished with. To whom we may look for help, the prospect there is of coming off conquerors, and the reward which awaits us. Unless we have correct notions on these points we shall commit serious errors, and lay ourselves open to successful assaults from the enemy. What is the witness of the Spirit on the subject? Let us contemplate two of the christian's enemies,—his own heart and Satan. Of the heart, the scripture testimony is, that it is deceitful above all things and desperately wicked (Jer. xvii, 9.) and in order to give us a more profound idea of its desperate wickedness, the question is proposed, who can know it? and in reply we are informed that it is God alone (verse 10.) Again, we read in Genesis, that God saw that the wickedness of man was great in the earth, and that every imagination, including the purposes and desires, (margin) of the thoughts of his heart was only evil continually (Gen. vi, 5.) Job, when speaking of the angels as not pure in the sight of God, exclaims, how much more *abominable* and *filthy* is man, who drinketh iniquity like water (Job xv, 16.) and elsewhere he says, wickedness is *sweet* in his mouth (forms the subject of his mirth and pleasure.) The preacher's testimony is, that the heart of the sons of men is *full* of *evil* (Ec. ix, 3.) He seems to have known nothing of good hearts at bottom. But what saith the Saviour on the subject:—Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, covetousness, wickedness, deceit, lasciviousness, an evil eye, pride, foolishness (Mat. xv, 19. &c. and Mark vii, 21.) The apostle writes, Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, lest any of you be hardened through the deceitfulness of Sin. (Heb. iii, 12—13, and iv, 12—13.) and James says, Every man is tempted when he is drawn

away of his own lust, and enticed. Then, when lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death, (ch. i, 14—15.) Elsewhere we are informed, the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would. (Gal. v, 17.) Isaiah says, We are all as an unclean thing, and all our righteousnesses are as filthy rags (ch. lxiv, 6,) from which we may infer, that the people respecting whom he wrote looked upon themselves as very good people and nothing worse than their neighbours, as some now a-days. What natural men left to themselves are capable of we may learn from the first chapter to the Romans, and what godly men also are capable of, when left to themselves to try what is in them, we may also learn from the history of David, Hezekiah, and Peter; and amongst the things the Lord hateth, we are informed is, a proud look (this is often considered by men as noble, commanding) a lying tongue, and a heart that deviseth wicked imaginations (Prov. vi, 17 and 18) and again, that the thought of foolishness—is what? fun, nothing, an agreeable way of passing time,—no, it is sin. (Prov. xxiv, 9.) Some may be disposed to consider this as hard. It is so indeed, and very hard; but why? because of the corruption of the heart; for the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be (Rom. viii, 7); and that individual who prides himself on the goodness of his heart, and flatters himself that it will be well with him though he walk after the imagination of his evil heart (Jer. xvi, 12, and Deut. xxix, 19,) how is he accounted of by God?—He that trusteth in his own heart is a fool. (Prov. xxviii, 26.)

But another mighty adversary the christian, and each one here present, has to contend with, is Satan; but his efforts to hurt him would be as ineffectual as they were in his assaults upon the Saviour, were the christian's heart rightly kept; but the issues thereof not being sufficiently guarded, his fiery darts and his devices tell with fearful power.—But what does the Holy Ghost teach us concerning him and the influence he exerts over our minds and actions. We read,—Our adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour (1 Pet. v, 8) and in Job, that when the

Lord enquired of Satan, whence comest thou? he replied, from going to and fro in the earth, and from walking up and down in it (ch. i, 7.) We are warned of the wiles of the Devil, to stand against them; and of the fiery darts of the wicked one, which we are to quench (Eph. vi, 11—16.) Did any one here present ever see Satan, or any of these darts? No. But has no one here present felt sudden gusts of passion, the mind suddenly inclined to evil? There he was, and these his fiery darts. How many who have committed crimes which have brought them to an ignominious end have confessed that the moment before the commission of the act they could not have conceived it possible they could have been capable of it. We are told he is busy when the seed of the word is being sown, to catch it away, that it may not profit those who listen to it. (Mat. xiii, 19.) And this will explain why it is that so little good appears to result from preaching. Again we read, that some are special marks at which he aims, hoping that, if he can but gain the mastery over *them*, great indeed will be the mischief he will do to the cause of godliness in the world. Thus we read he set his heart on Job (ch. i, 8, margin) on David (1 Sam. xxi, 1 and 2 Sam. xxiv, 1) on Peter (Luke xxii, 31—32); that Satan entered into Judas Iscariot, whose heart was set on evil (Luke xxii, 3,) and supper being ended the Devil put into the heart of Judas Iscariot to betray him (John xiii, 2); that he *deceiveth* the whole world (Rev. xii, 9—10.) that it was Satan filled the heart of Ananias to lie to the Holy Ghost, in keeping back part of the price of some land he had sold (Acts v, 3)—a very common sin this, in the every day transactions of men; that he specially looks after church members who have exposed themselves to discipline, in order that he may get an advantage over them (2 Cor. ii, 10—11.) It was he who beguiled Eve, that she did eat of the forbidden fruit (Gen. iii, 13, and 2 Cor. xi, 3,) and St. John says, He that committeth sin is of the Devil, for the Devil sinneth from the beginning; that for *this* purpose the Son of God was manifested, that he might destroy the works of the Devil; that whosoever doth not righteousness is not of God, neither he that loveth not his brother (1 John iii, 8—10.)

We learn, then, from God's sacred word, that Satan

and his agents have to do more or less with the afflictions, the various trials, and persecutions and every other hindrance to our living and acting as the children of God, both internally and externally. Thus it was in the case of Job (ch. i, 6—12 and ii, 1—7.) and that he ever stands forth as the accuser of the brethren, how they have failed in their duty to God, how they have dishonored him, and caused his holy name to be blasphemed. We read when Joshua the high priest was standing before the angel of the Lord, Satan was standing at his right hand to resist him (to be his adversary, margin—Zech. iii, 1—3.) And in the Apocalypse we read, And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the *accuser* of our brethren is cast down, which accused them before our God day and night (Rev. xii, 10)

Such is the Scripture account of two of the adversaries with whom the Christian has to wage war; how then may he hope to venture into the field with the prospect of success, more especially when it is remembered that by nature he is dead in trespasses and sins? (Eph ii, 1.) In the first place, preparatory to his entering on the conflict, it is necessary that he be born again, for except a man be born of water and of the Spirit he cannot enter the kingdom of God (John iii, 5—7.) And for our encouragement and consolation, we are told, that it is the law of the spirit of life in Christ Jesus makes us free from the law of sin and death (Eph. viii, 2); and the promise is I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, I will cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them (Ezek. xxxvi, 25—27.) Again, John told his disciples, that he who was to come after him, that is Christ, would baptize them with the Holy Ghost and with fire (Mat. iii, 11.) We are to be renewed by the Holy Ghost (Tit. iii, 3.) to be sealed with that Holy Spirit of promise, which is the earnest of our inheritance. (Eph. i, 13.) And again the Apostle says, we have received not the spirit

of the world, but the spirit which is of God, that we *might know* the *things* that are freely given to us *of God* (1 Cor. ii, 12) and that if any man be in Christ he is a new creature (2 Cor v, 17.)

Now let us examine the weapons whether they are proof. The Apostle says, the weapons of our warfare are not carnal (for though we walk in the flesh we do not war after the flesh) but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. x, 3.) Thus you see they are of full proof, and well fitted for the war in which the christian is engaged. But what are they? The Apostle tells us, Put on the whole armour of God, that ye may be able to stand in the evil day (time of temptation, Luke viii, 13, Rev. iii, 10) and having done (or overcome) all, to stand. Stand therefore, says he, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace;—above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of Salvation and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplications in the Spirit, and watching thereunto with all perseverance and supplications for all saints (Eph. vi, 10—13.)

Not only are the weapons good and of full proof, but the Holy Ghost also teacheth us by what means we may use them to advantage. He saith by the apostle, Be strong in the Lord, and in the power of his might (Eph. vi, 10) and his prayer on behalf of the Ephesian believers was, that they might know what was the exceeding greatness of his power toward those that believe, according to the working of his mighty power (Eph. i, 19;) and elsewhere, that the Lord would grant them according to the riches of his glory, to be strengthened with might by his Spirit in the inner man (eh. iii, 16.) And Paul tells us the answer he received, when sore tried and tempted he besought the Lord thrice,—And he said unto me, my grace is sufficient for thee, my strength is made perfect in weakness, and adds, when I am weak then I am strong. (2 Cor.

xii, 9—10;) and when writing to the Philippians he says, I can do all things through Christ who strengtheneth me (ch. iv, 13.)

But is the object or the end to be attained worthy of so great a conflict? First,—It is to escape from the wrath to come, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day. And, secondly,—It is glory, and honour, and immortality that christians seek after; the salvation of his soul, a crown of righteousness, which the Lord, the righteous Judge, has promised to give him, an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation;—a mansion in the Father's house, which Christ the Lord has gone before to prepare for his people, that where he is there they may be also. What is the result or reward? Victory,—"thanks be to God, who giveth us the victory through our Lord Jesus Christ." They overcame the adversary by the blood of the Lamb, and by the word of their testimony. "In all these things (trials, hardships, persecutions &c.) says the Apostle, we are more than conquerors through Him that hath loved us. "Now are we the sons of God, and it doth not appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We shall bear the image of the Heavenly, we shall be raised incorruptible, and this mortal must put on immortality. We shall be clothed with white robes and have palms in our hands. And one of the elders answered, saying unto me, what are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall

hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto fountains of living waters, and God shall wipe away all tears from their eyes "

Now, when it is remembered, the adversaries the christian has to contend with, a corrupt heart and Satan, with all the snares and fascinations to which he is exposed from a world which lieth in wickedness; and when, moreover, his unwatchfulness, forgetfulness and want of skill in the use of the weapons placed at his disposal, are taken into the account,—is it not matter of surprise that *any* should escape the corruption that is in the world through lust? Can it be matter of surprise, when any forsake the good ways of the Lord, that they should manifest more of the spirit of enmity,—that they should commit greater enormities,—than they who never knew the truth; so much so, indeed, as often to call forth the reproofs of men of the world for their impiety. And should not the christian learn from what has been stated, when he observes any brother acting inconsistently with the truth, instead of making such the subject of his censure,—not to say of his mirth,—to remember that part of the armour with which he is to be clad, *namely*, praying always with all prayer and supplication for all saints. Praying that the Spirit of God would render such a one conscious of that in his conduct, words and actions, which is deemed so unbecoming in a professing christian, of a disciple of the Lord Jesus Christ. We see the inconsistency,—but we do not see, the pangs of conscience, if the party be sensible of the act, nor the grieving and withdrawing of the Holy Spirit to which he is subjected. Let us take heed then lest we be found acting the part of Satan's instruments, by injuring the characters, and destroying the usefulness of the brethren, lest we receive the same rebuke as Satan, when he was resisting Joshua, the high priest, when standing trembling and clad in filthy garments before the angel of the Lord,—The Lord rebuke thee, O Satan, the Lord rebuke thee; is not this a brand plucked out of the fire? (Zech. iii, 1—3.)

JUDGMENT OF OTHERS.

(*For the Christian Magazine.*)

A man, having his conversation among men, is surrounded by characters, sentiments, and actions, of every variety, inviting or demanding, in a greater or less degree, his judgment concerning them. To *form* a judgment on that which comes into contact with his mind or life is often useful to himself, to enlarge his knowledge of good and evil, that he may choose the one and reject the other; and it is often necessary for his protection against deception by the hollow virtue, the masked vice, the hypocritical pretender, and the undiscriminating enthusiast. To *express* his judgment is also sometimes expedient and required by duty, in order to guide such as he is in a position to guide, to uphold truth and morality by the influence of station and authority, and to fulfil the noble office of a witness for virtue and piety.

But at the outset of all consideration of the rules and limits and uses of judging others, we meet the precept of the divine Teacher of virtue, "Judge not, that ye be not judged." Is this an absolute prohibition of an exercise of mind which appears at once natural, necessary, and profitable? Or is it a short emphatic apothegm, the meaning of which resides not so much in the letter of it as in its spirit, and must be sought with judgment, and applied with knowledge? That it cannot be the former is plain from other precepts, which make it obligatory on us both to judge and to utter our judgment We are to prove all things that we may discern and hold fast the good. We are to beware of false teachers, which implies an exercise of judgment respecting their character. We are to tell a brother his trespass against us, before which we must have judged that it is a trespass. We are to shun those that cause divisions and offences, to warn the unruly, to withdraw ourselves from the disorderly, to try the spirits,—all which duties require critical examination, and a resulting judgment respecting others. "He that is spiritual," it is said, "judgeth all things."

We must therefore seek in the saying of Christ, not an absolute prohibition to judge, but a warning against abuses of the judging faculty; a correction of some ill

spirit, in which we are liable to form or utter our judgments. The precept plainly has reference to unfavorable judgments, to condemnation, not to approbation. It is directed against a censorious spirit; a readiness to conclude a person wrong hastily, or on insufficient grounds; an ill-natured pleasure in detecting faults, and arriving at an unfavorable opinion; an inconsiderateness in unnecessarily giving expression to the judgment which we have formed to another's discredit; a maliciousness in representing things in as bad a light as possible, and blazoning abroad evil of others when charity demands silence. By many or all of these infirmities of disposition we are compassed; against these therefore we are taught to be on our guard. The precept requires us to form our judgments, with a desire of truth as to things, and with a feeling of charity as to persons; to love to praise, better than to blame; to make sure by patient examination that we are right, before we condemn; to weigh both sides with candour, and to give the accused the benefit of any doubt; to crush within us, as the devil's own offspring, every rising feeling of gratification at the discovery of wickedness in others; and to cover over with the veil of charity that which we must condemn, whenever the duty which we owe to God and man does not require the explicit avowal of our judgment. To this effect runs the beautiful description of Charity:—"thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth believeth all things; hopeth all things."

Such is the spirit in which we are to judge. We ought to begin with a love of truth; to be accompanied by a delight in the discovery of excellence; to weigh with impartiality and candour; and to pronounce with consideration and forbearance.

One of the commonest departures from this spirit is the habit of condemning another's actions on a very imperfect acquaintance with the circumstances under which they were done. It is an every-day occurrence to hear persons at once flippantly pronouncing against a course which some one has adopted, although his reasons for it could not be known at the time; and not only ridiculing what has been done, with an oracular contempt, but extending condemnation to the doer, as if he were at least a thorough fool, and probably something worse. This betrays shallowness of intellect, ignorance of human

nature, and perverseness of heart. An ignorant censor, aping the tone of infallibility, and dealing around from his self-constituted tribunal full-mounted condemnation and abuse, as if he had materials for judgment, or capacity to judge, or avocation to pronounce sentence,—is a pitiable sight. Yet how commonly are such things done with the pen and the tongue! The whole tribe of periodical party-writers lives by the practice. Half the conversation of multitudes, high and low, superiors and inferiors alike, is occupied with the uttering and reiterating of ill-informed censures on each other. Those who complain of the injustice thus done them, too often perpetrate it themselves in retaliation, and pay back their censors in their own coin.

Partiality in condemning is another departure from the lawful spirit of judging. We are apt to deal severely with the faults of those who are opposed to us, and to wink at similar faults committed to our advantage by those on our own side. Self-interest causes obliquity of judgment. An untruth in one man will be extenuated, while in another it will call down unmeasured reprobation. An immorality which serves a cause, and an equal immorality which obstructs it, receive a very different estimation in the mind of a partisan.

An inclination to condemn rather than to approve is not very singular. To find others wrong gratifies a certain corrupt feeling in our nature, and nourishes our pride. "God, I thank thee that I am not as other men are!" Even when we have no real pleasure in discovering faults in our neighbours, there sometimes exists in us a disinclination to make allowance for the difficulties of the case, in which we esteem them to have gone wrong; our habit is not always to allow due weight to the frequent fact that there was a balance of reasons for and against; our own view, perhaps, formed on less knowledge or consideration, is too much assumed to be the unquestionable standard by which to measure theirs; or when we are fully justified in disapproving of the course pursued, we are sometimes apt to treat an error of judgment as moral culpability, and harshly to condemn the person when we ought only to pronounce unfavorably of the action. The same sort of feeling extends beyond the formation of a judgment to the expression of it. More is constantly said in censure than is needed for any practical purpose

of usefulness. Even when there is no occasion at all to express any opinion on a person's actions or conduct, many will discourse largely to his discredit, for the mere sake of amusement; putting things in a ridiculous light, however unfairly, and adding absurd embellishments to point the jest of censure, as if to run him down were one of the rarest pieces of sport.

Sadly deficient in the right disposition in which judgments of others ought to be formed and expressed, is the whole scandal-loving and scandal-mongering race. They are like a swarm of carrion-flies, that depasture themselves on sores. It is true that there is as much love of amusement, as real malignity of disposition, often concerned in their favorite habit. But to find pleasure in hunting out discreditable things, and retailing illnatured stories, betokens at least a grievous moral insensibility, if it does not indicate the worse spirit of malice. The appetite for scandal is a prurient one, produced by a moral disease; and the relish with which a choice bit is sometimes devoured, and then ruminated on, shows more sympathy with vice than virtue. There is great danger too to be apprehended from the growth of the love of scandal, where indulged; for it casts, canker-like, into the spirit, darkening and corrupting as it proceeds; and there is no depth of malignity to which it may not debase. The man who has reached such a stage of progress in it, as absolutely to gloat over the discovery of vice in his neighbour, is a pupil of whom the devil himself need not be ashamed.

The expression of opinions on the moral character of men's conduct in the practical business of life, partakes of that general complexity which arises from the confronting of the wisdom and the principles which are from above with those that are earthly in this disorganised world. The christian has a pure and unchanging rule of morals by which to judge; and by it he measures the worth or demerit of that which comes before him. But the man of the world has another rule by which to frame his decisions; it is the world's prejudiced version of the moral law, so warped as to alter seriously the estimate of things; and withal so flexible in the hands of passion and interest, as to give almost any result that may at the moment suit the wish of him who applies it. Were the parties not to come into contact, but each to pursue his

separate course, no difficulty nor confusion need arise from the difference of their standard of judgment But as they do practically act together, and mutually communicate their opinions, and sometimes must rely on each other's decisions respecting the conduct and character of persons,—there is a necessity for some reference to the standard of judgment employed, and some discrimination between the right and the wrong on christian principles, and the right and the wrong on worldly principles, or else misunderstanding may ensue, and injustice be done.

For instance, A is a public man, who is carrying out a certain line of policy, which he conceives suited to circumstances. B takes an opposite view, and, with the usual prejudice and vehemence of party, is strong in the language of condemnation, exhibits a partial and distorted view of the case, reasons on an exaggerated representation of one thing, and a suppression of another, so as certainly to treat A's policy unfairly. C, an ardent disciple of A, who does not pretend to judge on any but the ordinary principles of the world, falls on B with unmeasured abuse for his unfairness and misrepresentation, designates him a villain and a scoundrel, to be scouted by society, and thinks nothing too bad for him if he had his deserts. In a discussion on the matter, D, who is accustomed to judge on christian principles, is appealed to for his opinion. He cannot but express his condemnation of B's party spirit, and prejudiced vehemence, and the mode in which he uncandidly exaggerates and suppresses, and bends things to suit his own view and interest. He coincides then with C. Not so; for the two are wont to judge by different standards, and are guided to their judgment by very dissimilar feelings. D disapproves of B's spirit and conduct as inconsistent with the high rule of morals which God has given us; and he would for the same reason equally disapprove of a great deal of human conduct which is esteemed quite lawful in the world, and than which B's is no worse. But C's condemnation of B's particular conduct is caused by party spirit; C tolerates with great indifference just as immoral practices, when they are not directed against his own interest or party; and were B. to have exhibited them in favor of the opposite side he would probably have come in for a considerable share of C's praise. So that while B deserves condemnation, C acts unjustly in

singling him out for it. And D is placed in this predicament; if he condemns B, as in conscience he must, he is likely to be accused of sharing in that intemperate and prejudiced spirit which prompts C's judgment; and if he urges that B ought not to be singled out for reprobation, inasmuch as he is only doing what the lax morality of the world considers allowable, then he runs the risk of being told that he is extenuating evil, or even defending B's immorality.

If we would avoid injustice in our judgments of men by their conduct, we must often distinguish between the merits of the action, considered with reference to the circumstances which occasion it, and the merits of the actor, estimated as a moral agent. The distinction, it is true, only applies to cases of some complexity, in which mental operations are involved; and not to such as are simple breaches of some moral precept, by the commission of the vicious act forbidden by it. But of this complex character are the common actings of busy men, in the artificial engagements of civilised life. That which ought to be done is to be learnt by a review of the several circumstances which have to be dealt with; the relations of one thing to another must be understood; perhaps the characters or motives of others estimated; or the probable effect of different courses of action calculated. Now, when we consider how greatly and variously these mental processes are affected by partial ignorance, and hydra-headed prejudice, and unconscious mannerism of thought,—we shall not be surprised that different men, equally well inclined and equivalent in morals, should take varying and sometimes opposite courses under the same or similar circumstances. The fact is continually occurring. And if we were to estimate these men morally, in proportion to the resemblance between their several courses and that which is abstractedly the right one, we should evidently deal unfairly, giving some too little, others too much, censure. A most mischievous action, such as might well be done from a most villainous motive, may also be done by an ignorant or prejudiced self-sufficient person, who indeed has no striking amount of integrity, but still is far from deserving to be classed with the malignant villain. To measure out therefore the deserved degree of blame rightly, our judgment of a person must take account,

not only of the moral correspondency between the action and the exterior circumstances, but also of the usual habits of the person's mind, the nature of his prejudices, the amount of his ignorance, the obliquites of his intellectual vision, the infirmities of his resolving and acting powers. The faultiness of the action must not at once be all ascribed to wrongness of heart, but must be apportioned with discrimination between that and these other perverting causes. A just charity will teach us, while we condemn the deed as unsuitable and improper, to make some allowance for the doer, and charge no more immorality upon him than we can help.

Above all, we ought in our criticisms and judgments of others to bear with us a lively sense of our own manifold faults, that we may be delivered from censoriousness, and may also be rendered humble. We should endeavour to catch the spirit of the precept,—In lowliness of mind to esteem others better than ourselves; and when a calm comparison of ourselves with others leads us to the conclusion that we walk more uprightly and purely than they, our hearts should be lifted up in thankfulness to God, who has wrought in us in spite of our perverseness, and to whose grace is all the praise.

B.

THE DISCIPLES AND FRIENDS OF THE REDEEMER ASSEMBLED AT JERUSALEM AFTER HIS ASCENSION.*

(*For the Christian Magazine.*)

In order to form some idea of what took place in the upper room at Jerusalem, we must fix our attention upon the persons who were there present; the circumstances in which they were placed; the employment in which they were engaged; and finally, on the manner in which they acted.

In the 15th verse of the 1st chapter of the Acts of the Apostles, we read of a *number of about a hundred and twenty persons*; but reference appears to be there made to an assembly specially convened for filling up the number of the twelve Apostles, which we must,

* Translated from the Dutch of Van der Palm.

therefore, distinguish from the daily meetings in the upper room, which was certainly not large enough to contain such a number of persons. The company consisted then, according to the 13th verse, of the eleven Apostles, who are all mentioned by name, as if it were to signify, that not one of them was wanting, or kept back. They were now clean, for the son of perdition was no more,—at the head of the eleven remaining Apostles we again find PETER, who had so deeply fallen, but the traces of whose sin has been effaced by a flood of tears. He has lost nothing in the esteem of his brethren; for they were acquainted with his repentance, and knew how dear the sheep that had erred still was to the Great Shepherd, who had favoured him sooner than any of the other Apostles with a personal interview, and afterwards had openly forgiven him his misdeed. Of the remaining Apostles JOHN is the best known to us by his glorious writings, and as the favourite of his Master; JOHN, whose brother JAMES was to be the first, of all here assembled, that would suffer martyrdom. There was, moreover, the faithful THOMAS, who wished to accompany the Lord to Judea, in order to die with him; and whose unbelief concerning the resurrection of Jesus perhaps arose from his not daring to promise himself so great a happiness;—and also BARTHOLOMEW, if he is the same as the upright Nathanael, who might well be called an Israelite indeed; and MATTHEW, who first committed the actions of our Lord to writing.—But why should I go on with this enumeration? seeing all these men, how different soever they might be in genius, disposition, or in their spheres of labour, had all in common the principal matter, namely, that they were pious men, who loved Jesus above every thing, yea above themselves; who had been called by him to fill the highest offices in his spiritual kingdom, and who would prove themselves faithful to that heavenly call, by their life and death. I only add that two of those Apostles were near relatives of Jesus, JAMES the son of Alpheus, and JUDAS his brother; and two other brethren of Jesus, elsewhere called SIMON and JOSES, were also here present, having now joined themselves to the company of the Apostles.

Besides them "the women" are mentioned; and who these were, we know from the history;—Mary Magdalene, and the other Mary, and Salome; the faithful

friends of Jesus, who had ministered unto him of their substance, who had been inseparable from him in his life, inseparable in his death, and to whom now the world without him appeared empty and solitary. Where else could we expect to find them, but in the society of Jesus' friends, who were now his representatives on earth? and they were worthy to be admitted into that society, for never had their friendship for the blessed Jesus wavered; at his cross and at his grave it had been tried; and as they had so sincerely loved him in his humiliation, was it not to be expected that he would be dear to them also in his glorified state? But who is that venerable woman distinguished from the others,—the object of universal reverence, on whose serious and reflecting countenance, the traces of the deepest sorrow are still impressed; but which appear to have been erased by the most exalted sensations? It is she, who once sung of herself: "Henceforth all generations shall call me blessed!" it is Mary, the mother of Jesus. Seldom is mention made of her in the gospel history; but around whom does our attention tarry with more sincere interest, than her, as often as we find her name mentioned? She had now become one of the family of John; and whither should we expect the maternal friend to have accompanied her adopted son, but to the place where all were assembled, that the begotten of the Holy Ghost, the Redeemer of the world, born of her, had left dear to him on earth?

What a company! What a circle of friends! The greatest unanimity prevailed among them, for all hearts were filled, all bosoms were penetrated with the same interests,—those of truth, and piety, and human happiness. No bond of paternal love binds so close as this; no object elevates the mind so high as this. Humble, and in outward appearance mean is this company, this circle of friends; there are not many wise, not many noble, in the estimation of the world; and yet there is more true wisdom, more genuine nobility and greatness of soul, collected within this small circumference, than could elsewhere be collected from among the most shining intellects, or the most dignified personages.

If such an assembly would excite the highest interest at whatever time they had come together, and even if their assembling had been a matter of mere accident,—who

much more should this feeling be excited in such circumstances as those in which we now find the Apostles, and the women, the mother and brethren of Jesus. It is impossible to conceive a situation more affecting, more striking, more fertile in great recollections, and great expectations, than that in which this company now found themselves. Let us call to mind, what had happened to them shortly before, and again within the last few days. Within the space of a few weeks, they had enjoyed the presence of the great Teacher, the Friend of their souls, and in the most affecting manner been deprived of it; they had again received him from the dead, to be now deprived of his bodily presence for ever. No pen is able to describe what they had suffered when they saw him put to death as a criminal; and when all their hopes, and all their affection seemed buried with Jesus, in the garden of Joseph. No pen is able to describe with what joyful transports they were filled, when they heard the tidings,—"The grave is empty! He is risen! Simon has seen him!" And who can describe their soul-enjoyment, when they saw him for the first time at Jerusalem, and afterwards conversed with him in Galilee; when the expectation became continually more lively:—the time has now come that he will establish the kingdom of Israel. But instead of that they saw him soar away from their midst, withdrawn from their sight by a cloud; and all that now remained to them of Him, was the command to preach his gospel among all nations, and the promise that, for that purpose, they would be endowed with power from on high.

R.

(To be continued.)

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(Continued.)

XCIV.

Be careful of an error, not very uncommon at the present day, that the only true and desirable faith is that which is perfect and complete at once, attaining to as

full an assurance the moment it is born as after years of christian practice and christian experience. That such a faith, so full and complete, in its maturest fruit, may occasionally be vouchsafed, we will not dispute; but that it is not the usual method in which it is described in Scripture, and by our Lord himself, we are equally certain. It is there likened to the grain of mustard seed, which our Lord tells us is among the smallest of all seeds, so that you can scarcely discern it, and that thus it is with faith, the believers being scarcely able, at first, to ascertain whether he possesses it. That as the minute seed becomes, in time, the strong and flourishing plant, so the feeble faith becomes, in due time, under the fertilising effects of the Spirit of God, the strong, and stable, and durable tree. Like the new-born infant, which can neither speak nor stand alone, but is carried in the arms of others, and lives by nothing but the simplest aliment, feeding and crying, occupying the first and earliest hours of life; such is, generally speaking, the true and genuine faith of the infant believer; an alternate state of hungering for the word of God, and of sorrowing for sin; unable to stand alone, looking for the aid of stronger christians to bear it up, glad of every little help to carry it forward on its infant course. It is often, also a weeping faith, full of doubting, temptation, and fears, as the poor man in the gospel cried "Lord, I believe; help thou mine unbelief." This is, in fact, the manner in which our Lord perpetually speaks of it. He does not compare it to the burning flax," but to the "smoking flax," smoking with the desire after God, but the fire not strong enough to flame with comforts. He does not compare it even to the reed in its natural state, which, at the very best, is so weak a thing that a bird can scarcely settle upon it, but to the "bruised reed," the very feeblest thing we can imagine. But while this is the infancy of faith,—if it be a true faith, every day, and every hour, is giving it strength and bringing it forward into manhood; it does not lie in the heart like a stone, unchanged and unchangeable, but like a prolific seed in the fertile earth realising what St. Paul expresses, when he says, "The righteousness of God is revealed from faith to faith," from one degree of faith to another, and well exemplified in the spiritual life of Nicodemus, whose faith was at

first so small, and timid, and shrinking, that he dared not visit Christ until the darkness of night could shroud him from the eye of the scoffer; and yet we find that this same trembling disciple, could, but a short time afterwards, go openly to the Roman governor, with Joseph of Arimathea, in the hour of our Lord's greatest humiliation, and of his disciples' greatest danger, and boldly beg the body of his Saviour. What a remarkable proof that his faith had not been stationary. Does, thus, your own experience testify to anything resembling this in your christian life. Do you remember the time when your faith was so weak, that you dreaded to be thought more in earnest, or more anxious, for the salvation of your soul than those around you; and are you now, through grace, comparatively indifferent to human opinion, and ready, cost what it may, to confess Christ before men? Be thankful to Him from whom this increase comes; it is the Lord's own work; to him be all the glory!—*Sermons Preached at Chelsea.*

XCV.

How many are there, whom we have left in childhood, and whom we meet not again, till years have done their accustomed work of alteration and change, with whom, though we meet in peace, circumstances forbid that we should journey on together! We see minor things in such a different light, that although agreeing in the main, and upon essentials, and still experiencing the most kindly feelings towards each other, both will best fulfil their appointed pilgrimages alone. But the case is sometimes far stronger even than this, and proportionably more trying; perhaps by God's grace we have received new feelings, and new motives, which they to whom we once were bound by ties of intimacy do not understand, or in which they cannot participate. In such a case to travel together would be as dangerous as impolitic; we may say with Jacob, "Take, I pray thee, my blessing,"* but we may still feel called upon to act also like Jacob, and to continue our respective journeys apart. It is well when the christian, under such circumstances, is enabled to decline the proffered bounty, as well as the proffered society of those with whom he cannot safely travel; and has learned with Jacob to ask, "what needeth it?"†

* Gen. xxxiii, 2. † Gen xv.

Have I not a God who is all-sufficient? under his guidance and protection I can well refuse the aid and countenance of the world, and find in him, and in the simple pleasures and delights which he allows his people, all that I need for the safety and comfort of of my pilgrimage, as well as all that I hope for at my journey's end.—*Exposition of the Pentateuch.*

THE MASS.

The "Constant Reader," the "Member of Union Chapel," and ourselves, having each had his say on this subject of friendly controversy, and apparently remaining in his own opinion, we think the matter may as well rest where it is; unless he who unconsciously threw the apple of discord amongst us, will, after being an amused spectator of the contest of his friends around it, himself wind up the dispute by an exposition of his own meaning, and a statement of the reasons by which he maintains it.

The *Member's* last paper seems to have suspended the controversy on the solution of the two following questions.

1.—*Can* a ceremony which is a professed, but idolatrous, representation and repetition of Christ's sacrifice, suggest to the mind the truth that Christ offered himself for the sins of the world?

2.—*Can* an intellectual ignorance respecting the nature of a professed act of worship, co-exist with a believing and obedient state of the heart?

These are questions in somewhat of an abstracted form; but perhaps their bearing may be a little simplified by a familiar illustration, involving the very same principles of human nature.

My dearest friend, after some years of absence, dies. A chair is sent to me by some one, whom I suppose to have known him, with a message that it was long the habitual seat of my friend, and that he, on his death-bed, directed it to be sent me, with the hope that, as it stood in my room, it would often remind me of our friendship. The whole statement is in fact a fabrication; but I receive it without suspicion of its falsehood, and

place the chair in my room without a doubt that it was once my friend's.

Out of this transaction two questions arise.

1.—Can that chair, as I look at it, bring to my remembrance my departed friend?

2.—Can ignorance of the deceit by which that chair is pretended to have been his, co-exist in my mind with true affection for his memory?

The answer to these questions is, we are persuaded, the answer to the others. But as to that answer,—our readers must form their own decision between the *Member's* negative and our affirmative.

ST. HELENA.

To the Editor of the Christian Magazine.

Sir,—I beg to enclose you an extract from a letter recently received from St. Helena, and trust that those who have it in their power, and feel an interest in the spread of the gospel, will sympathize with the state of the poor church at St. Helena, and respond to the appeal now made to their christian benevolence. Contributions will be received by the publisher Mr. A. S. Robertson, Heeregracht, or by Mr. A. Steedman, St. George's-street.

S.

Extract of a letter written the early part of June, received per "Velox," 17th July 1846.

"You are aware that a house and premises have been hired for the chapel—the situation is I think decidedly the most eligible the town affords; the lower part of the house was thrown into one, and for us a commodious place of worship sufficiently large for the congregation usually assembling there, and the mission box, monthly collections and subscriptions of some few individuals pay the current expences, and afford Mr. Bertram £150 per annum, a small and straitened income in this *expensive* place. His hearers consist almost wholly of the very poor, so that it seems wonderful that even this much is effected. But no surplus remains when the necessary and current expences are paid. When the preparation, or building, of a mission house was first proposed, persons put down their names for various sums, together amounting to nearly £300; upon the strength of this, the committee of management, too sanguine in their expectations, offered to purchase the premises now occupied for £550,—£300 to be paid down, the remaining £250 in instalments. The owner of the premises being in India, it became necessary for her agent to write

for her sanction to this proposal. An answer of acceptance has now arrived, but alas there are no funds. Another purchaser is ready to pay down the whole amount, anxious to procure the premises for a far different purpose, and if the committee cannot lay down the £300 within six months, the chance is lost;—without aid, and liberal aid too, from the Cape, I fear there is no possibility of obtaining the necessary amount. Mr. B. has strong faith that the Lord will send help in time of need, and some of the community here are deeply anxious, and much engaged in prayer for its accomplishment. And much beside as, we know, there is to occupy the attention of Cape friends, we yet hope you will not desert us. Sums amounting to £60 are sure I believe; but what is that to £300? If I were at the Cape I would beg from door to door for the cause rather than see it fail. The evident blessing that has attended, and still attends, Mr. B's labors in this benighted spot, is such as proves him to be sent of God, and therefore I believe it will prosper; it must succeed. Mr. B. is instant in season and out of season, ever ready to the good work of the Lord, and does not spare himself. He preaches twice on the Sabbath, and once in the week in town, and once in the country; sometimes in one part, and sometimes in another, and has two prayer meeting evenings at the chapel every week, beside visiting the sick and poor both in town and country. The number of soldiers who attend their private meetings increases."

Poetry.

If there arise among you a Prophet, or dreamer of dreams, &c.—Deut. xiii. 1, &c.

No Prophet, nor dreamer of dreams,
  Nor master of plausible speech,
To live like an Angel who seems,
  Or like an Apostle to preach;—
No tempter, without or within;
  No Spirit, tho' ever so bright,
That comes crying out against sin,
  And looks like an Angel of light;—

Tho' success or conversions he urge,
  Or plead with the words of a friend,
Or wonders of subtlety forge,
  Or deep revelations pretend;—
Should meet with a moment's regard,
  But rather he boldly withstood,
If anything easy, or hard,
  He teach, save the Lamb and his blood.

Deceived by the Father of Lies,
  Blind guides cry, Lo, here! and lo, there!
By these our Redeemer us tries,
  And warns us of such to beware.
False Christs he foretold us should rise;
  False Prophets we too might expect
A garb so devout to assume,
  As should nearly deceive the elect.

If close to thy Lord thou wouldst cleave,
Depend on His promise alone.
His righteousness wouldst thou receive?
Then learn to renounce all thy own.
The faith of a Christian, indeed,
Is more than mere notion or whim;
United to Jesus, his Head,
He draws life and virtue from him.

B. W.

Religious Entelligence.

Trinity Church Harington Street.—The opening of this remarkably neat and well built place of worship took place on Sunday, the 6th July; and it was with much joy and thankfulness we beheld, at an early hour that morning, every seat occupied by a respectable congregation, who came forward, we trust, on the occasion to testify their good-will towards the cause,—and with anxiety to promote by their liberality the spread of the everlasting gospel of the blessed God.

The usual morning service of the Episcopal Church of England having been read by the Rev. T. A. Blair,—an appropriate and excellent discourse was delivered by the Rev. Edward Judge, of Simon's Town, from the 8th verse of the 26th Psalm, *Lord I have loved the habitation of thy house, and the place where thine honor dwelleth.*

From which words the preacher showed the reasons why believers should love the house of God, inasmuch as it is dedicated to his peculiar worship—being the place where the Lord is pleased more fully to reveal himself to his waiting servants, and to bestow his blessings upon them; where his glory is in an especial manner revealed—not, as in old time by the manifestation of the awful cloud between the Cherubims, but to the souls of those approaching him in spirit and in truth, where his word is preached, his ordinances rightly administered, and the way of salvation proclaimed by his ministers, appointed by him for that gracious purpose. In the course of the sermon, we understood the preacher to say, that £4000 had been expended on the edifice, the sum of £1700 being still answerable for, and to be defrayed by the liberality of Christians in this place, no further foreign aid being expected; it is therefore sin-

cerely to be hoped that the powerful appeal then made may not be thrown away on those of our countrymen who value, as they ought, the precious privileges of a gospel ministry in this our adopted land.

In the evening the Church was even more crowded than in the morning, and amongst the assemblage we were happy to perceive may of our brethren belonging to different societies of christians in this Town. The usual Service having been read by the Rev. Mr. BLAIR, and suitable hymns sung by the congregation, the Rev. R. G. LAMB addressed a most attentive audience from the 6th verse of the 87th Psalm,—*And the Lord shall count when He writeth up the people, that this man was born there.*

The preacher began by saying that great rejoicings were made at the opening of a mart, the launching of a ship, and the commencement or opening of a new road;—but a market was only for the supply of our bodily necessities, the ship after having perhaps carried her thunder, or her traffic, over the seas for some years, bye and bye has her timbers floating, scattered on the waters, or thrown up in pieces on a dangerous shore, and the road is in itself calculated to work its own ruin; but a church is a market where the soul can be supplied with heavenly food; there the messengers of Jesus are charged with the cry,—*Ho every one that thirsteth come ye to the waters, and he that hath no money: yea come buy wine and milk without money and without price.*—It is an ark into which whosoever entereth shall assuredly be saved, for Jesus is at the helm; He is the pilot of his church, composed of His own people of every name throughout the earth;—and it shows a road the terminus of which leads to glory. Then surely great ought to be our rejoicing at the opening of another church in this place,—of another temple dedicated to the worship and service of the Holy Trinity,—where will be proclaimed the message of mercy to lost and undone sinners, where the gospel, in all its fulness and freeness, will be published to *all*, and where the sinner will be directed to Jesus for salvation,—who alone is the way, the truth, and the life.

The text, the preacher proceeded, speaks of a birth,—*that this man was born there.* Now, my friends, all of us may remember at what time we were born, at all

events our parents can testify to the date of our earthly birth; but that is not the one alluded to in our text. No, my friends, there is another birth meant, the birth of the *soul*—a birth from the love of sin to holiness, from being the children of the Devil to be the sons and daughters of the Lord Almighty. And we must all, rich and poor, young and old, undergo the new birth unto righteousness if we would ever expect to enter into the kingdom of God. Many are now present, I hope, who can certify to the time when they experienced this new birth by the renovating influence of the Spirit of God upon their souls;—but in a large assembly such as this, many I fear there are who have never undergone this most essential change of heart. May there be none now present who may have cause to utter hereafter that demon wish, that they had never lived to see this place of worship opened. Oh! my friends if you have never thought of this matter before, think now, pray now, that you may experience this new birth, this needful change of heart and life; that you may be born again of the Spirit, and numbered among those who worship God in truth, and rejoice in hope of everlasting glory. The text speaks, however, of a birth-place;—and where shall we go to find it? Shall we travel to the frozen shores of Greenland, or to the burning banks of the Ganges? No, my friends, although from there even we must believe in the words recorded of God by the prophet—*My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* No, my friends, we need not go so far; shall we not earnestly pray that *this* building, to-day set apart for God, may be the birth-place of many a sinner, and that it may be said when the Lord writeth up the people that this man and that woman were born *here*. And what an encouragement is held out to the believer by the text that the Lord, in his infinite condescension, taketh notice of the very place where the first dawn of His children's spiritual birth took place. Oh then, my friends, value the house of God, the sanctuary of the Most High.

Of your minister, I need not speak, he is known to all of you; but I beseech you, be earnest in your prayers before a throne of grace for him, that he may be enabled to dispense the word of life to perishing multitudes,

hold up his hands, as Aaron and Hur stayed up the hands of Moses till Amalek was discomfited. Remember a praying church is ever the most prosperous one, and may the Lord shower down his blessing on the messages which shall be delivered here, that His glory may be promoted in the salvation of sinners, and to Him shall be alone ascribed the praise.

It has been a source of deep regret to the writer that he has not been able to obtain a copy of this very impressive and awakening discourse (the above leading features of it having been penned from recollections impressed on a not over retentive memory) calculated, in his humble opinion, to be a source of much good in the hand of God. The preacher evidently felt the solemn duty which devolved upon him, and whilst uttering the words of comfort, and warning, he truly delivered his own soul.—May we not cherish a humble hope that many a one, who previously had been a thoughtless sinner, left that house of prayer that evening deeply convinced of the evil of sin, and led by the Holy Spirit to seek for pardon from him who is now *exalted a Prince and a Saviour to give repentance and forgiveness of sins*. That many a weak and trembling soul, encouraged by the word spoken, was induced to come with greater boldness unto the blood of sprinkling, and to rely with a more implicit faith on the infinite love, compassion, and power of the blessed Jesus to save unto the uttermost;—and that many a devoted servant of Christ felt his love strengthened, and his heart cheered, in having witnessed the solemn dedication of another sanctuary, where the glorious gospel will be proclaimed to many who perhaps never before had the precious privilege of listening to the free message of salvation; and that by one who having felt the sanctifying power of divine grace in his own soul, can testify to all, that Jesus is *yet* waiting to be gracious to them, and that whosoever will may, without exception, *now come and take of the water of life freely*.

But that the church may be a blessing to this place, it must be remembered that the minister, how holy soever he may be, and however faithfully he may perform his arduous duty,—can, comparatively speaking, do but little. The individual members must see to it that they perform *their* duty also, and prayer is undoubtedly at once their

duty and their highest privilege. See then, dear friends, that ye be earnest and persevering in supplicating your Father in secret, in your families, and in the congregation,—*For the eyes of the Lord are over the righteous and his ears are open unto their prayer,—and having boldness to enter into the holiest by the blood of Jesus, and an High Priest over the house of God, may you draw near,* not alone for blessings on yourselves, but also for him who is appointed to watch over you and to minster in holy things. Separate yourselves, brethren, from the world, not from your worldly callings, but from the vain pleasures and fashionable follies of a world which lieth in the wicked one, and is at enmity against God. Show that ye have a high and holy calling to maintain, and the glory of God to advance by an individual walk of faith and holiness,—depending ever on the promised aid of the Holy Spirit poured out on you, in richest measure, in answer to fervent and believing prayer.

And may the employments of that holy day,—of which the above is but a poor and imperfect sketch, bring, in some slight degree, to your mind the glorious one which is before you, to nerve you in your contest now,—when having entered into the rest which remaineth to the people of God, the everlasting sabbath,—prayer having given place to praise,—ye shall cast your crowns of victory at the feet of the Lamb, and ascribe unto Him who hath loved you, and washed you in his most precious blood, the blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might for ever and ever.—(*Communicated.*)

Green Point School House.—On Wednesday, last week, the new building at Green Point, designed to serve as a place of Public Worship and as a School House, was opened, and Divine Service was celebrated in it three times in the course of the day,—in the forenoon, by the Rev. T. A. Blair, Minister of the Trinity Church Cape Town; in the afternoon, by the Rev. A. Faure, Senior Minister of the Dutch Reformed Church; and in the evening, by the Rev. J. C. Brown, Minister of Union Chapel. Though the weather was unfavorable, there was a large attendance at all the three services, and the collection at the door, in aid of the funds for the

building, amounted in the morning to £15,—the whole to £24.

This neat building is well placed in the fork of the higher and lower roads leading to Camp's Bay and Sea Point, and directly fronting the main road from Cape Town. It has been built entirely by private subscriptions and donations, on a principle of good neighbourhood and brotherly kindness amongst men who, differing on some points of manner and form, agree in the fear and love of the true God and Redeemer. In the appropriate and impressive discourse delivered by Mr. Blair, which is just published by the desire of the Committee, this Christianlike arrangement is developed with clearness in the following words:—

"Our text—*Be ye all of one mind*—was chosen for consideration on account of the present occasion of our being assembled here.

"As,—for what purpose are we congregated? It is not to open what is commonly called a Church in allusion to a material building where the people are wont to assemble for public worship; but rather a School House, where, in an especial manner, it is hoped that religious instruction, besides general education at other times, may be imparted to the rising generation on the Sabbath day. This is unquestionably a good purpose, and an holy one; and may commend itself to the understanding, that it is well done, ere commencing operations, to have the public worship of God celebrated, craving the light of his countenance and his favor, in which are found both "light and life."

"Whilst, again, it is to be used, not only as a school, but for religious purposes as may be required, and this arising from the present position of the community who have their residence in this locality; and who, amounting in all to perhaps thirty families, not ten of the number being of the same religious opinions in reference to the better government of a church. No one set of persons, whether Presbyterian, Episcopal, or Congregational, are sufficiently strong numerically to have a regular place of worship according to their own forms,—that is, so as to build, and support a ministry; whereas these thirty families, all uniting, can so arrange as to provide a place for the general purposes of educating the rising generation in their neighbourhood, and, at the same time, make use of it for gathering themselves together on the Sabbath, or any other day, expressly to offer the sacrifices of prayer, praise, and thanksgiving unto God the Father! each separate portion of the community having their own minister, and keeping to their own formulary of public worship. Thus, the Presbyterian, or the Minister of the Dutch Reformed Church, comes—his people attend him, and any others in the neighbourhood who may choose or desire to hear Jesus preached. *In the same way*, the Episcopalian Minister may come,—he attends to his own forms of worship,—his brethren of the same communion with himself come, and any others who desire to offer prayer and hear Jesus preached. *Again*, the Congregational Minister comes,—and his people attend him, and others who may choose to hear Jesus preached;—or the Wesleyan Minister, or others. And where, we ask, owing to the state of the community here being so

divided as to forms, in religious opinions, where is the impropriety shown in this method of acting? I think we may safely say it is a very christian mode of accomplishing your desires under existing circumstances; it is like fulfilling the law of love, and bearing one another's burdens. One party was not sufficient to provide for all,—so all came and helped to provide, the one for the other. We think, brethren, it shows a good and becoming spirit, and on this point may you long be "all of one mind,"—unanimous in endeavouring to bring glory to our Heavenly Father, by showing that the spirit of Christ is not one of dissension, discord, strife, vain-glory, or envying,—but a spirit of love, of unity, and of soundness of mind."

This approval given by such a man solemnly from the pulpit, will probably draw the attention of communities divided like that of Green Point, in matters of form or on unessential points of belief, but united in spirit, and induce them to follow this example for mutual edification. In the happy state of this Colony, as a portion of an empire rejoicing in liberty, every man being free to think as he pleases, and to speak as he thinks, almost every small community will feel more or less the pressure of this diffienlty; but all who are sound at heart will now see how easily the pressure may be removed, or reduced almost to nothing, by all bearing each other's burden.—(*Commercial Advertiser, July* 25.)

The Casket.

THE DIVINE FORBEARANCE.—Why has not the trumpet already sounded, and the dead long ago been wakened from their slumbers? Why do the stars still observe their silent courses, and the sun shine afresh daily on the just and the unjust? Why does the earth still abide as from the days of the fathers, and seed time and harvest, summer and winter, do not cease? It is not the firmness of the laws of nature. They would long ago have been overruled by a mightier and deeper law of righteousness, which demands judgment against the transgressor, and an open vindication of the outraged authority of God. No, the secret lies deeper in the heart of the Most High. The Lord is long-suffering, not willing that we should perish. There is a mystery of forbearance which alone sustains the course of nature, and stays the fiery judgments of the Lord. Around us there is a world lying in sin and wickedness, that rises, as from Sodom, with a loud and continual cry for judgment. Above there is a holiness so pure and so full, that even the heavens are not clean before it, and the angels stand charged in its sight with folly. But there is an infinite depth of forbearance, which stays the course of deserved wrath, and gives a further space to sinners for repentance. And there is also infinite wisdom standing by the side, presiding over the whole, and watching when the fit moment shall arrive, that forbearance itself should be forborne, and justice delay her sentence no longer. O

what a deep mystery of contending, yet harmonious attributes, Faith can discern in that providence, where the sinner sees nothing but an iron necessity, the mechanism of nature, and blind laws that act without lawgiver, and carry on the universe without the need of a God.—*Birks.*

THE SCRIPTURES.—Let this commend the Scriptures much to our diligence and affection, that their great theme is our Redeemer, and redemption wrought by him: That they contain the doctrine of his excellencies,—are the lively picture of his matchless beauty. Were we more in them, we should daily see more of him in them, and so of necessity love him more. But we must look within them. The letter is but the case; the spiritual sense is what we should desire to see. We usually huddle them over, and see no farther than their outside, and therefore find so little sweetness in them; we read them, but *we search them not*, as he requires. Would we dig into those golden mines, we should find treasures of comfort that cannot be spent, but would furnish us in the hardest times.—*Archbishop Leighton.*

HOLINESS.—It is a very striking fact, that the apostolic writings uniformly lay down the holiness, virtue, or morality of Christians as a system of duties and blessings, of which redemption by the blood of Christ is the antecedent *cause*, and a most forcible *obligation*. In the plainest and most uniform manner, they represent our personal obedience, not as the cause or condition of salvation, but as the primary and most essential part of salvation itself. "The love of Christ constraineth us to live, not to ourselves, but to Him who died for us. He bore our sins in his own body, that we, being dead to sins, might live to righteousness." Thus "redemption *from all iniquity*," is the object which the sacrifice of Christ attains. Such a redemption, personal and experimental as well as extrinsic and legal, is also the object of the most anxious desire in the breast of an awakened sinner. Emancipation from the curse would not meet his conscious wants, without the concurrent blessing of vital, prevailing, and active holiness. This end the atoning sacrifice secures, not only by presenting the most probable inducements and assistances, but by an efficiency of ALMIGHTY INFLUENCE, which convinces and satisfies the understanding, persuades the heart, and determines the will.—"How much more, shall the blood of Christ purge your conscience from dead works, to serve the Living God!" The continuance of this sanctifying agency is secured by the unchangeable value of the great sacrifice, and by the ever-living power and love of Him who offered it on earth, and is now "entered, with his own blood, into heaven itself, there to appear in the presence of God for us;" our Patron, Advocate, and Intercessor. Because he lives, his saints shall live also. Under the conduct of his Holy Spirit their holy character shall grow and flourish, till it is ripened to the perfection of Heaven. He gives to them eternal life: and who shall separate them from the love of Christ?—*Dr. J. P. Smith.*

DECLENSION IN RELIGION.—It is a symptom of decline, when a man will UNNECESSARILY EXPOSE THE IMPERFECTIONS OF THE RELIGIOUS WORLD. "Such a man," he will say, "is fond of praying, but he is fond of money." This is the very opposite spirit to that of St. Paul, who speaks *even weeping* of those who *mind earthly things*. A VIOLENT SECTARIAN SPIRIT is a sign of religious declension. Honest men stand firm for the vitals of religion. If the mind were right the circumstantials of religion would not be made matters of fierce contention. The spirit of St. Paul was of another kind,—*If meat make my brother to offend I will eat no meat*

while the world standeth, lest I make my brother to offend. One believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth.—Cecil's Remains.

INCONSISTENCY.—It is a most unseemly and unpleasant thing to see a man's life full of ups and downs, one step like a christian and another like a worldling; it cannot choose but both pain himself, and mar the edification of others.—*Archbishop Leighton.*

MANAGEMENT OF CHILDREN.—It is not uncommon for parents, while they forego the exercise of their own reason, to trust to the future reason of their children for counteracting the effects of their injudicious management. But does experience justify their confidence? I believe every person who has traced the rise and progress of passions in individuals, will answer in the negative.

The frequent recurrence of any passion, even in our earliest years, begets a tendency to that passion, till it is strengthened into a habit, and becomes, as it were, interwoven with the constitution. How difficult, how next to impossible is it then to conquer, all can witness! Reason may govern, and religion may so far subdue it, as to prevent its excess to the prejudice of society; but by nothing less than a miracle, can it be totally eradicated from the breast. The more worthy the heart, the more delicate the conscience, the more bitter will be the sensations of regret and self-abhorrence, which a person liable to the dominion of passion, and at the same time under the influence of principle, must frequently endure. How many are the agonizing tears shed in private by the irascible, while, perhaps, the sudden ebullition of wrath that brought them forth, may have fixed a dagger in the heart of a friend, doomed there to rankle for ever! And yet anger being a passion which quickly vents itself, and is then annihilated, is less generally obnoxious than peevishness or pride, which have no crisis, but which continue to operate without rest or interval.—*Hamilton.*

PARENTS.—As from the eyes of some individuals, and the tongues of others, there issues an evil influence; as between the vital spirits of friends and relatives there is a cognition, and they refresh each other like social plants, so in parents and their children there is so great a society of nature and of manners, of blessing and of cursing, that an evil parent cannot perish in a single death; neither can holy and consistent parents eat their meal of blessing alone; but they make the room shine like the fire of a holy sacrifice.—*Jeremy Taylor.*

"If Democritus were alive now, and should but see the superstition of our age;—if he should meet a Capuchin, a Franciscan, a Pharisaical Jesuit, a man-serpent, a shave-crowned monk in his robes, a begging friar; or see their three-crowned sovereign lord, the Pope, poor Peter's successor, *servus servorum Dei*, to depose kings with his foot, to tread on emperors' necks, make them stand barefoot and barelegged at his gates, hold his bridle and stirrup, &c., (O that Peter and Paul were alive to see this!) if he should observe a prince creep so devoutly to kiss his toe, and those red-cap cardinals, poor parish-priests of old, now princes' companions;—what would he say?—*Burton's Anatomy of Melancholy.*

SAUL SOLOMON & Co. "GAZETTE" OFFICE, CAPE TOWN.

THE

CAPE OF GOOD HOPE

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THE WEDDING GARMENT.

If the question were generally put, "what is signified by the wedding garment of our Lord's parable?" the answer obtained would not be coincident. Perhaps the majority of persons thus interrogated, would unhesitatingly reply, "The robe of Christ's righteousness, appropriated by faith." But many would demur to the completeness, at least, of this solution; and some would reject it entirely, and answer that the wedding garment means, not a righteousness *imputed* for justification, but *inwrought* for holiness. Such a differenee of opinion invites us to a scriptural enquiry into our Lord's probable meaning; an enquiry not unlikely to be profitable, for the subject of investigation is manifestly an important one, inasmuch as the wedding garment is shown by the tenor of the parable to indieate something without which we eannot have a plaee in Christ's glorious kingdom.

Now, there are two different things separately named in Scripture as neeessary for our final salvation, or, in other words, required for our ultimate admissions to the marriage supper. They are, 1st,—a justifying faith, whereby the believer appropriates to himself (as it were) the righteousness of Christ, and so becomes justified by God; 2d,—a holiness of heart, manifesting itself in a righteousness of life, and finally constituting him fit for

heaven. To one or other of these the wedding garment must refer; it must signify, either the justifying righteousness laid hold of by faith, and imputed because of faith; or the righteousness of sanctification, inwrought through the subsequent and gradual operation of the same faith. When we have briefly considered the distinction of these things, we shall be better prepared to perceive which of the two best suits the conditions of the parable.

Scripture teaches us that the believer's connection with righteousness is twofold. God first justifies him, or counts him righteous, before he is actually righteous; and then sanctifies him, or makes him actually righteous. The former act, that of justification in respect of God, is completed at once on the first acting of faith in Christ, and ever after remains unimpaired. The latter, the act of sanctification, is gradual, beginning from justification, proceeding throughout this mortal life, but always imperfect till death, and only manifested in perfection at the resurrection. The nature of these acts, or their effect on the person on whom they pass, greatly differs. The justification is an outward imputation of righteousness which does not exist in the nature of the justified person, but is reckoned to him, forensically, by a species of legal fiction (so to speak) in order that God may graciously act towards him as if he were righteous. But the sanctification is the production of an inward righteousness in the believer, through the change and renewing of his nature and character. The former alters the *standing* of the believer in the estimation of God, or produces a change in the divine mode of regarding and dealing with him. The latter changes the believer himself, making him a new and holy being. The former without the latter would leave the person unholy and vile, and *fit* only for hell; the latter without the former would leave him unredeemed from condemnation and the wrath of God. Both together are his salvation; justified and sanctified, he is complete, *entitled* to glory, and *fit* for glory.

We may therefore distinguish thus:—The righteousness of justification is the believer's availing title to, or meritorious procuring cause of, all the blessings which, as a believer, he enjoys here, or hopes for hereafter. The righteousness of sanctification is his meetness or pre-

paredness for the enjoyment of all spiritual mercies here, and all the glorious things laid up for him in the world to come. By the one the good is purchased for him; by the other he is prepared to enjoy it. The one is his legal right; the other his inwrought fitness.

Let us now turn to the parable. It represents the free invitation of the gospel as being proclaimed, and multitudes of persons as professing to accept it, and to look for its promised feast through the grace of the Inviter. The call evidently continues throughout the christian dispensation. At length the time of invitation is concluded, the day of grace is closed, the season of the marriage is come. Then all the professors are gathered together, and in the anteroom (as it were) must undergo some examination or judgment, to determine whether or not they should be admitted to the supper. The condition on which admission turns is the important thing. As to right of merit, or legal claim in the abstract, to the feast, all are on the same footing,—and that is of *grace*, for the Master spread the feast of his own mere will and goodness, and freely invited all to partake. There is no question therefore raised of legal title; but the decision turns on *personal qualification*. Each guest is expected to be properly dressed; he must have on an appropriate garment, so as to be manifestly prepared in person for the supper. The wedding garment is the emblem of his meetness; it betokens his individual preparedness for the enjoyment of the salvation promised in that gospel which he had professed to accept.

Such is the tenor of the parable. And a comparison of it with our preceding doctrinal remarks will, we think, at once suggest that the wedding garment appropriately corresponds, not with the righteousness of justification, which is nothing in the believer, but with that of sanctification, which is the believer's real fitness for heavenly glory. The righteousness of Christ is the very foundation of the feast, its procuring cause, without which it could never have been spread. But that which makes the difference between one guest and another, and is the criterion of admission or rejection, is the personal state of the applicants as to holiness and worthiness of character.

A more minute examination will confirm this view. In our reflections on the believer's formal relation to God

through Christ, we must distinguish between the justification before God which he enjoys on believing, and the public, declarative, and final justification which he receives in the day of judgment. When a sinner, hearing the gospel, repents and believes, he passes into a new state of relation to God. He becomes an accepted one, whom God thenceforth loves, watches over for good, and guides to glory. This change is his justification. God has promised it to every one who truly believes. Its meritorious cause is Christ's righteousness; its formal cause the believer's faith in Christ. But in its very nature it is invisible, a change of sentiment and regard, to be inferred from its consequences, but in itself imperceptible. The believer, resting on the promise, and having the inward witness of the Spirit, learns by degrees to be assured that he is indeed justified, and passed from condemnation to acceptance, from death to life. He is able to view himself in Christ, and therefore shielded under the righteousness of Christ. So long as he apprehends this, he has peace and hope and joy in believing.

Still, however, before his final admission to the inheritance purchased for him by Christ, he must go through a trial, that he may be openly declared justified in the presence of men and angels. "For we must all appear before the judgment-seat of Christ." His secret personal justification before God was granted to him immediately on his believing; it was a free gift unto *faith*. But on what shall his final declarative justification turn? *Not on possession of faith, but of holiness.* So testifies the Scripture repeatedly. By our works we are to be judged; they are to be evidences whether we are sanctified, or not; and as they witness to holiness or unholiness in us, so shall we be acquitted or condemned. Good fruits borne by the tree; deeds of love done for Christ's sake; holy conversation and godliness; blamelessness and spotlessness; these and such like are various expressions of that, on the finding of which the ultimate declaration of acceptance will be pronounced. To quote passages to this effect would occupy too much room; every allusion in the New Testament to the grounds on which final sentence shall be passed, makes it, *without exception*, to turn on character and action. Instances of this are found in the parables of the tares, the net, and the talents.

Our Lord's description of the judgment of the nations is a literal declaration of the same truth. It is everywhere the *righteous* who are acquitted, and the *wicked* who are condemned, in the day of judgment; and that, *formally*, because they are respectively righteous and wicked.

Recurring now to the parable of the wedding garment, it is obvious that the decision on the guests corresponds with the sentence of the judgment day, and is in no way coincident with the secret justification before God granted to him that believeth. The grounds therefore of the decision and of the sentence must be identical. But in the parable, the possession of a wedding garment forms the ground of decision; in the judgment, the profession of personal righteousness is the ground of sentence. Whence we cannot avoid concluding, that the wedding garment is intended to be an emblem of that righteousness and excellence of character, which, when manifested by the revelations of the day of judgment, shall ensure the sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A minor, yet forcible, argument leading to the same conclusion, is furnished by the figure employed in the parable. The wedding garment was a manifest thing, which every one could see. The assembled guests could look on one another, and at once discern who had it, and who had it not. When the king singled out the unprovided man, and pronounced on him sentence of exclusion because he was without it,—every bystander saw the reason of the decision, and felt its justice. The rejected man was visibly destitute of the proper personal qualification. Now, with what propriety could this figuration represent justification through the imputed righteousness of Christ? Could the visible external garment represent the inward faith of the heart, unto which justification is granted? Surely not; for faith is a feeling, an emotion, a spiritual act, in itself utterly imperceptible, and to be inferred only by an examination of its consequences. Show me thy faith, if thou canst, without thy works, triumphantly exclaims St. James to the vain boaster,—I will shew thee my faith by my works. Or could the garment figure the righteousness which God imputes to the faithful? This would be still more incongruous, if

possible; for the imputation is nothing more than an act in the mind of God, wholly imperceptible also, and only to be learnt through a consideration of subsequent gracious dealings, which may produce a persuasion that it has taken place. Yet the entire transaction of justification is made up of these two parts; the act of faith in the believer, and the act in the divine mind esteeming him thenceforth righteous. Where, then, is that thing in justification which can be with propriety symbolised by the visible wearing of a garment in the sight of men? On the other hand, a visible robe of beauty is a most appropriate symbol of manifested personal holiness; and the apparent wedding garment of the prepared guests, thus interpreted, agrees exactly with the predicted fact of the judgment-day. For then all will be manifested in their real characters, the holy will be seen by every spectator to be holy, and the unholy to be unholy; the beauty of the one and the deformity of the other will be alike plain and patent to every eye. The judgment which shall be passed on each, according to his inherent character as then revealed, will be, like the decision in the parable, understood and acknowledged just by all. For it will turn on that which is discernible, character proved and manifested by actions.

We will, in the last place, advert to the scriptural use of the figure of a garment. That a fair or white robe may be an emblem of personal righteousness, is very evident from the frequent application of the figure in the Bible in that sense. The sacred garments of the Aaronic priesthood were symbolical of holiness to the Lord, and typical of the spotless purity of Christ. Job thus employs the figure, when he says, "I put on righteousness, and it clothed me." The Psalmist also, when he prays, "Let thy priests be clothed with righteousness." So again, righteousness is said to be the christian's breast plate and armour. To the same purport is the symbolical vision of the gift of white robes to the souls of the martyrs; it intimated that the righteousness of the martyrs, and of the cause in which they died, should be acknowledged. The white robe was therefore a symbol of manifested personal righteousness. From these instances, and many more which might be added, it is evident that our explanation of the wedding garment

is quite admissible, so far as the mere question of the figure is concerned. But we may go beyond this, and say that wherever the emblem of a robe is used in connexion with the final judgment and adjudged reward of the righteous, it has reference to the real excellence of the saints, and is the glorious symbol of their long-tried and at length manifested purity. The instances are three, besides the parable under discussion, all occurring in the Apocalypse. The last, in Rev. xix, bears with it its interpretation. When the time of the mariage supper was come, the bride being ready, the number of the elect completed,—"it was granted to her that she should be arrayed in fine linen, clean and white, for the fine linen is the *righteousness of saints*;"—that is, of course, the external symbol, gloriously expressing the inward purity, and declaring to the universe that God had adjudged her righteous. Thus the vision is the fulfilment in symbol of Christ's purpose, "to present the church unto himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." One of the other instances is furnished by the promise to the church of Sardis. "They shall walk with me in white, for they are *worthy*. He that *overcometh*, the same shall be clothed in white raiment." The gift of the robe was the public recognition of worthiness before God and his angels; the glorious token and reward of victory over sin. The remaining instances is that of the palm-bearing multitude, and differs from the other two, in that it represents the white robes, not as given in the last day, but as borne unspotted through the earthly warfare. They are therefore plain emblems of an undefiled profession, maintained unto the end, through the blood of the Lamb; according to the description of the martyrs and confessors in another place, they overcame the devil by the blood of the Lamb. By the analogy, then, of these three passages, we conceive that our explanation of the wedding garment is supported; for in all three, the robe is the emblem of accepted, acknowleged purity.

Here our argument closes; but we will subjoin a few remarks on the mutual relation of the two great truths with which we have been dealing,—justification before God by faith through the righteousness of Christ and

final judgment and acquittal according to the evidence of personal holiness. They are the counterpoise to each other. The latter guards against the abuse of the former unto licentiousness; the former against the abuse of the latter unto despair. I am justified meritoriously by the righteousness of Christ, therefore I need never despair. But I am to be finally sentenced according to the holiness which has been wrought in me,—therefore I may never be careless about sin. When I feel burdened by guilt, and am fainting under the sense of unworthiness, I am taught to look to Christ, who is my righteousness; and then I find peace in believing. But when I am growing indolent in the christian life, and am ready to indulge in sin, then I am warned that I must be judged according to my works, and that without holiness no man shall see the Lord; and thus I am stirred up to diligence to make my calling and election sure. The two truths are in perfect harmony with each other; for the faith which justifies, also, by the Spirit's grace, sanctifies. Him, whom God accepts for faith, God will pronounce acceptable for holiness in the day of judgment. The gospel consists of these two truths; they form its harmony and perfection; and no exhibition of it is complete or safe, unless both be set forth. If God of his free grace has spread the feast, and given me in Christ a title to partake,—I, on my part, must come properly prepared. Justification and sanctification are equally necessary to glorification. And, blessed be God! they are both of Christ, though in different ways; both of Christ, in whom we are complete; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

LAMAN PRIESTCRAFT.

It has already been mentioned that the introduction of lamanism into Siberia dates only about a century back. The Lamas appear to have endeavoured at first to insinuate their doctrines, and along with these themselves, into the good graces of the benighted Buriates, by accommodating their rites and ceremonies to shaman prejudices. But

they have now for a long time manifested a desire to get the whole of the priestly power into their own hands; and about ten years ago they seemed determined with a strong hand to put down the shaman superstition, in order that their own system might be established more securely.

We were then hearing, from time to time, of their burning the idols and instruments of worship peculiar to the shamans,—of their forcibly entering the tents of shamans and seizing their sacred dress or their household gods,—and of their setting fire to the obos, already described as the high places of the shamans.

In one case two lamas went to the tent of a shaman during his absence, and having found his shaman dress with all its ornaments of serpents' skins, iron rings &c. proceeded to set fire to it. The man's old mother, who was in the tent, in vain entreated them to desist, assuring them that her son had hid his money within the dress. It was soon burnt to ashes, and the owner on his return home was doubly distressed to find his coat destroyed and 500 roubles in notes, upwards of £20, as he affirmed, consumed along with it. He applied for redress to the chief lama, but without success.

The mother of the late Taisha was a great protectress of the shamans, and was herself an odogan, or priestess. When about to die she said, "Carry me out after the old fashion," that is in a rich shube, with her rings on her fingers, her coral ornaments in her ears and about her head, her silver pipe, &c. laid beside her. Her wish was complied with. But sometime afterwards it was observed that the body had been stripped of its ornaments; the rich shube, lined with black sables, carried off, the large corals set in her earrings &c. all gone. No trace of them was discovered till a lama belonging to a temple about 40 miles from the place attempted to dispose of some fine corals. Suspicion was excited, his account of the persons and place where he obtained them found to be false. His tent was searched, and there most of the things stolen from the dead body were found. But the *living friends* did not choose to prosecute the matter, nor to take what belonged to the dead; so neither are they the poorer nor the thief the richer of the unholy spoil.

To those on the spot, this speaks of the gradual subversion of the shaman by the laman faith; and this may seem like an instance of Satan casting out Satan, and thereby endangering the stability of his kingdom. But those most deeply interested in the conversion of the people, do not find any cause for rejoicing in the success of the lamas; they consider the votary of Shigemoni as a much less hopeful subject to be wrought upon by the gospel of Christ (speaking and judging according to the manner of men) than the shaman himself. The latter, dark and bewildered as he is, never betrays that assured confidence of being in the right, which is a peculiar feature of the disciple of the lamas; and therefore, of the converts from the shaman faith it may be said, with peculiar emphasis, that "the last state is worse than the first."

"In the abstract," say they, "one superstition is as opposed to true religion as another, but the actual character of some heathen systems presents increased difficulties in the way of their votaries embracing the truth, and this we think is the character of the lama faith, the doctrine of Budh."

Nor will this surprise those who know that, whatever the moral precepts of budhism may be, as a thelogical system it is out and out atheistic,—being founded on the principle that it is absurd to speak of a great first cause, for all things came out of nothing, and to nothing all things return. But this is apparently unknown to the great bulk of the budhists themselves; and the people in Siberia know nothing of the interior mysteries of the system. They are merely taught to perform the "bodily exercise," to honor the lamas as demigods and the recipients of all gifts and offerings to be presented to their deities; and thus their instructors in that faith gain for themselves both riches and honor; and having secured these they leave the poor deluded worshippers half ignorant of the lie they believe, but in a state of the most abject spiritual bondage.

The books of the lamas are very voluminous; one particular *nom*, yearly read in their temples, consists of 108 large volumes. The lamas of a buriat temple, perhaps upwards of three hundred in number, (in one temple they exceed 500,) divide themselves into small

parties, and each of these taking a few volumes of the book, read from morning till night, and so accomplish the whole in about ten days. These books are very expensive, and it is difficult to procure them from China or Thibet; and therefore the lamas of each temple who have not a printed copy, transcribe one for themselves. This is a laborious task, and in performing it they employ many hands at once. Thirty or forty lamas taking each a portion, write perhaps a whole year, or more, according to their engagement, till they have finished a certain number of volumes.

It is to be remembered that the lamas, although they read and write these books, do not understand the language in which they are written, which is the thibetan, or tangoost, as it is there called; and that many of the lamas at the great *horal*, or assembly at the temple, are mere children; for they are destined to the priesthood from their birth, and attend the temple service as soon as they are capable of being put under a course of instruction in reading, bowing &c. and there is one officer called the Daa-lama, whose business, among other things, is to keep order at the temple. He is armed with a cane, from the top of which are suspended several slips of the sacred cloth called Hadak; and this cane he applies without ceremony to the back of any lama who may be disorderly.

Their worship is thus described by one of my correspondents.

"The lamas chant their prayers, but not in a very harmonious manner, nearly a hundred engaging at once, some talking, some singing, some beating drums or cymbals, ringing bells, and making strange sounds with instruments for which I cannot find a name, and altogether, there is something fiendish in what they consider the service of their gods. The lamas do not understand one word of their prayers, and the people, who are deceived by imagining that the lamas know all and have the keeping of their souls, have not the slightest idea of what prayer is. They bow before an image or a painting, which, they are told, is a God, and this is all they know, or care to know. They receive the blessing of the chief lama and a knock on the head with one of the sacred books, and with this, they think all is well.

There have been visiting these parts lately, several lamas from Mongolia Proper, the country on the other side the boundary which separates this country from China. The people all considered them as a kind of living gods, and believed and told such things of them as would really excite a smile, even though involving something awful.

"They brought with them some shells, and they have made the people believe that one of these shells contains virtue sufficient for their salvation, and that, if any one believe the sounds which pass through it from any Lama's mouth, he will assuredly be saved. The poor people, anxious to get salvation on such easy terms, have given for one of these the sum of 3500 roubles, upwards of £160.

"They lived, all the time they were here; in the woods, and the people went to them in great crowds. The chief one, as report says, was never visible, and when any one peeped into the inner tent in which he sat, he immediately changed himself into a great bull, or some such animal."

The christian converts, however, see through the delusion.

"The mongolian lama who was here last year," writes one of these, "has paid another visit to the place; and our poor deluded people run after him, some to learn what will be the issue of their diseases, and others, what has become of their deceased friends, and what birth they have attained to in the unseen world.

"The lama pretends to stab people with a sword. He becomes, as the people suppose, possessed by a spirit called *Dorlic* or *Soijin*, and then he runs about wildly, by the light of four fires kindled by the people; and, after the shaman fashion, he leaps, and dances, and becomes furious; then pretending to collect all the sins of the people present into the body of one man, he stabs and beats that man, to drive the sin away. In this way he stabbed the son of Galdan, the lama, whom you know, and he beat and bruised him so severely that the people could scarcely get the man out of his hands alive; I really cannot tell whether he be not one of the lying prophets Christ spoke of; but surely he deceives the people who take him for a god in human shape."

This lama, on the occasion referred to, carried off from

the Khodon, fifteen horses as the reward of his tricks and lies, so much for the "god in human shape!"

It is this which makes the lamas so very zealous in their efforts to put down the shaman faith altogether, because the confidence of many of the people in the sorcerers and sorceresses of that superstition they view as so much subtracted from the influence and emolument they wish to monopolise for themselves. Is it not affecting to think of these abominations being still in their full vigour, with scarcely an effort, on the part of the christian world, worthy of the name, to put them down? Look at Thibet Mongolia, Burmah, China, when shall the truth triumph in these regions? But before the triumph must be the conflict. Who are now ready to go forth to the battle?

"As when a river, bursting bank and brim,
Swollen by the land floods, lightly bears along,
Without distinction, all things that can swim,—
So superstition bears th' unthinking throng,
Engulfing small and great, and weak and strong;
And we, like fishermen, with little boat—
(That did forsooth to Galilee belong)—
Attempt to save the wretches as they float,
Ere their dead carcases—the putrid shores do bloat.

But what are two, or ten, or ten times ten,
To snatch these millions from that mighty thrall?
O that such pity for the souls of men,
As warm'd the breast of Peter or of Paul,
Might—a rich gift from heaven—descend on all
That hold like faith!—then should the truth prevail;—
Then should the nations hear its joyful call,
And superstition's dried up waters fail,
And Zion bring the world within her sacred pale.

J. C. B.

SELECTIONS FROM THE WORKS OF THE LATE REV. HENRY BLUNT.

(*Continued.*)

XCVI.

"Come thou with us, and we will do thee good." (Numbers x, 29.) Now, brethren, is it not strange, that of such joys as these it should be necessary to solicit

your acceptance! that it should be needful continually and earnestly to entreat your compliance with the gracious invitation, and not only to point the road,—with which indeed, you are already well acquainted,—but to reiterate the injunction that you should walk in it? What would be your opinion of the society of a person, heir to some vast, but far-distant property, who should upon a given day in every week, go and enquire the road which would lead him to it, and as often as this day returned, hear attentively the most pressing solicitations to set forward on his journey, examine carefully the maps, have the way laid down for him, a guide offered him, every aid held out to him, listen to and applaud all that was told him, and then rise the following morning with an utter indifference to what he had heard the day before, wait quietly, having banished the subject from his mind for another week, until this day revolved again, then again renew his search, once more prosecute his listless inquiries, and at last suffer old age, and death itself, to overtake him, before he had ventured a furlong from his house. And does not this describe the Sabbath occupation of a large majority?—*A Third Volume of Posthumous Sermons.*

XCVII.

"Let us deal wisely with them," (Exod. i, 10.) The manner in which the Egyptians reconcile to their own consciences their treatment of the Israelites is very instructive to the Christian who desires to investigate the subtleties of his own heart. Pharaoh does not say to his people, "Come on, let us deal cruelly, or even cunningly, with the Israelites," when about to issue one of the most atrocious orders ever heard of, viz., the destruction of the male children of the Israelites; this would have been too bare-faced, even for an Egyptian conscience; but he says, "Let us deal *wisely* with them." What a comment upon the third chapter of Genesis. What an accursed fruit of that accursed tree, which the woman "saw was to be desired to make one *wise!*" Ever since that fatal hour, wisdom and sin have been so inextricably entangled in the unrenewed heart of fallen man, that they are never separated, and never can be, until the Spirit of God changes and sanctifies that heart. He it

is who alone teaches men no longer to "call evil good, and good evil," but to turn to value and to be guided by "the wisdom that is from above," which, St. James assures us, "is first *pure*," and widely different from the wisdom of all earthly policy, the wisdom, in fact, of expedieney, of which the same Apostle says, "This wisdom descendeth not from above, but is earthly, sensual, devilish." Always be cautious, in a course of difficulty, of adopting too readily what the world denominates the line of wisdom. In some rare instanees, indeed, it may possibly be the correct road even for the christian, but it is more than probable, that it may involve some compromise of duty, or some neglect of God; because these are considerations with which the world troubles not its votaries, and which therefore do not enter into its calculations In all such cases, flee, therefore, from the world's counsels, and ask wisdom of Him "who giveth liberally, and upbraideth not," and who, for his dear Son's sake, will hear and answer the humblest applicant. He would have taught Pharaoh how to have freed himself from all apprehension of the Israelites, yet without committing a single sin. He will also teach you, how to walk amidst the most perplexing embarrassments of the most difficult path; or to dwell, if called to do so, in the neighbourhood of the worst of foes, or to bear the assaults of your most dangerous enemies, and yet to come off "more than conquerors, through him that loveth you." It is indeed your great and valuable privilege, always to seek and always to rely upon this first of counsellors and friends. You have no need of what the world usually calls its wisdom; you do not require the world's advice. Be content to be guided simply by the word and Spirit of the Lord. Trust with a child-like dependence upon God, and you shall fear no evil, for be assured that even "if the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him." While at that dread hour, when the world cannot help you, when all the powers of nature are in vain, yea, when your heart and your flesh shall fail you, you will be enabled still to rely with peace upon Him who has said, "I will be the strength of thy heart, and thy portion for ever."—*Exposition of the Pentateuch.*

XCVIII.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Among the traditions of the Romish Church, is one so valuable in the lesson it is intended to impart, that we shall venture to insert it here. It is said that St. Mathew was one day accosted by a beggar, in terms of deep and earnest supplication, for the relief of his necessities. This man, the very picture of misery, did not apply in vain; the saint immediately gave an alms. Upon this, the pretended mendicant threw off his disguise, and, appearing as Satan himself, scoffingly asked the holy man, how he could have been so easily imposed upon; the saint calmly replied, "You are mistaken if you imagine that I have been imposed upon at all, I never gave the money to you, I gave it, in your person, to the Lord Jesus Christ." This, although it ought not to render us indiscriminate in the application of our charities, is an admirable illustration of the truth that their value depends upon their motive. Remember, then, that as yours is a religion of motives, in proportion as these are pure, honest, and of good report,—or, in other words, as they are suggested, directed, sanctified by the Spirit of God, so will every deed of charity, and every act of beneficence that flows from them, be acceptable in the sight of Him whom you serve and be recorded against that day when God shall give, to every man according to his works.—*Exposition of the Pentateuch.*

XCIX.

The people of God are, even to the end, a suffering and an afflicted people, although, as the apostle says, they are acknowledged as "living stones" in the temple of the Lord, they are not yet wholly prepared and meetened for the glorious station they are to occupy hereafter. Therefore, that our Heavenly Father may shape and fashion them according to his will, he is continually subjecting them to the sharp instruments of temptation and adversity, to render them fit for his temple in the New Jerusalem. In their families, in their fortunes, in their health, or in their connexions, there are for ever,

while on earth, some marks of the parental rod, some trials even for the dearest of God's children. How widely different will it be when they are removed into the edifice for which they are now preparing. We are told in Holy Writ, that in the building of Solomon's Temple, the sound of the axe and the hammer were never heard. The stones were all hewn in the quarries, and prepared and polished at a distance, and then silently placed one upon another in that magnificent edifice, where they remained sacred and inviolable. How beautiful a similarity to the manner in which the great Architect is, even at the present hour, preparing these living stones for the heavenly temple. This world is the quarry in which he is subjecting them to the most cutting affections and the sharpest sorrows, but when He who has "loved them, and given himself for them," shall "present them not having spot, or wrinkle, or any such thing," and carry them forth and place them in the eternal building, the sound of the axe and the hammer will be no more heard, for "there, and there alone, is quietness and assurance for ever." Of that innumerable multitude there is no eye that weeps, no heart that sighs, no tongue that complains. The "rest that remaineth for the people of God" is complete, the joy of which they partake is perfect, the inheritance to which they are called is undefiled, and fadeth not away —*A third Volume of Posthumous Sermons.*

C.

Prayer must flow from the heart. It seems almost needless to insist upon so obvious a truth, and it would be quite unnecessary, were it not that there are few self-evident truths which are in *practice* so continually denied. I would put this fearlessly to the experience of each individual reader. I would say to you, Look for a moment into your own mind, and your own experience. You acknowledge that all acceptable prayer must flow from the heart. This is well; we will conclude that you have said your prayers this morning, and we would ask, How much of deep and earnest thoughtfulness, how much of anxious desire for the things for which you sought, how much, in fact, of *heart*, was there in your petitions, or your praises? When, for instance, you

spoke of your sins, did you participate in the publican's* earnestness, contrition, and zeal, when he smote upon his breast, saying, "God be mereiful to me a sinner?" When you sought for pardon, was it at all with the same degree of earnestness with which the widow in the gospel sought to be avenged of her adversary? with which the man went at midnight to ask for bread for some unexpected guest? with which blind Bartimeus† prayed for eye sight, "Jesus, thou Son of David, have merey on me." Or, when you introduced for others, was it with any measure of Abraham's‡ zeal, when he cried for the sixth time, "Oh let not the Lord be angry, and I will speak yet but this once." If these feelings were absent, I do not say, in their intensity, but in their sincerity, be assured of this, that however perfect was the form of prayer which you employed this morning, you have not *prayed* to day.

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Prayer is the breath of the soul; and as no child of man can live without breathing, so assuredly can no child of God live without praying.

* * * * *

I neither envy the feelings, nor understand the mind of that man, who, believing prayer to be a positive duty, believes, at the same time, that it is superstitious to expect its answer. We had better cease from prayer, than not to wait in faithful dependance that it shall be heard; or disbelieve that word of our Divine Master which says, "whatever ye shall ask the Father in my name, He will give it you;"§ that promise so fully explained and amplified by the beloved Apostle when he said, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."¶—*Fourth Pastoral Letter.*

THE PRESS AND THE APOSTLES.

(*For the Christian Magazine.*)

St. Peter and St. Jude agree in ascribing a remarkable feature of character to the pre-eminently ungodly men,

*Luke xviii, 13. †Mark x, 46. ‡Genesis xviii, 32. §St. John xvi, 23. ¶1 John v, 14.

who were creeping into the professing church in their days, and would abound therein at a later period. The former Apostle depicts them as "presumptuous, self-willed, they are not afraid to speak evil of dignities." The other says of them, "Likewise also these ..... despise dominion, and speak evil of dignities." The precise eharaeteristic intended in these delineations is elueidated by the times in which the writers drew them, and by their own added illustration. These show the vice pointed at to be, not the reviling and blaspheming of that whieh is right and good in high places, as if its essenee was the wiekedness of calling good evil, in envious detraction; but the vice of railing at and speaking ill of rulers and persons in authority, whatever their qualities might be, or their acts might deserve. The Supreme Ruler, when the Apostles wrote, was an idolater, a lustful and bloody tyrant; nearly all subordinate rulers throughout the empire were heathens also, and most of them sunk in the vile corruption of the age. Yet those who spoke evil even of such rulers were denounced by Christ's apostles, simply because the objects of their railing were in stations of authority and government. The instanee eontrasted with the vice is the abstinence of the arehangel Miehael from railing against the devil, when contending with him; whence it again appears that the apostles held that the character of the ruler or dignitary did not enter into the case before them, and that his vieiousness was no justification of those who reviled or spoke evil of him, but that such incurred condemnation on the simple ground that it was a person invested with authority whom they despised or railed against.

With his fellow-apostles St. Paul concurs in their view of the duty of christian subjects to abstain from speaking evil of their rulers. When an aet of flagrant injustice toward himself had drawn from him a sharp retort on his judge, of whose dignity he was ignorant, he acknowledged the error into which he had inadvertently fallen, quoting against himself the divine precept, "Thou shalt not speak evil of the ruler of thy people."

Hence it is evident that, by the apostles' code of christian morals, rulers were to be treated with a pecu-

liar respect, because they were rulers; their acts and characters were not free to the pen and tongue of inferiors, like those of private persons; censures and condemnation were not to be passed on them, as a man might pass them on his neighbours; their position demanded a certain forbearance and repression of unfavorable sentiments on the part of their subjects; harsh and abusive language towards them, contemptuous criticisms on their conduct, scandal respecting their motives, and ill-speaking of them in general, were unwarrantable and unchristian, whatever the provocation might be. Rulers, in the apostles' opinion, hold their authority from God, and are in a manner his ministers, and therefore always to be honored. A kind of sacredness attaches to them, distinguishing them from private persons, which ought to be regarded for conscience sake. And though they may be sometimes wicked persons, or of ill-judgment, and blame be due to their character and deeds,—yet nevertheless the law of christian morals allows not contempt to be shown towards them by their subjects, nor freedom of censure to be used against them; but visits with an emphasis of reprobation the presumptuous and self-willed, who despise dominion and speak evil of dignities.

Now, the rules of morals laid down by God's inspired teachers in the young days of christianity, being no temporary shifts, nor limited ceremonials framed for the exigency of some particular period, but of durable import, founded on the everlasting law of truth and holiness, and of divine virtue for the government of God's servants in the paths of righteousness,—unto us they are bonds of sacred obligation, claiming from us a reverent obedience and conformity of conduct. The word has gone forth from on high against the despisers of dominion, and the evil-speakers of dignities, and it has never been recalled. It encircles the throne, and the tribunal, and the council-chamber, to shield their occupants from the revilings of idle and presumptuous and malignant tongues. It demands for them a demeanour of respect and submission, not under peril of human wrath, but for conscience sake. Whoso disregards it, outrages more than human proprieties; he violates the ordinance of God.

But when the apostolic precept is about to be brought

into contact with mordern practice, to limit and regulate it into accordance with the duty of a christian, a confused outcry is wont to break forth from the shallow idolators of liberty, or rather licenee, and the voice of reason, as well as of religions, is drowned in their shouts against tyranny and politieal bigotry, as if forsooth it were a question of politics or state-enactments that was about to be discussed. Cries one,—the freedom of the press is attacked, that tyrants may tyrannise undisturbed. Smatterer! Are the laws of human rulers the only laws to whieh you yield obedience? Think you yourself free to practice all vices to which the state attaches no pains and penalties, and to be proud, luxurious, envious, covetous, a liar, a fornicator, a miser. The freedom of the press from state censors is presupposed in the discussion, by what limits a ehristian citizen ought to bound his use of that freedom for conseience sake. Are the laws of God to be of no authority, unless men add to them the sanetion of a temporal penalty? But eries another,—No preaehing up of the right divine, and of the immunity of rulers from all earthly accountability, and all judgment of the people on their conduct. Wrong again. Sir Would-be Politick. The question, whether or not rulers may be gravely arraigned before the tribunal of a nation, and the united voice of a people be eompetent to pronounce judieially upon them, has nothing to do with the application of the precept. Whoever before thought of eonfounding private libels with the solemn sentences of a high court of justice? It is with the private duties of individuals towards those in authority over them, according to the law of God, and not with the politieal relations of rulers and nations, that the enquiry deals. It is the governance of railing tongues and flippant pens, the suppression of presumption and self-will, of arrogant eensoriousness, of murmuring and complaining, that the apostolic precept enforces.

Bringing then the sacred prohibition of evil-speaking of rulers and dignities to bear on our practice, it becomes important to know how far it limits our eomments on the aets of those who are in authority, and to what extent it shields governors from private criticisms and eensure. It does not silence all expression of disapprobation, for the actions or policy of government may be discussed and

disapproved in a grave and temperate manner, without any evil-speaking of rulers, any ill-conditioned flippancy, or malicious invective, or personal abuse; and such discussion, so conducted in truth and with respectful forbearance, and governed by the spirit of meekness and charity, being within the liberty of a free constitution is not forbidden by laws divine. If rulers enact that which is unchristian, subjects may make protestation against it on ripe and solemn consideration, offering their statements in condemnation thereof with firmness tempered with reverence; for this is due unto the rights of conscience, neither does it invade the prohibition. It may be also, that even the personal vices of rulers may be visited with serious, sad animadversion, not for love of scandal, nor with contempt, nor anger, but in sorrow and reluctance and tenderness, by those who are God's ministers to rebuke vice, or are in such stations as thereby to check the influence of evil example in high places, and to uphold the purity of christian morals. But further than this the precept will hardly allow us to proceed. For the sin of speaking evil of dignities is something added to, and over and above that of speaking evil of private persons. All of forbearance, and favorable construction, and abstinence from needlessly passing judgment, that we are to practice towards private persons; all that is required by that charity which suffereth long, and casts a concealing veil over a multitude of faults, and abhors all slander, and calumny, and malice, and malignant pleasure in finding fault and proclaiming evil; all this is due towards rulers as much as towards our neighbours; and beyond this, there is more due unto them, as rulers,—a certain honor and reverence and submission, and an additional restraint of free opinion and criticism and censure, to which private persons are not entitled. All men by the law of the gospel are to be honored; but there is a peculiar super-added honor enjoined towards the ruler, as being invested under divine providence with an official character to which it is appropriate. We have therefore first of all to avoid, in our comments on our rulers, all that christian truth, courtesy, and charity forbid us to practice towards our neighbour; and then, yet more, to cast away, out of that which remains and would be lawful to our neighbour, all that is inconsistent

with the special reverence and high honor wherewith, God has clothed those who bear rule over us in his name and whose administration is of his ordinance.

If such be the purport of the apostolic prohibition, no one who is acquainted with the tone and style of the generality of political journalists and pamphleteers under modern constitutional governments, can well avoid concluding that, unless they have a particular dispensation granted them, their practice sins outrageously and with untiring perseverance against it. And yet it is hard to perceive how a special immunity from the obligation of the precept can be pleaded or pretended by every one who officiously commissions himself as public censor, and harangues a club on the enormities of his rulers, or rushes into political journalism with rabid ignorance and headstrong immodesty; and more than it could be claimed in older days by his political ancestors, dubbed by no mean authority as presumptuous, selfwilled. despisers of dominion, railers against dignities, and evil speakers of those things which they understand not. It may be that the antiquity of their race, rising into celebrity even in apostolic days, and the almost universal practice around them, and the prejudice of personal habit, may have impaired the perceptions of the numerous family of railing orators and journalists so as almost to have rendered them incapable of suspecting that, under the names of independent patriots and guardians of the public interest, they may possibly be spirting out a few drops of their own atrabilious secretions, or now and then giving the rein to petulance and ill-temper, or even manœuvring a little for private ends. Far, therefore, be it from us to apply the apostolic rule to their characters or inward moral state, as if to convict them of a discordance with christian integrity, modesty, and charity; we rather choose to give them as much credit unquestioned as they wish to take for their good intentions and honest patriotism, yea, if they like, for their christian spirit. Enough for us to deal with what they utter and put forth, the fruit offered by them for our taste and digestion, without searching further to discuss the innate qualities of the source, the producing root or stock. Let charity veil their persons, and judgment be content to scrutinize the deeds paraded by them before the eye and ear of mankind.

That there are orators and journalists who neither utter nor write railings and presumptuous censures on rulers and persons in authority, is more to their honor and praise, who among innnmerable evil-speakers hold fast their loyal piety, than it is availing to shelter differently practising members of the fraternity from the charge of being disciples in deed of the school condemned by the Apostles. The few former will constitute but the exception confirmatory of the rule, under which must be gathered the majority of the class, in many foreign countries where the press is free, and in the British empire, its colonies perchance not excepted. It would not cost much search to collect a code of political journalism from the productions of these self-elected autocrats of the periodical press, which though it might seem monstrous in its canons, yet would not be far from being such, that if a writer were to regulate his pen thereby he would issue something not very different from that which is actually issued by them. Not that it is meant to be insinuated that they themselves observe any such code, or have any consciousness of the direction of their minds by its rule,—sany more than the first great poets of the epic and drama were guided by the laws of composition, which critics have subsequently framed from an examination of the proportions and beauties of their works. All we mean is a similar *ex post facto* compilation of the rules by which the journalism of polities might be governed, in order to imitate that which it not unfrequently is. In the case of opposition-journalism, the code might run, more or less, in the following terms, though we confess the induction leading us to this specimen to be none of the most extensive. We may imagine it entiled,—

Secret Rules for Editorial Strictures on the Government.

1. The primary quality of a journalist is the faculty of asuming an infallible tone. Never hesitate nor flatter from ignorance; but the less you know, the more decisive and off-hand should be your sentence, especially in condemnation.

2. To find fault is not only more pleasant, but often more profitable, than to praise; you will need no further hint on this point.

3. Always suspect the government to be going wrong. Reverse the antiquated adage, *innocent till proved guilty.*

4. Whenever, through lack of information or competency to form an opinion, you are doubtful whether the government is right or wrong,—solve the Gordian knot by taking the unfavorable side.

5. Whatever goes ill, charge it on the malevolence or folly of the government; whatever goes well, ascribe it to other agents.

6. Should anything be done by the government from which you cannot *safely* withhold commendation, boldly claim the merit of it yourself, and impress on the public that your far-sighted patriotism forced on your rulers the reluctant adoption of the measure.

7. In critical times especially, you will find it tell, so to write of the several members of a government as that the effect, if any, of your labour will be to destroy confidence, and produce coldness and disunion among them.

8. It will often be useful to play off against the government some subordinate officer, or some one partially connected with it, so that your high encomiums of what you say he has done, or would have done, may rebound in the faces of his colleagues or superiors.

9. Never neglect any floating jokes and rumours, which can be pressed into the service. Their truth is their least requisite. Equip them with the shafts of ridicule, and then send them forth as light skirmishers. Your editorial visor is scarcely penetrable, should the missiles fly back against its brazen defences.

10. You will of course intersperse among your articles a due sprinkling of candour, and public duty, and patriotism, and honest indignation. Could you persuade yourself of the genuineness of this seasoning, you would perhaps find it convenient.

In this code, the word *government* stands for brevity-sake as the representative of ruling powers and administrating authorities of whatever kind; and for the same reason, the wording of it relates only to the use of the *pen* in opposition, although a similar code would be applicable to that of the *tongue* also. Should this representation be deemed unduly severe, let it be remembered that it is not meant to impute these maxims to the authors of the works from whence they have been drawn, as if they propounded them for their own governance, or were animated by the spirit of them; they are but inductively-

formed canons of oppsition-polemics, empirical laws descriptive of an observed phenomenon. With the real causes of the effect seated in the minds of the authors, we have already said that we do not deal; to argue from the deed to the moral character is a metaphysical process for which we have no present inclination. Nor, by putting those several maxims into a code, do we mean that every opposition editor or orator seems to act upon all of them invariably, or at once. In different circumstances, the appearance of being governed by one and another of them will materially alter. But as all of them may be easily gathered from no very travelled observation of the political press, we have put them together in a compact and concise form, for the sake of contrast with the old-fashioned apostolic precept against despising dominion and speaking evil of dignities; inasmuch as we cannot now raise the spirits of Paul and Peter and James, to ask their opinion of that strange modern phenomenon,—an Opposition-journal.

THE MASS.

In the last Number of the *Christian Magazine*, there is a kind of invitation to the author of a Sermon on Self-examination before observing the Lord's Supper, to came forward, and wind up a controversy occasioned by the publication of that Discourse, by giving an exposition of his views on the subject under dispute, and a statement of the reasons by which he maintains them.

There are many reasons why he should not come forward *in propria persona* while the combatants retain their incognito, and fight in masks, or with closed visors; but I have no doubt he will at once give any explanations which may be desired by any of the parties interested, if they apply to himself, which, perhaps, should have been done by his assailants before they appealed to the world to judge betwixt them and him. And it does not appear to me, that there is a great deal of exposition required.

Taking up the communication which appeared in the May Number of the *Magazine*, and which seems to

embraee the whole field of the eontroversy, it appears to be the design of the writer to eounteract some evil which he apprehends may arise from the publieation of a Sermon preached by his pastor, and from the strietures made by the Editor of the *Christian Magazine* on a eommunieation on the same subjeet sent to him the month before. But a referenee to the extraets from the Sermon in question given in the same Number, seems to me to show that the writer of that artiele has been fighting with a shadow,—for the doetrines or opinions met by him, are no thoset of the Sermon to whieh his remarks were designed to apply.

It does not appear that the author of the Sermon puts the Mass and the Lord's Supper "just on a level." He says "the doetrine taught in regard to the Mass appears to be *altogether irreconcilable* with the doetrine of Seripture in regard to the Supper." Neither does he say that the happiness whieh may be enjoyed at the supper, or at the Mass, is a "manifestation of Christ's love to the Christian." He says that "forgiveness, reeoneiliation and love, provision made for his bodily and spiritual wants in time, and for his happiness in eternity,—*these are manifestations of Christ's love to him.*"

The author of the Sermon says nothing at all about "our blessed Saviour honouring the Mass with his presenee." He speaks simply of the possibility of a salutary influenee being exerted sometimes by the rite in question; and without maintaining, at least in the Sermon, that sueh an influenee is exerted, he intimates that if this were alleged he would not dispute the point, being ready to admit that it may be so. Now, it is well known that the opinion of the great majority of those who eall themselves Christians, is that "a salutary influenee" is "exerted by the offering of the so-ealled bloodless saerifiee." This is the opinion of the so-ealled Greek ehureh, of the so-ealled Romish ehureh, of a rising party in the so-ealled United Chureh of England and Ireland, and of many besides. And in support of this opinion they appeal to what they have seen, and to what they themselves have felt. And if the preaeher antieipates, as others do, that there will yet be, and that perhaps ere long, a tremendous eonflict

between the powers of light and darkness, and that in that conflict the field of sacramental efficacy will be the scene of one of a series of successive engagements, he may have considered it his duty to prepare and train his people for the combat, that, whether he be present or absent, he may hear of their affairs, that they stand fast in one spirit, with one mind striving together for the faith of the gospel. And it may be that, from what he himself has seen,—or, if he have been present at similar ceremonials, from what he himself has experienced,—he thinks it better, if an opponent, or a candid enquirer, should appeal to what they have seen or felt, as an argument in favor of the Mass, instead of wasting time in disputing that point, to say, in reply:—Even though it should be so, it proves nothing; or if it do, it proves more than you think,—for "the salutary influence of *the Supper* will again be found not only to equal but far to exceed that of *the Mass*."

But, says his unknown friend, in the communication referred to,—"I am at a loss to understand how a salutary influence can be exerted by such a pretended sacrifice." His pastor, who is known to apply the term *salutary influence* to whatever promotes the physical, the intellectual, the moral, or the spiritual improvement of man, says, as if in anticipation of such an objection, "whatever gives a heavenward direction to the thoughts may exert such an influence on the soul."

Taking up another point his friend says, "I can scarcely think it scriptural or safe to admit that such emotions" (the pleasurable emotions enjoyed at the Mass) "are at all likely to be of the same nature with the enjoyments of the believer in Jesus, when, in commemorating his dying love, in accordance with his own command, he sees before his eyes evidently set forth, Jesus Christ who was crucified, and died as an atonement for sins."

Now, it may be that some one who attends the Mass, or something very like it, has said that "he is reminded by the festival of Christ's love, and he luxuriates in a thousand delightful reflections to which the assurance of Christ's love gives rise; that he finds pleasure in the thoughts of forgiveness and reconciliation and love, of provision made for his bodily and spiritual

wants in time and for his happiness in eternity." These are similar to the emotions of many believers at the Supper; what then was to be done? If, for the purpose of disproving the declaration that these feelings were enjoyed, or could be enjoyed, at the Mass, the preacher had betaken himself to the authoritative works of the Greek and Roman Churches, he would have found that in answer to the question, What is the best method of hearing Mass?—it is formally taught in the Romish church, that "the Mass being instituted for a standing memorial of Christ's death and passion, and being in substance the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim is the same Jesus Christ,—there can be no better manner of hearing Mass, than by meditating on the death and passion of Christ there represented, and putting oneself in the same dispositions of faith, love, repentance &c. as we should have endeavoured to excite in ourselves had we been present at his passion and death on Mount Calvary."* And he would have found the doctrine of the most influential section of the Greek church to be as follows:—

"The end which our Saviour had in view, in instituting this mystery, is clearly pointed out to us by his Evangelists and by the Apostle Paul; namely, that we in this holy ordinance might call to remembrance all his gracious acts, and the love which he shewed in delivering us, and in meriting for us, by his own death, the divine mercy and eternal life. This do ye, in remembrance of me; for as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come."

And again.—"For such a mysterious spiritual communion, there ought to be a proper preparation, and this preparation, according to the apostolic doctrine, consists in *self-examination*, that is a trial of ourselves; how we spend our lives, whether we are careful about our salvation, and if we actually fulfil those duties which we engaged to perform at our baptism. Having found ourselves transgressors in many things, we ought to exercise heartfelt sorrow on account of it, and confessing ourselves

* The Grounds of the Catholic Doctrine, contained in the Profession of Faith published by Pope Pius the 4th, by way of Question and Answer,—p. 33.

worthy to suffer under the divine wrath, we ought in due time to make known our state to the servants of Christ by confession. At the same time reflecting on the inexhaustible mercy of God towards sinners, we ought stedfastly to rely on the merits of Christ, and on the influence of his most precious death to wash us from our sins, and to preserve us from being excluded from the covenant of grace. This internal confession, joined to an open acknowledgment of our unworthiness, the church requireth of us, at the very moment of communicating, which we make in the following words,—"*I believe, O Lord, and confess, that thou art the true Christ, the Son of the living God, who came into the world to save sinners, of whom I am the chief.*"*

Such statements would show him that the feelings in question were quite compatible, though to him they might appear inconsistent, with other views taken of the rite; and if the worshipper appealed to his own feelings, and affirmed that they were such,—as I know has been done,—I think a controversialist would do well, like the preacher, instead of disputing the point, simply to say, "Such happiness may be enjoyed at the Supper as well as at the Mass * * * * whilst the doctrine taught in regard to the Mass appears to be altogether irreconcilable with the doctrine of Scripture in regard to the Supper."

I see nothing unscriptural or unsafe in the guarded admission made by the author of the Sermon in question. Nay his friend, in opposing him, seems to admit almost as much as he. He says,—"I can easily conceive of the Romish or Greek devotee being in the enjoyment of pleasurable emotions, even of an extreme character, during the performance of a ceremony usually accompanied by certain circumstances of solemnity, and awe, even though conducted in a language he does not understand." This is his mode of stating what he is prepared to admit. His pastor says,—"Pleasurable emotions are in general the accompaniments of excitement of every description, and considering the feelings likely to be excited by the celebration of the Mass, I am prepared to admit that during that ceremonial, the enjoyment of the worshipper

* The Present State of the Greek Church in Russia, by Platon, translated from the Slavonian by Dr. Pinkerton, p—182, 184.

may be extreme; but even then it will not be greater than that which may be enjoyed by the christian at the Supper." Some will, perhaps, give a preference to these terms, if there be those who give a preferenee to the others.

Again.—His friend says,—"If spiritual good ever appear to be obtained in conneetion with a system of truth and error intermixed, it is to be aseribed to the truth *alone*, and not to that which is entirely opposed to it." Whieh looks very like an admission that *spiritual good* may appear to follow such observances as those under eonsideration; and if so, many will think that he has admitted quite as mueh if not more than his pastor has yet done; and some will be puzzled to tell in what the differenee between their opinions eonsists;—the one speaking of a *salutary influence*, the other of an appearanee of *spiritual good*.

J. C. B.

SCRIPTURAL EXEGESIS.

6. "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now heneeforth know we him no more." 2 Cor. v, 16.

The verse is a difficult one, and is eonnected with the view of our redemption by Christ, to whieh the contiguous verses allude. We will endeavour to give briefly that view, and then to paraphrase the whole passage.

Mankind, by the fall in Adam, was redueed to a state which is styled "*the flesh*," or fleshly eondition. Its main featurc is that it is ruled by the law of sin and death. Sin, like a master, has obtained possession of man, and holds him in painful servitude, for which it at length assigns him death as its wages. From this statc Christ gave himself to redeem us; and the mode in which he effects our redemption is thus represented. He puts himself as nearly as possible into our eondition, that he might be our representative. He assumed the fleshly eondition, all except its inhcrent taint; he came voluntarily under all the inflictions of sin, in life and death,

as if he had been himself sinful. He was made in all things like unto us, with the exception of personal sinfulness. Outwardly, he lived on earth in the fleshly or fallen condition, under the external lordship of sin; and sin, having caused him many sufferings, at length slew him on the cross. But, dying there, he "died unto sin," and passed from under that external right of mastership over him, which for our sakes he had given unto it. Then, rising from the grave, he emerged into a new condition, the exact opposite of the fleshly, being ruled by the law of holiness and life. For "Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God."

Now all this was done on our behalf; Christ, as our representative, made this passage, by a death and resurrection from the old state of the flesh, into the new state of the Spirit and of life. Whosoever believes in him is considered by God as contained and represented in him, and is therefore held to make the same passage, and by mystic union with Christ to pass from the fleshly condition, which is under the law of sin and death, into a new spiritual condition, the law of which is life and holiness. And thus does he become an actually redeemed man, who is "freed from sin," and made "alive unto God," and has "his fruit unto holiness, and the end everlasting life."

The passage may be therefore thus paraphrased;—

The love of Christ constraineth us, because we thus judge, that if one, even Christ, died in the name and behalf of all, then all died virtually in him; and that, if he did die on behalf of all, it was in order that those who, by and in him, do pass unto a new life, and become alive unto God, should thenceforth live, in that new life, not unto themselves, but unto him who died on their behalf, and rose again. Wherefore henceforth we recognise no man as a being existing merely in that fleshly condition to which the fall reduced mankind; for though we once knew Christ as in a manner held for our sakes in that fleshly condition, yet now we know him as such no more, he having passed out of it entirely by his death and resurrection, and emerged into a state of immortality and holiness. He, then, having done this as

our representative, the effects of it pass on those who share in his work. Whence, if any man be really included in Christ, and believingly united to him, he is a new creature; he too hath passed from under the law of sin and death to the law of life and holiness; he is no longer in the flesh, but in the spirit, with him old things are passed away; behold, all things are become new.

It must, however, be confessed that the 16th verse is capable of a different explanation, and that to choose between the two is not an easy matter. The words, "after the flesh," may belong either to the subject or the object of the verb. The interpretation already given connects them with the object,—thus, "we regard no man as being after the flesh." But they may also be construed thus,—"We do not in a fleshly manner regard any man; we do not look on any man with carnal eyes, or worldly affections." In this latter view, the paraphrase after the 15th verse would run thus; We therefore, having thus died in Christ, and risen in him to a new life which is unto God, are changed in our views and affections, and no longer regard or deal with any man out of carnal aims and in a worldly manner. Once, indeed, in our carnal unregenerate state, we regarded Christ himself with merely fleshly eyes; but now, being alive in him, we have learnt to regard him with spiritual affection. And the same change takes place in every one who is made alive in Christ; for if any man be in Christ, &c.

SPRING AND SPRING FLOWERS.

(For the Christian Magazine.)

The circling seasons, constant to their changes, according to the promise of Him who ordained and governs their revolutions, again pour upon us the freshness of the young Spring, and awake the earth to gaiety and gladness. The vegetable world dons a brighter apparel, and gratefully repays with beauty its sustaining soil; the brute creation inhales a more invigorating health from the cheery air and the springing herbage, and moves with freer and more joyous tread or flight; and man,

in his high pre-eminence of being, sympathises with all, for his blood bounds more quickly through his frame, and his step becomes more elastic, and his heart is won to cheerfulness by the fresh living beauty that breaks forth around him. Nature chants to us the words of the wise singer,—

> The Winter is past, the rain is over and gone ;
> The flowers appear on the earth ;
> The time of the singing of birds is come,
> And the voice of the turtle is heard in our land ;
> The fig-tree putteth forth her green figs,
> And the vines with the tender grape give their fragrance.

On our plains, and sunny hills, and by shady clefts in the rocks, while wandering with a quiet joyousness and freedom, alone, or with companions not many but choice, and with every sense steeped in the simple beauties of Nature, we may, with Milton's luxuriant fancy, expatiate among

> Flowers worthy of Paradise, which not nice Art,
> In beds and curious knots, but Nature boon
> Poured forth profuse on hill, and dale, and plain,
> Both where the morning sun first warmly smote
> The open field, and where the unpierced shade
> Imbrowned the noontide bowers.

When the high sun grows hot, and in his full beams the basking flowers open their petals to the widest, as if thirsty of the light which paints their many hues, then beneath the still shadow of some evergreen, earth's flowery lap will receive our recumbent form, while some fragrant tuft supports the careless head, and a waking dream of vague delight hovers over the half-shut eye-lids,—fluttering to the dim music, now swelling, now falling,—of insect-wings.

Man's nature yearns for the sight and sense of verdure and inartificial beauty; and breaking away from cities, seeks a sort of communion for a while with woods and plains and rocks and lakes, with their wild flowers and free inhabitants; and loves to gaze on the unsullied arch of the sky, or to wander

by the deep sea, with music in its roar. The girdling buildings and labyrinthine streets of the city, its stern stiff lines of hewn stone and trodden pavement, the eternal bustle to which it echoes, the living tide which is ever ebbing and flowing through it, its artificial splendours and excitements and conventionalities, these render it unwholesome as

man's perpetual dwelling place. But half his instincts and sympathies find their food there; the rest seek theirs elsewhere, afar from noise and art, in the simpler homes of Nature. In the city they pine; and when the breath of spring penetrates with difficulty into the strange maze of walls and the heavy atmosphere that hangs around them, they grow restless, and long for the wings of a bird that they may get them far away, and feed themselves on the congenial nutriment of mother earth's undefiled bosom. The idle babbling of brooks, half hid by the overhanging shrubs and waving fringe of their banks; the unconnected, ever varying warbling of birds, gusling from the mere impulses of gladness; the hoar crag, variegated by clinging mosses, impending over the bosky dell; the dark waving wood, whose sunless gloom shades over the mind with a pleasing awe and mystery; the wild flowers, now peeping bashfully from their verdant bowers, now kindling some favored bank into brightness as if with a glowing smile, and breathing out fragrance to the gentle airs of spring; these are the spells which have power over emotions long imprisoned amid the noisy haunts of mankind; these impart pleasures to which the city is a stranger, and awaken responsive feelings which seem purer, because simpler and less passionate, than are begotten by the excitements of artificial life.

God made the country, but man made the town.

So sang the country-loving poet; and few that are not altogether sophisticated will fail, in their wandering hours of relaxation, to have a fellow-delight with him in (to use the words of a northern brother)

The pomp of groves, the garniture of fields,
And all the dread magnificence of heaven.

Indeed the first builder of cities was CAIN. The artless face of Nature was too pure and innocent-looking and God-declaring for him, first murderer and fratricide; conscience-stricken and crime-darkened, he girded himself with the noise and strife of the thronged dwellers in a city, and there he sought refuge from himself.

Companion! thou art not like him, afraid of Nature, because the thought of the God of Nature is a terror to thee. Nor art thou dead of soul to the silent appeals which Nature makes, like him of whom one sings,—

A primrose on a river's brim
A yellow primrose was to him,
And it was nothing more.

Thou canst feel and enjoy

the witchery of the soft blue sky, and can't hear the flowers talk to thee, and canst read a meaning in the lichens of the rock, and understand the voice of the winds and the streams, and canst

Find tongues in trees, books in the running brooks,
Sermons in stones;

Else wert thou no companion of my springtide rambling Yea, and canst thou not behold in the glorious regent of day the bright shadow of the unseen Almighty, and his chariot in the on-sweeping clouds, and his voice in the deep-toned thunder, and the omnipresence of his will in the starry hosts that stand embattled through the fathomless depths of space,—until thy thought swells up to a loftier region, and offers worship with solemn gladness in nobler words than man's,

> The heavens declare the glory of God,
> And the firmament showeth his handy work:
> Day unto day uttereth speech,
> And night unto night showeth knowledge.

Forth, then, with me to taste these "unreproved pleasures,"—this dewy morn,

with breath all incense, and with cheek all bloom; and search out the skill and beneficence of the great Father of all in the beauties of his vernal handiwork; as the Poet of the Seasons sings,

> Forth in the pleasing Spring
> Thy beauty walks, Thy tenderness and love.
> Wide flush the fields; the softening air is balm,
> And every sense and every heart is joy.

What a profusion of floral beauty is scattered around us! The bulbs of a thousand kinds are bursting into bloom, some gravely massive, others waving light with airy stem. The heaths are shaking forth their graceful clustered bells, or shooting out their radiate waxen blossoms. Every bush is glowing with its many bright gems, from which the sunny air rifles sweetness. The undulating ground is broken here and there into plots of "gay enamelled colours," by "flowers of all hue," grouped by the distracted eye as too minute for distinction. What varied skill and exquisite taste have been lavished on the design and formation of these countless children of the soil! It is said that there are eighty thousand different species of plants; besides all the exquisite varieties evolved out of them by man's artificial stimulus of their native energies. Yet take any flower, small let it be, and scarcely noticed as it lies on the lap of earth; and how perfect it is in its organization, how beautiful in its delicate gauze and feathery fringe, and downy-veined petal, and sparkling eye! Put a micro-

scope to it, and instead of exposing clumsiness or coarseness, as the revealing instrument does in the works of man, it heightens beauty, and discovers fresh niceties of skill which eluded the unassisted eye. Speaks it not to you, as it did to the American Bryant, of its divine Artificer?

> That delicate forest flower,
> With scented breath, and look so like a smile,
> Seems, as it issues from the shapeless mould,
> An emanation of the indwelling life;
> A visible token of the upholding love,
> Which are the soul of this wide universe.

Do you know what the more philosophic Sharon Turner writes of the manifestation of skill and taste in the varied beauty of the vegetable world? "Plants are distinguished for their multiplicity and variety; for that exuberance of imagination and taste which they display, and for that sense of elegance and beauty which their Maker must have had, to have so formed and diversified them. They are entirely the creation of his choice, the inventions of his rich and beautiful fancy." And again, "The vegetable kingdom expands every where before us an immense portraiture of the Divine mind, in its contriving skill, profuse imagination, conceiving genius, and exquisite taste." The moulding of the minutest plant is an exhibition of the omnipotence to which all creation owes its being. As one says of the universal power of gravitation,

> That very law which moulds a tear,
> And bids it trickle from its source,
> That law preserves the earth a sphere,
> And guides the planets in their course;

so may it be said of the divine creative power, that the same Omnipotent Will which hurled forth the planets on their courses moulds each petal, and paints each hue, of the tiniest flower. The one act appals us with its grandeur; while the other soothes and delights us with its gentle, beauty-kindling skill, and veils the unlimited might under the delicate gracefulness and tasteful variety of its operation.

But in the pages of Nature's floral volume we may read, not only the surpassing and inexhaustible taste and art of the Divine Maker, but also his equally wide benefi-

cence. The beauteous and varied colouring of plants is a source of gratification vouchsafed, of pure goodness for our happiness. Our necessities might have been equally supplied had the whole race of plants been of a uniform leaden hue, and not a blossom lit them up with rainbow-tints, or breathed out its fragrance. The same is true in respect of the immense variety of fruits, beautiful to the eye, and grateful to the palate, and so diverse in taste that language has no terms for their almost countless flavours. Hear our philosopher again:—"The vegetable kingdom, in its varied flowers, foliage, stems, and graceful and delicate expansions; in its playful branches and gentle movements, and in its multiplied fruits and useful products of numerous sorts and of universal application; displays a peculiar goodness, liberality, and kindness in the Divine mind towards his human race; a desire to please, to interest and amuse us with the most innocent, continual, accessible, and gratifying enjoyments. For plants peculiarly address themselves to three of our most used senses, the taste, the smell, and the sight; while the ear is also soothed by the whispering of the branches, and the touch by the softness of the verdant and floral foliage, and of most of the fruits." Again.—"The flowers, fruits, and foliage; the forms, qualities, and motions of Nature's verdant kingdom, in all their luxuriant diversities, have been purposely made what they are, purely to give us the pleasure they excite, and the benefits they convey; for if our mere subsistence had been alone his object, we see that grass, hay, straw, acorns, and saw-dust would have answered that purpose." And so he concludes respecting the loveliness of vegetable nature,—"It has therefore been made specially and exclusively for us; and in this view it is an unceasing testimony, that the grandest and mightiest of all Beings is the greatest and kindest Philanthropist that exists, and has been studiously careful to exhibit to us that he is so."

Indeed, we may venture farther than this conclusion. When we have looked on the graceful beauties of the wild flowers that gem the untilled soil, and argued that in them God shows us kindness; a voice bids us more boldly argue from them direct to God, and expect far more from his fatherly kindness.

Consider the lilies of the field, how they grow.
They toil not,
Neither do they spin;
And yet I say unto you,
That even Solomon, in all his glory,
Was not arrayed like one of these.
Wherefore, if God so clothe the grass of the field,
Which to day is, and to-morrow is cast into the oven,
Shall he not much more clothe you,
O ye of little faith!

B.

OCCASIONAL ADDRESSES BY T. S. K.

No. 3

On the last evening we met together in this place, we considered the warfare the christian is called to wage; and on that occasion we contemplated two of the enemies he has to contend with,—his own heart and Satan; that, as regards the latter, we learnt how fearfully he influences the minds and actions of men, both good and bad, how he has to do directly with the troubles, and sorrows and trials, and bodily and mental sufferings of people; that whilst he anxiously watches the saints for an opportunity of exciting them to sin and rebellion against God, yet, that he can do them no bodily hurt, that he can do no injury even to their temporal concerns, excepting with the divine permission, that when permission is granted to him to vent his malice on them, it is only that the glory of the Lord may be rendered more manifest, and Satan's designs defeated, as is strikingly illustrated in the case of Job, on whom Satan had set his heart (verse 8 margin,) but he declares he could do nothing with him, because he found, as he states, the Lord had made a hedge about him, and about his house, and about all that he had on every side (verse 10.) He then accuses Job of being influenced by mere selfish motives, that he found it to his interest to serve God inasmuch as that the Lord blessed the work of his hands, and increased his substance in the land (verse 10.) But, says Satan, put forth thy hand now, and touch all that he hath, and he will curse thee to thy face (verse 11.) Satan here,—as they now a-days do who prefer a similar charge against

the Lord's people, namely that it is only selfish motives, a wish to secure the favour of such a one and such like,—spoke from a consciousness of the manner in which they would act did such things happen to them. Permission is granted to touch all he hath, and forthwith his property is destroyed and his children slain under circumstances as aggravated and painful as that malignant adversary could render them. What was the effect produced on Job's mind? The Lord gave, and the Lord hath taken away, blessed be the name of the Lord, was his language on the occasion (verse 21,) and the testimony of the Holy Ghost is, In all this Job sinned not, nor charged God foolishly (verse 22.) Notwithstanding, Satan would not withdraw the accusation;—and so it is, now-a-days, with those who are like-minded with him, who, when the charges brought against professors are proved to be false, immediately fly to something else. O! says he, those things don't affect him because he is possessed of a strong mind, and he enjoys health and strength, but only put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face (ch. ii, verse 5.)

And have we never heard the same argument urged when cautioning others against impatience, and petulance, and intemperate expressions when suffering from bodily pains,—It is every well for you to talk so, who know not what pain means, but did you suffer as I do, you would manifest the same feelings and tempers as I. Permission being granted to Satan to touch both the body and mind of Job, a reserve being made for his life only (verse 6) how promptly was it accomplished, and how fearfully was his body assailed with diseases, and his mind filled with the terrors of the Almighty,—the arrows of the Almighty, says he, are within me, the poison whereof drinketh up my spirit, the terrors of God do set themselves in array against me (ch. vi, 4.) But had Satan the satisfaction of hearing Job curse God to his face? Do the wicked enjoy the happiness of seeing those of the Lord's people who were pious when they prospered in the world, but meeting with sudden reverses and reduced to a state of penury, and whose abode has become the scene of pain and sickness and misery, throw up their religion and become worldly minded, and seek a refuge in those

devices to which the ungodly so often resort? Or do they not, as Satan, witness to his confusion, and often to their conviction and conversion, similar conduct to that of Job, who said, What, shall we receive good at the hand of God, and shall we not receive evil? And we read, In all this did not Job sin with his lips, (verse 10.)

Again Job had himself abundant evidence, through the trials to which he was subjected, of the integrity of his heart, of the reality and sincerity of his religion. We find him, notwithstanding the bitterness of his pains of body and anguish of mind, still determinately clinging to God, looking to him for help. Though he slay me, says he, yet will I trust in him (ch. xiii, 15.) For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me (ch. xix, 25—27.) Job's friends had concluded that notwithstanding all the appearance he assumed of piety, he was a hypocrite at bottom, and because thereof God was visiting him with his sore judgments and chastisements. But this testimony is recorded of him, The Lord said to Eliphaz, the Temanite, my wrath is kindled against thee, and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath * * * My servant Job shall pray for you, for him will I accept, lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job (ch. xlii, 7—8.)

Again, Job was taught by his trials and afflictions, but more especially by the cruel reproaches of his friends, to know the corruption of his heart which lay hid, till then, from his view. At times we find him speaking as if he thought God were dealing unjustly with him, and at others as expressing too high notions of his own righteousness, when he says for instance, Is it good unto thee that thou shouldest oppress? that thou inquirest after my iniquity, and searchest after my sin. Thou knowest that I am not wicked, and there is none that can deliver out of thine hand (ch. x, 3, 6—7.) I will maintain mine own ways before Him (ch. xiii, 15.) He breaketh me with breach upon breach. Not for any

injustice in my hands, also my prayer is pure (ch. xvi, 14—17.) My righteousness I hold fast, and will not let it go, my heart shall not reproach me so long as I live, (ch. xxvii, 6.) Oh! that one would hear me, behold, my desire is, that the Almighty would answer me; I would declare unto him the number of my steps, as a prince would I go near unto him (ch. xxxi, 35—37.) But when his wish was granted and the Almighty did appear, oh! how did his righteousness appear as filthy rags. Moreover the Lord answered Job, and said, shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth, (ch. xl, 1—4.) I have uttered that I understood not, things too wonderful for me, which I know not, wherefore I abhor myself in dust and ashes (ch. xlii, 3—6.) And the apostle says, What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God (Rom. iii, 19)

On reading the history of Job, the mind starts at the announcement that is made of Satan being amongst the sons of God when they came to present themselves before the Lord (ch. i, 6 and ch. ii, 1,) and at the conversation which it is recorded took place between the Lord and Satan (ch. i, 7—12 and ch. ii, 2—6.) The divine government is a mystery, and the one under consideration is not greater than many others which excite less surprise and wonder on our part. The Scriptures make us acquainted that the Lord is pleased in a variety of instances to make use of the wicked, and of Satan himself, both by spiritual influences and by direct communications, to effect his purposes and to manifest forth his glory and his wisdom, his sovereignty and his grace. We are too apt to think if the Lord condescend to communicate his designs to a creature, and to employ him in his service, that such a one must indeed be a child of God, an object of his love and favour. But the scriptures teach us otherwise. This is strikingly illustrated in the history of Balaam, whose heart was fully set on covetousness as we learn from the sacred records. Peter, speaking of certain of the ungodly of his day, says,

who have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness (2d Pet. ii, 15.) Jude writes, Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward (Jude 11.) And we read in Deuteronomy and Nehemiah, that Balaam's wish was that he might obtain permission to curse Israel, but it is recorded, Nevertheless the Lord thy God would not hearken unto Balaam. But the Lord thy God turned the curse into blessing unto thee, because the Lord thy God loved thee (Deut. xxiii, 4—5, and Neh. xiii, 2.) Let us examine for a short time the account which is given us of this man, as it is replete with instruction, and affords us another instance of the security of the Lord's people, so that, when the ungodly set their wits to work to do them an injury, He by his overruling providence and mighty powers, compels them to bless them. Had he been a man of piety, a true servant of the Lord, so soon as he heard the purpose for which his services were in request, the messengers would have met a decided repulse from him. John says, If there come any into you, and bring not this doctrine, receive him not unto your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds (2d John x, 11.) And elsewhere he writes, Beloved, let us love one another, for love is of God, and every one that loveth, is born of God and knoweth God. He that loveth not, knoweth not God, for God is love (1st John iv, 7—8.) And again, We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him (1st John iii, 14—15.) And again we read that they who will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1st Tim. vi, 9—10,) Thus it was with Balaam, thus it was with Eve, and, may I not add, thus it has been with ourselves in too many instances, when we have

been tempted with the prospect of pleasure, riches, honor, and ease, to obtain which we must consent to perform acts we know to be sinful, or to expose ourselves to such temptations as may lead to our destruction, both of body and soul. Balaam liked the reward of divination the messengers held in their hand, though he did not altogether fancy the service he was to perform to obtain it; notwithstanding, he says to the men, instead of chasing them with indignation from his presence, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me (ch. xxii, 7—8.) The probability is that he as little expected a visit from the Lord as Satan did the glorious results which attended his machinations against holy Job, that he thus spoke to inspire the messengers with a greater feeling of reverence towards him, as being one with whom the God of Heaven held converse. We read in the 12th of Numbers,—And the Lord said, Hear now my words:—if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream (verse 6.) And Jesus says, Many will say to me, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity (Mat. vii, 22—23.) And does not this throw light on the 2d chapter we read this evening. Man may have their eyes opened, they may have a correct knowledge of truth, may receive divine communications from the Almighty, and still be stangers to a renewed mind, and lack the grace of God in their hearts. And does it not become each of us to keep constantly in mind the injunction of the apostle, Wherefore let him that thinketh he standeth, take heed lest he fall (1st Cor. x, 12.)

We read, And God came unto Balaam, and said, what men are these with thee? (Numbers xxii. 9.) Language similar to this was held to Adam, And the Lord God called unto Adam, and said unto him, where art thou? And again, on Adam saying he had hid himself because he was naked, he inquires, Who told thee that thou wast naked? And so, in many other places. The object of such inquiries being, not that the divine mind

may be informed of that of which God is ignorant, but to awaken in the minds of the parties addressed a consciousness of the evil they had done, or contemplated doing, and out of their own mouths to condemn them, as in the case of the man who went and buried his talent on the plea that he had to do with a hard and unjust master, reaping where he had not sown, and gathering where he had not strawed. (Matt xxv. 24, Luke xix.) The moment Balaam mentioned that the object of the visit to him was to get him to curse the Lord's people, he must have reflected that he should at once have turned from the temptation. But if at the outset he could have cherished the hope, that possibly, because of the sins of the people, the Lord would permit him to curse them, yet after the announcement that was made to him, that he should not go with the messengers, and that he should not curse the people; for the reason that they were blessed (verse 12), one would have supposed that such an expectation would for ever be banished from his mind. But the demon of covetousness is not so easily laid. He informs the messengers, that, however much he would like to comply with Balak's wishes, yet, since the Lord refused to give him leave, he could not go with them (verse 13.) The messengers return to Balak and deliver Balaam's answer, which he regards,—as many now-a-days who know not God do when they hear any assign as a reason for not acting in the way, or taking part in the society and amusements, they were accustomed to do or enjoy with delight,—as fastidiousness and ridiculous qualms of conscience (verse 16.) So Peter informs us, they think it strange that we run not with them to the same excess of riot, speaking evil of you (1st Peter, iv. 4.) But Balak supposing this was only an expedient on the part of Balaam to induce him to offer a larger reward, he sends to him a more honourable embassy with much larger promises of honour and wealth (verse 15—17.) Mark that part of Balaam's answer, I cannot go beyond the word of the Lord my God, to do less or more (verse 18.) Nevertheless, says he, I pray you tarry ye also here this night, that I may know what the Lord will say unto me more (verse 19.) He probably cherished a faint hope that possibly the children of Israel, since the last visit, might have been committing some sin against the

Lord to excite his wrath, as in the affair of Achan, and therefore that he would allow him to be instrumental in their chastisement. Or he might have regarded it as a providential call to the performance of the act, and, therefore, he ought to attend to it, as it was with Jonah when he rose up to flee to Tarshish, from the presence of the Lord, and went down to Joppa, not being willing to perform the painful duty that was required of him. He was so fortunate as to reach the port in time for a vessel bound to Tarshish, and it so happened that he had with him a sufficient sum to pay the fare:—how providential! Had he arrived a little later he would have missed the opportunity, and could not have gone; and therefore he comes to the conclusion that he had done well, and quietly lays himself down and falls fast to sleep (Jonah i. 3—5.) Thus Satan cajoles those whose hearts are set upon evil. The Apostle says of such, They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate (Tim. i, 16) or void of judgment (margin). This time permission to accompany the messengers is granted to make the more evident his own shame and confusion, and to afford another lesson to the Church that even they who are bent on their hurt, shall, in spite of themselves, make known his lovingkindness towards his people, and do manifest the greatness of his power and grace in the presence of their enemies. Did not *such* results attend the casting of these children into the fiery furnace? (Dan. iii.) and of Daniel into the den of lions (chapter vi.) Having obtained permission to go, like his master in the case of Job, he hastened to get himself ready (verse 21,) his feet running to evil, and making haste to shed blood (Prov. i. 16.) In such haste was he, that, as it would seem he did not wait for the men to call him, the condition on which the divine permission was based, "If the men come to call thee, rise up and go with them" (verse 20) And this explains what is said in the 22nd verse, that God's anger was kindled because he went. And should not this excite in us the prayer that neither our corrupt hearts, nor Satan, may be allowed to interpret God's word: for they are sure to overlook whatever may be opposed to the object we have at heart. Thus it was when Satan wished to make it appear that he had scripture on

his side in support of the propositions he made to the Saviour when he tempted him in the wilderness (Mat. iv.) And you know the fearful consequences that resulted from inattention to a part of God's law, which declared that if any of the sons of Kohath touched any of the holy things he should die (Numb. iv. 15.) On the occasion of bringing up the ark out of the house of Abinadab, when Uzzah, seeing that the oxen stumbled and shook the ark, put forth his hand and took hold of the ark to support it, at which the anger of the Lord was kindled against Uzzah, and God smote him there for his error, or rashness; and there he died before the ark of the Lord (2nd Sam. vi. 6—7.) In this case the Lord reproved the folly and the madness of Balaam by an ass (verse 23—31.) First, by the aversion she manifested to proceed on the journey, a circumstance such as had never occurred before since he had possessed her,—the ass turned aside out of the way and went into the field;—next, by thrusting herself against the wall, and thereby crushing his foot against the wall by falling down under him, and at length addressing him with a human voice (verse 23—31.) And can we not retrace in our past experience instances in which warnings that we are venturing upon that which is displeasing to the Lord, have been given to us through the medium of what we have regarded as cross purposes and annoyances until our consciences have begun to make us question whether what we are about, or contemplate, doing is right and good; monitions, however, which have not been heeded by us, and in the performance of the act, or in the enjoyment of the pleasure, we have had to learn the evil of our ways, or have acquired a seared conscience, and like Balaam become hardened in iniquity, and that in spite of conviction, light and knowledge.

Time forbids indulging in the multitude of thoughts this subject is fraught with; and I shall only call your attention to the fact with which we are most interested, that the Lord in consenting to allow Balaam to proceed, designed to turn his wrath to the advantage of his people, by making him proclaim in the hearing of the adversaries of Israel, the glorious blessings the Lord had in reserve for Israel, and the utter destruction of which awaited those who had hired him to curse them. The

prophet loses the desired reward as we find in the 24th chapter, verse 11, which would appear to have exasperated him sorely; and to give vent to his spleen his evil mind seemed to have suggested to him, that whilst his curses could avail nothing, sin could,—as we read in the address to the church at Pergamos, I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication (Rev. ii. 14,) in consequence of which the fierce anger of the Lord was kindled against Israel, and 24,000 died in the plague (Numb. xxv.)

THE PROTESTANT AND THE ROMAN CATHOLIC HEAVEN.

(*Communicated.*)

"Those people are injudicious who talk against Roman Catholics for worshipping saints and honoring the Virgin Mary."—*Froude*, vol. 1, p. 294.

"But Bonner prayed for the soul of Gardiner." So says a Roman Catholic historian. I read and, having read, I pondered on the subject. It was time to retire to rest. The subject still remained on my mind, and in my sleep, the impression of the thought continued, and a vision passed before me. I was in the spirit, methought, with him of Patmos; when, in the sublimities of the Apocalypse, the heavens opened upon him. I saw the throne of God, and Jesus standing at the right hand of God, as the Lamb that was slain; as the one Sacrifice, the Intercessor which pleaded there for the pardon of the sins of man. He had trodden the wine-press of the wrath of God alone; and of his own people, the best and dearest to *his* Father and *our* Father, to *his* God and *our* God, there were none on that throne with him. Still I gazed, till I saw the number which no man could number, from all kindred, and nations, and tongues, cast their crowns before God; and I heard their solemn gratitude peal through the courts of glory—"Not unto us, O Lord! not unto us, but to thy name be the praise

of our salvation, from the sins and from the sorrows of earth."—They were before the throne of Christ. They bent at their appointed distance before that throne; but they were not mediators with Him.

"But a change came o'er the spirit of my dream."

Another heaven than the heaven of the Apocalypse—the heaven of the church of Rome was before me. One Intercessor no longer stood between God and man. The mercy-seat of Christ was possessed by other mediators and other intercessors. Rome had commanded them to be there, and a long train of the canonized, the holy and the unholy, the spurious and the dubious, of hermits and of popes, of confessors and of martyrs, shared the throne with the Son of the Living God. They did not cast their golden crowns before Him. They wore their crowns of glory as the brother-mediators; aye, and as the mother-mediator, and as the sister-mediators with Christ the Lord. So had Rome commanded. Dominic and Francis, Hildebrand and Innocent, Becket and the Virgin, with nameless thousands more, were all mediators together. The Virgin, the blessed Virgin, methought, blushed, amidst the glory of heaven, at the company in which Rome had placed her. She turned from the aspirations and praises of her votaries, when they called her "Queen of Heaven;" and when they prayed to her, and not to Christ, as the bruiser of the serpent's head, she bent before the throne of her Redeemer and Prince. "My soul," she said, "doth magnify the Lord alone, my spirit hath rejoiced, and it shall rejoice in God my Saviour. My soul abhors the prayers and the praises which are given to me and not to Him. This only lessens the felicities of heaven, that the believers in the religion of my God and Saviour should give to me, the blessed Virgin, the homage which is due to the bruiser of the serpent's head alone." I saw in my vision that the blessed Virgin fled from the society in which Rome had placed her, towards the bright glory which shone above her. Dominic and Francis, Hildebrand and Innocent, Becket and Borromeo, Aquinas and Bonaventura, remained on the throne of the Mediator. Suddenly a voice was heard from England. The soul of Gardiner, redolent with the blood of Ridley and Latimer, appeared among the spirits of the newly dead. The voice was the voice of Bonner. The prayer was the prayer of Bonner.

It implored Becket and Hildebrand, Innocent and Dominie, to intercede with God and Christ for the soul of Gardiner. Other voices ascended with the voice of Bonner! Mary and Philip, and Pole and Story, who boasted that he "threw the faggot in the face of a psalm-singer at the stake, and pricked his mouth as he then and there commended his soul to God," were heard to pray with Bonner, to the saints of Rome, to Dominie and Becket, to Hildebrand and Innocent, that the soul of Gardiner might share their glories, and be with them partakers of that heaven "from which they had banished the souls of the Protestants." Neither was this all. Still I seemed to listen: and other voices from England and Oxford were heard. The voices of prayer to the saints whom Rome had placed on the throne of the mediator, had ceased to rise from the Church of England, and from its best child, Oxford: but still I listened—and though no voice arose from the Church, methought I heard a faint whisper from Oxford, in this my own day, that "the satisfactions of the souls departed may be increased by the prayers of the living," and I awoke,—and it was not a dream —*Extracted from the Life and Defence of Ed. Bonner, by a Tractarian British Critic.*

THE DISCIPLES AND FRIENDS OF THE REDEEMER ASSEMBLED AT JERUSALEM AFTER HIS ASCENSION.

(*Continued.*)

(From the Dutch of Van der Palm.)

With such feelings the Disciples returned from the Mount of Olives to Jerusalem, and assembled in the upper room. With those feelings, so earnest and solemn, so full of sorrow and joy, they now looked forward to a futurity unknown, yet big with events. Those feelings were shared by the women, and the brethren, and the blessed mother of Jesus, who had been witnesses of the most, perhaps of all, of the scenes that had passed. What a mixture of emotions succeeding and crowding upon each other, and then uniting in their bosoms! St. Luke in his Gospel informs us "*they worshipped Him, and returned to Jerusalem with great joy.*" They felt with full force, who the exalted and divine person

was who had now for ever laid aside the humble garb of mortality; and they rejoiced in his triumph and glorification; at the same time, however, they felt the loss of his society, so amiable, so full of instruction, so, beyond all description, attractive and engaging for the God-loving heart. Great promises had been made to them, but what important duties had been laid upon them. To a high honour, indeed, they had been exalted, as the witnesses of Jesus, in Jerusalem, and throughout Judea and Samaria, yea to the uttermost bounds of the earth. Preach the gospel to all men, repentance and forgiveness of sins among all nations, beginning at Jerusalem,—such was the last command of the Lord; but who would believe the preaching of the Disciples, seeing they had rejected that of the great Teacher himself? Yet, however this might be, their lot was now committed, and their life devoted to the Lord, who had been taken up into heaven, and was now sat down at the right hand of the Father. What might be their experience, when they should receive the promises of the Father, and be endowed with power from on high, they ventured not even to conjecture; but they felt convinced, that they would receive those promises, and be endowed with that power, and that they should not depart from Jerusalem, until the word of the glorified One had been fulfilled.

Seeing, then, their minds were in this frame, and such a spirit and disposition prevailed in their midst, need we ask how they were employed. Imagine to yourselves every other society of friends, from whose midst one has departed, in order to fill a higher destination, whom they will never again behold on this side of the grave, and whose last farewell is still sounding in their ears. And that ONE was the bond that held all together, in whom the affection of all was united, whom all consulted, the glory and pride, the soul of the whole circle. Of whom shall they speak but of him, of his virtues, and excellencies, of what he was, and did for them. How they assist each other's memory, the one remembers this, and the other that; never have they done with speaking of him; his praise is on the lips of all, the inexhaustible source of ever new conversations; never will the remembrance of him be effaced from their minds, never will any separation cause their friendship for him to grow cool. Thus we must surely think of the

friends of Jesus, only placing every thing in a much more exalted light. With the declarations of love there were here united those of the deepest reverence; with the promises of permanent remembrance those of inviolable fidelity and obedience. He who had departed from them had ascended to heaven; what a much higher tone did this give to their conversation. It was the traces of his Divinity, that they brought to each other's remembrance; many a hint, which before had passed unobserved, excited now the deepest interest; many a doubtful word was now explained, many a mysterious action was now thoroughly understood. The one assisted the other in investigating, conjoining, and explaining; and thus every thing became continually clearer, and the tender-hearted friend, the wonder-working teacher, became continually more glorious in their eyes, and dearer to their hearts, as the Saviour of souls, and the Supreme Ruler in the kingdom of God. Methinks I see how the words burn upon their lips; how the Apostles are succeeded by the women, and the brethren take their share in the conversation; and one relates what could be known to him only, and another speaks of the miracle performed on her, and Peter, James, and John tell what they had seen on the holy mountain, and which hitherto they had been obliged to conceal; and what they had heard in the fearful Gethsemane; I see how tears of sorrow, and tears of gratitude, flow alternately, and tears of heavenly transport are glittering in their eyes. But, oh! to have been there, to hear what the mother of the Lord related of the Holy One that was born of her; of the annunciation of the angel, the salutation of Elizabeth, of Ephratah's shepherds, of Simeon and Anna in the temple, and so much besides that could only be known to the "highly favoured one among women" of whom he was born, whose maternal breast had nourished him, and whose maternal eye had watched over him, from Bethlehem's manger until the sword, foretold by Simeon, pierced through her soul. With what a solemn, holy rapture, we may conceive, she spoke of him, whilst the ears of all were eagerly listening to her words, and the hearts of all were in a fit frame for being poured forth in prayers and supplications, which penetrated through the walls of the upper room, and were carried by the glorified Mediator before the throne of his

Father in heaven. This last circumstance is expressly mentioned in the sacred narrative, and deserves our attention, as pointing out the manner in which the assembled company were employed.

"*They all continued with one accord in prayer and supplication.*" Amid all great emotions or affections of the mind, prayer is an indispensable want; it is less a duty than a privilege; and he whose heart is either full of unexpected joy, or softened by sorrowful recollections, or who looks forward, with high expectations, to the development of his lot,—if he does not feel a secret, an irresistible desire to approach to God in prayer, to pour out his soul before him, to express his thanksgivings, or to commend and entrust himself entirely to the good Father above, has never cherished the fear of God in his heart, and never has his sluggish soul raised itself above the dust of the earth. And with regard to the Apostles, and the others who were present in this company, pious men and women, whose bosoms were overwhelmed with emotions, violently agitated by recollections of the past, and of what had lately taken place, at one time shocked and perplexed, at another time transported beyond themselves, exalted far above their former sphere, by looking forward into a futurity full of great developments; and who besides had so much to pray, each for himself, and all for each other, and for the great and good cause to the promotion of which they had been called; how could it be otherwise but that they would continually pray and supplicate, and continue with one accord in prayer and supplication? Methinks, I hear them, after every narration of what Jesus had said, and taught, and done, and every statement of what he required of them, and what he would do for them, and what he had laid up for them with the Father; I hear them say, the one to the other, Brothers, sisters, let us pray; and I see them bend their knees, and lift their hands heavenwards; and then one, and then another of the Apostles becomes the mouth of all, in calling upon God; whilst the upper room is changed into a sacred temple, into a porch of heaven. Thus passed the hours and days; thus they waited, in humility and faith, for the fulfilment of the word which the Lord had spoken to them; until the day of Pentecost dawned, and the New Testament dispensation was introduced, and the

Holy Ghost was poured forth upon them, to enable them to preach the gospel of repentance, and forgiveness of sins, unto the ends of the earth.

R.

NOTES OF THE MONTH.

Frontier Affairs.—Our readers well know that we habitually abstain from meddling in this *Magazine* with political matters; the things which concern man, not as a citizen of an earthly state, but as the object of redemption by the blood of Christ are our theme. It sometimes, however, happens that political events have a very important bearing upon men's spiritual welfare; or exhibit a moral aspect, which the thoughtful christian finds it profitable, for his soul's good, to examine and test by the pure and tried word of God In such cases we do not consider that we travel out of our legitimate province, when we make a reference to such events, either to call attention to their moral character, or to urge the performance of those duties which pure and undefiled religion prescribes as meet under the circumstances. We ventured accordingly, three months ago, to comment with this view on the awful visitation which had convulsed the eastern portion of the colony, and given its districts and homesteads to the ravage of the wild man. Every eye was then directed to the sad scenes of tumult and war; every post was anxiously expected, to tell each vibration of the scale in which the lives and property of our fellow-colonists were suspended

Though the immediate horror of the invasion soon, through God's merciful forbearance, was removed; yet we still look eagerly frontier-wards, to watch the progress of events in which we are all deeply interested, and that our ears, long wearied with the tales of conflict and disorder and blood, may catch the first sounds that betoken the return of peace and security. The months that have rolled heavily by have been a time of much actual suffering to many, of anxiety to more; trying and painful to nearly all, and, if the truth were known, probably not less so to those who have borne the responsibility of directing public measures than to any others. We are apt to forget the burden which conscientious rulers bear in such seasons; we each have our private

care, but they have the common and public welfare dependent on their decisions. On our support and sympathy they have therefore a peculiar and twofold claim, for their own sakes and ours. Headstrong ignorance and unprincipled knavery may deem the time a fitting one to hack and hew at their characters and measures; every puerile scribbler may amuse himself by fleshing his maiden pen upon them. But whoever has any valid pretension to the name of a christian will surely prefer to lift up his heart in prayer for them, that they may be strengthened and guided by wisdom from above, so that under their shadow we may lead a quiet and peaceable life in all godliness and honesty.

It appears, by accounts from the frontier, that the war has been protracted, and the unsettled state of the country prolonged, by the addition to the Kafir hostilities of another scourge direct from the hand of God. All our troubles and losses, growing out of the description of our amicable relations with Kafirland, have been inflicted by God, but through the agency of second causes. In respect of their call upon us to repent and humble ourselves, and forsake sin and learn righteousness, we are to view them as of God's sending and appointment. But the long and intense drought, under which the frontier districts have been dried up and their vegatation consumed, has come to us through no second causes of human agency, but immediately from the acting of the divine will. God seals up the heavens, and makes them iron over us; and our thoughts ascend without an intervening step from our calamity to his throne. He has seen good to add this suffering to what had before come upon us; and he is wise and good. To murmur at this is to murmur at God himself; to vent our irritated feelings for this on our rulers and those that are in authority under them, and so to turn the embarrassment which God has sent into an engine of malicious attack upon them, would be no less insulting to God, than insane in itself, and unjust to man. We shall prove but rebellious to the divine teaching, unless we learn to bend beneath God's hand, confessing that we have deserved all we suffer, and much more; and also strive to amend our ways, by taking heed thereto according to God's holy word.

We have to thank God that he has not suffered his full anger to fall upon us, but that in the midst of this

judgment he has remembered mercy. When alarm, we understand, was growing great, and the shadow of approaching famine was beginning to darken the prospects of the frontier, the long-closed heavens were unsealed, and poured down a gracious rain. Let us therefore rejoice and give thanks with our eastern brethren; acknowledging that the Lord is merciful and gracious, slow to anger, and plenteous in mercy.

A review of the events of the last few months suggests some painful thoughts. All war, all slaying of men by each other, is eminently painful. That brethren in the nature which was made in the image of God should meet together for the express purpose of violently shedding each other's blood, and that the course of human affairs should sometimes create a necessity that it should be so; and that thousands should be slaughtered by the most deadly implements that art can furnish;—these things are among the most striking and comprehensive proofs of the moral disorganization and perverseness that sin has wrought in our race. What wonder that the poet should depict the unexperienced Adam as "all in tears," scarcely credulous, and full of sad indignation, when from the highest hill of paradise the angel showed him his posterity engaged in such warfare as ours.

> Part wield their arms, part curb the foaming steed,
> Single or in array of battle ranged
> Both horse and foot, nor idly mustering stood;
> One way a band select from forage drives
> A herd of beeves, fair oxen and fair kine,
> From a fat meadow ground; or fleecy flock,
> Ewes and their bleating lambs over the plain,
> Their booty; scarce with life the shepherds fly,
> But call in aid, which makes a bloody fray;
> With cruel tournament the squadrons join;
> Where cattle pastured late, now scattered lies
> With carcases and arms the ensanguined field,"
> Deserted.

From such scenes and contemplations the oppressed thoughts gladly escape away, and fly forwards to the time when the Lord, the Prince of Peace, shall make wars to cease in all the earth, and nation shall not lift up sword against nation any more; but in place of this blood-stained earth there shall be established

> Purged and refined,
> New heavens, new earth, ages of endless date,
> Founded in righteousness, and peace, and love,
> To bring forth fruits, joy and eternal bliss.

There are other subjects of painful thought presented by recent events. Of the tone of feeling manifested by some amongst us here, in respect of urgent measures for the public safety, we will merely say that it was distressing. Of that which has existed on the frontier we only judge by the accounts and specimens which are furnished in the public journals; but the impression which is thus obtained, concerning the state of mind in which the calamitous visitation has been received by many, is unhappily far from favorable. Two features particulary strike us in the portrait of themselves exhibited to us by our frontier fellow-colonists. One is, the disposition to heap abuse and invective on the government,—on all in authority, in general and in particular, on all occasions, and for anything or nothing. To judge by what is written, and professed to be written simultaneously in very many parts of the frontier, one would conclude that no means were left untried of assailing those who are, or are supposed to be, responsible for public measures. Nothing seems too absurd, nothing too malignant, nothing too mean, nothing too false, nothing too contradictory, to be pressed into this uncitizen-like service. Every sort of composition from windy magniloquence to scurrilous ribaldry, appears to play its part in the wordy attack. There must be some unsoundness at heart to give birth to all this; something not a little immoral and unchristian. But as we see that one of our contributors has treated the vice generally, without special reference to this colony, we will forbear to dwell upon it.

The other feature, a less prominent but an equally painful one, is the disposition in some quarters to pour scorn and hatred on missionaries of the gospel. If an opinion were to be formed from what one reads in such quarters, the missionaries would be supposed to be luxurious idlers, who go into uncivilized countries to waste their days in voluptuous indolence, and who obtain the means of indulging their good-for-nothing propensities by a regular system of bare-faced lying, to the delusion of simple and kind hearted men in distant countries, who wish to do good to their unhappy and dark fellow-men. What must be the credulity which can swallow such a description, or the malignity which have invented it. Missionaries, like other men, have their prejudices; their insulated life tends to contract their view of things, and in some measure to distort and discolour it; like all other classes, theirs may include unworthy members. But this we confidently say, that

there is no class of men more narrowly guarded by its circumstances against dishonest, hypocritical members,—no class which has more antecedent testimonies to the purity and truth and earnest piety of its members,—than that of protestant missionaries. For men of education to leave their country, and all its fond ties, and to sit down voluntarily in the midst of barbarians, filthy and fierce, among whom not one mind answers to theirs,—not one heart knows the brotherhood of active intellect and gentle emotion, where all that is disgusting and revolting is ever obtruded on the shuddering senses; and there to live on a scanty pittance, labouring, almost against hope, to woo the unwilling ear, and tame the ferocious heart, and awaken something like soul in the rude animal which presents little more than the form of man;—Oh this is an enterprise and a work which has few charms for the idler and the hypocrite, who only wishes to live in base ease, and cares not how. Far more probable than the calumny against our missionaries would be the supposition that their calumniators were ignorant, or interested men of sordid or revengeful spirit, and incapable of appreciating christian devotedness and generous philanthropy. Why, if the two classes were compared, as to all of noble, pure, and disinterested feeling they may respectively possess,—the calumniators would not be found worthy to tie the other's shoe strings, notwithstanding all its members' defects.

We repeat that it is painful to perceive in some quarters the bitterness with which missionaries are attacked. It indicates an unchristian, unmanly feeling; it casts discredit on the society from whence it proceeds, betokening it to be sadly deficient in those qualities which rescue human nature from covetousness and earthlinness, which enable individuals, give true strength to states, and promote the world's advance towards excellence and happiness. And therefore we are distressed to have had its existence forced upon our notice; and that it should be ungenerously vented at a time when the hearts of missionaries are heavy and sore at the ruin which has come on those among whom they have spent their strength, and breathed their sighs and prayers.

Let us not be understood to assume that these painful features characterise our frontier fellow-colonists in general. We hope it is far otherwise. It was from their journals that we said we had taken our impression. Now that which is worst usually puts itself forward most prominently. Abusiveness and flippancy and self-will are

noisy things, drowning the quieter voice of better feelings. We all know how the scum is wont to arise to the surface, and to cover over and hide from view the pure sound liquor below. It may be so with the expression of frontier feelings; and that, unrepresented beneath the worse elements, and silent amidst the clamorousness of passion and prejudice and party-spirit and selfishness, there may be a great deal of the healthy spirit of christian humility, and, subordination, and loyalty, and integrity, and patriotism. We fervently desire it may be so. We could only wish that the right-thinking part of the frontier population would take alarm at the representation of them given to us here, and to the world, by the frontier journals, and would protest against and disown the unpatriotic and unchristian tone so often of late found in them.

We must not finish these remarks upon recent events, without adding that gratitude is due to the Divine Providence, for having nipped in the bud a wicked attempt (like that which was made last year) to disturb and despoil the Griquas of Philippolis, and again to convulse the countries beyond our north-east border. Embarrassment to the colony, and injury to an unoffending tribe, have thus been mercifully averted, when the government was least in a condition to take any further measures to preserve the peace of those regions. The matter is a cause of thankfulness in itself; and the more, as its circumstances seem to confirm the hope of a peaceful existence to the neighbouring native tribes, under the protecting shadow of British power and influence.

Poetry.

The following beautiful lines from the pen of an accomplished lady were written after hearing the late Rev. Thos. Robinson (Vicar of St. Mary's Leicester) describe the incidents of a journey for his health to the Isle of Ely.

Dark heavy clouds obscured the noontide day,
And long and tedious was my lonely way,
No spreading foliage in my path appeared
No covert from the threatening storm I feared,
Dull dykes and marshes all the scenes I viewed
As I, with trembling heart, my road pursued,
Expecting that the angry sky would shed
Its furious tempests o'er my helpless head.
At length an humble cottage I espied,
And, with loud voice implored some friendly guide
Would point my way to the adjoining town,
That thus I might to escape the tempest's frown,
Or shelter give my trembling horse and me,
And I would thank them for their charity.

To this an old and haggard female said,
"So mean and scanty is our humble shed
You and your horse can have no shelter here,
The town is two miles off,—you'll find it there!
"Meek," I replied, "in this sequestered spot,
Far from the world is cast your humble lot,
I trust above it your bless'd soul aspires
And Heaven to gain's the height of your desires."
Oh! Sir in softened accents, thus to rise
And while on earth to live above the skies
Is not an easy task. Where did you learn,
Said I, this blessed maxim? how discern
These heavenly truths. What church do you atte. d?
In your good Pastor you've a valued friend.
Ah? no Sir, no, but little light is there
We go to yonder church, because 't is dear,
These parts are wrapt in darkness gross as night,
No faithful guide now points to realms of light.
We had a Pastor once. who taught the way
Our souls to save, and cheered us with the ray
Of heavenly light, then was the Sabbath dear,
Oh! how did its approach our spirits cheer;
Then were the six days' labor all forgot,
And in God's house we blessed our happy lot;
Of poverty and toil could near complain,
Since cheered by Him, we felt no grief or pain.
But he is gone to t'other country sent,
And with him, all our joy and comfort went.
Your loss is great, said I, if this be true,
Would you give much this friend again to view?
"Much," she replied, "Oh! what would I not give
But what? Oh wonder do I really live!
All gracious Heaven 'tis he, Sir, you're the man,
Hold, hold my senses, if indeed you can.
John, husband John, dost know this much loved voice,
Be quick I say, let your old heart rejoice,
Turn out the colt and cow both from their shed
We would turn out, the straw should be our bed,
Come in thou man of God, and bless our cot,
Eat of our bread, and share our humble lot,
Wert in our power, we'd give thee costly wine,
Or could'st thou feed on gold, it should be thine,
But of our humble fare pray take a part,
Come, Sir, 'tis offered with a grateful heart.
Pleased with these simple tokens of their love
I gladly shelter took, while from above
The Heavens seemed rolling down, the torrents pour'd
The forked lightnings flashed, the thunders roared,
But safe beneath the Almighty's shielding arm,
We heard his awful voice without alarm,
For while a rustling leaf can those affright,
Who darkness love and shun his sacred light,
Dissolving nature cannot those dismay
Who trust Him in his own appointed way.
While we with heavenly themes beguiled the hour,
Some peasants dripping with the pelting shower
A refuge asked, and by the crackling blaze,
Sought their sunk minds with genial warmth to raise,
One female in this group my notice caught,
Who seemed absorbed in deep and laboring thought,
And who whilst we in prayer all bowed the knee,
To Him whose presence is where two or three
Meet in his name, with bitter tears and sighs,
Poured forth her soul to Heaven in fervent cries.
The sacred service oe'r, she trembling said
Oh Sir! most sure by Providence I'm led

Beneath this roof; a sore domestic ill
Determined me this night myself to kill,
A babarous husband turned me out of door,
And broken-hearted, homeless, helpless, poor,
I meant to seek a refuge in the grave
And my galled mind, from future misery save,
But you have taught me there I could not rest.
Nor, thus rebellious, rank among the blest,
Were't not for you Sir, this tempestuous night
Would have shut out my soul from life and light,
And Hell's dread prison would have fully taught,
The ills I shunned were light to those I sought
But now my heart's rebellion I deplore,
And seek for grace that I may sin no more
Grace, that shall lay me humbly in the dust,
Resigned to Him who is gracious, wise and just,
Then when a few more rolling sands have run
Beyond this earth, beyond the stars and sun,
I shall remember, with my heart's warm love
The guide who brought me to the realms above.
See took her leave, meek, humble, and resigned,
And I with wond'ring joy beheld the blind
Led, by a way they knew not, into peace
Which by its gentle voice bids sorrows cease.
The tempest now was spent; with brilliant ray
The sun again illum'd and cheered the day,
With joy and grief each struggling in our heart,
With my kind host and hostess I must part,
I ran from their embrace and took my horse,
While prayers and blessings followed my lone course,
Then what a moment! Oh! ye prelates say
Did I your mitres covet on that day?
Did I promotion envy? seek to rise,
Or ask for any good below the skies?
No! I had honours to my heart's content,
And only sought to spend and to be spent
In my great Master's cause——Thrice happy they
Who turn a sinner from his error's way,
And tread the path the great Redeemer trod,
In bringing guilty rebels home to God,
All gracious Saviour, may his task be mine
Then every earthly honor I'll resign
Happy to follow whither thou shalt lead
Cheerful the meanest of thy flock to feed,
If such employment, Gracious Lord was thine,
'Tis good, 'tis great, 'tis sacred, 'tis divine! T. J.

Religious Intelligence.

The Bible Society.—A Public Meeting was held at the Commercial Exchange, Cape Town, on the 29th July for the purpose of reorganising the South African Auxiliary to the British and Foreign Bible Society.—The Hon'ble Mr. Montagu, in the absence of the Governor, took the chair. The Meeting was numerously attended, and was addressed by the Revds. Dr. Philip, Mr. Stegmann, Mr. Lamb, Dr. Adamson, Mr. Hodgson, Mr. Brown, Mr. Beck, Mr. T. J. Bourne, the

deputation from the Parent Society, Mr. Cherry and Dr. Abererombie. A Meeting was also held at Wynberg, on the 12th of August for forming a Branch Association in that place to the S A. Auxiliary Society. Mr. Justice Musgrave occupied the chair. The Meeting was addressed by the Revds. Dr Okes, Mr. Jackson, Mr. Elouis, P. Faure, Mr. Lamb, Mr. Ridgill, and by C. Hawkins, T. J. Bourne, A. J. Cherry, P. B. Borcherds and J. W. Cherry, Esquires.—As the addresses delivered have been fully reported by the local Papers, it is unnecessary for us to give fuller particulars of these interesting Meetings.

Mission Among the Dajaks in Borneo.—The undersigned finds himself obliged to repeat his former appeal to his fellow christians in this country on behalf of the Dajaks in Borneo. Four months have elapsed since I published my first appeal on this subject, which was kindly supported by the Rev. Messrs. A. Faure and Stegmann, and the Rev. Dr. Robertson. For this appeal I refer my christian friends to the *Honigby*, No. 4, April, 1846—the *Christian Magazine*, No. 17, May, 1846,—the *Commercial Advertiser* of the 22d April last. In consequence of the newly commenced Kaffir war, I did not then receive that assistance which would doubtless have been afforded me under ordinary circumstances, and which my cause can so justly claim. For I entreat assistance on behalf of a tribe of men, numbering 200,000 souls, belonging to a people whose numbers are estimated at no less than five millions;—on behalf of a people who to this day offer human sacrifices before their idols of wood and stone; whose custom it is, even yet, to devour the flesh of their fellow men; who suck the blood from the heads of their sacrificed victims, (I state only what I have myself seen;)—a people whose most conspicuous ornaments are strings of the teeth of their murdered fellowmen, while with the skulls of these they attempt, in their ignorance, to adorn their miserable dwelling places. We have labored for ten years among this people, and already have seven of my brethren found their graves in their country:—and, now that we begin to perceive abundant and encouraging testimony of the Lord's work among them, we intreat assistance, lest for want of necessary nourishment our apparent progress should be impeded. And I ask, on behalf of this people, nothing for their bodily comfort, nor the means of erecting any beautiful buildings for public worship (for we are still ready, as hitherto, to declare the gospel in the open air to our naked

people) but we are anxious to provide them with that one thing needful—*the Word of Life.*

Confident in the support of the christians of this country, and encouraged by several ministers of the Lord, I have caused the sacred books to be printed in this place, and this work has now been finished. I feel myself therefore necessitated again to urge upon my christian friends my appeal for their assistance; and, although this colony now suffers under a severe affliction which might discourage any new claims upon the pecuniary resources of its inhabitants, I yet cherish the hope that each one that reads my present appeal, will afford such support as may be in his power, and I trust that to this the Lord will incline the hearts of many.

In explanation of a prevailing misconception to which my attention has been drawn, I take this opportunity to remark that through the influence of some friends I have been led to encourage the hope that I shall be assisted by the British and Foreign Bible Society in the publication of the New Testament. But, besides the New Testament, I have caused three other books to be printed:—a spelling and reading book, and two larger books containing the principal historical portions of the Old Testament, with various extracts from the Books of the Prophets and from the Psalms,—a Catechism, Prayers, Hymns, &c. I have been obliged to cause all these books to be printed at once, because the voyage from Borneo to any place where printing can be performed, is very difficult and expensive, and entails a very great loss of time. The cost of the books I have mentioned, excepting the New Testament, will probably somewhat exceed £200 sterling, and this sum I hope to be able to obtain through the benevolent assistance of the Christians of this colony.

I do not ask of those who are unwilling to exert themselves in the slightest degree for the name of the Lord and His cause, but I beseech each one who *will* give, having first offered himself to the Lord, to do that which his hand findeth to do, so that to the poor Dajaks also the way may be opened to the only city of refuge for the lost sinner. I recommend this work in particular to all the ministers of the Gospel in this country, requesting them to exert themselves among their people on its behalf.

I have myself employed my time and my strength for some years in this work, amid much privation and many dangers, and my health has been sacrificed in this cause:—I may hope, therefore, that many will be induced to render some slight assistance towards the completion of what is so dear to me. It is the work of that Lord to whom ever Christian is under an unceasing obligation.

Donations are requested to be forwarded either to the Rev. Mr. Faure, or to the Rev. Mr. Stegmann, in Cape Town, or to the Rev. Dr Robertson, at Swellendam; also to my own address, No 21, Plein-street

An account of the application of the funds that may be received for this purpose will be published at as early a period as possible.

AUG. HARDELAND, Rhenish Missionary.

Wesleyan Missionary Society.—On Monday evening, the 24th instant, a Missionary Meeting was held in the Wesleyan Chapel, Sydney-street, for the purpose of receiving the Report and encouraging the operations of that Branch Society. Though chiefly confined to the colored inhabitants of the neighbourhood, the collectors have nevertheless succeeded by regular, industrious, and persevering efforts, in raising a larger sum than during any former year. Having had no access to the higher and wealthier classes of society, yet having gathered together the pence of the poor, they have brought an acceptable offering to the treasury of the Lord. On this occasion the Chapel was filled with attentive hearers, but to us it was the most gratifying to witness a large gallery (recently erected for the purposes of the Day-school,) densely crowded with colored persons, who were attracted to the meeting by the interest which they have learnt to feel in the spiritual welfare of mankind. After some impressive remarks from our kind friend and chairman, Dr. Abercrombie, as to the value of religion in the time of sickness and in the hour of death, the Rev. Mr. Sergeant addressed the meeting on the necessity of earnest and persevering prayer. T. J. Bourne, Esq., who, ready to every good work, had cheerfully consented to assist, remarked on rising, that though an Agent of the Bible Society and a member of the Church of England, he felt he was not out of place on a platform of the Wesleyan Missionary Society. We cannot attempt even a sketch of this gentleman's speech; suffice it to say, that after listening an hour to an address replete with interesting facts, appropriate anecdotes, and stirring appeals, we felt, and believe all felt with us, that its only fault was its brevity. In the course of the evening, the Rev. G. Morgan, and the Rev. Mr. Hardeland, missionary from Borneo, addressed the meeting in the Dutch language. The collections at this anniversary amounted to £14,—and the sum received during the year has increased at the rate of 30 per cent.—(*Communicated.*)

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THE

CAPE OF GOOD HOPE

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THE LITTLE WHILES.

A short time before his death, our Lord said to his Apostles, "A little while and ye shall not see me, and again a little while, and ye shall see me,—because I go to the Father." In explanation of this statement, the Lord added, that his departure should make them sorrowful, while the world rejoiced at it; but that his subsequent return should make their hearts rejoice.

A controversy has arisen respecting these remarks of Christ; for two very different interpretations of the *little whiles* may be given. One would confine their interest to the apostles, the other extend it to the whole church in all ages.

On the former interpretation the words might be paraphrased thus; "In a very little while, a few short hours, I shall be taken from you, and shall be put to death by the hands of wicked men. Ye shall mourn for my departure. But in a little while more, after a few hours of absence and death, I shall arise from the dead, and rejoin you; and your hearts will rejoice to behold me again."

The other interpretation would give the following paraphrase; "I have lived among you for several years,

doing the will of my Father; but now I have almost accomplished it, and the time of my departure is near. As I came from God to perform my work, I return to God on its completion. In a little while I depart, and ye shall not see me. The time of my absence with the Father will be a time of bereavement and heaviness for my disciples on earth. But my absence shall not be eternal; nay, it shall be but for a little while. I will come again, and your eyes shall behold me, and your hearts shall rejoice with eternal joy."

Against the latter of these views, the passage presents a difficulty. For the application which it gives of the *little whiles* makes the first at the utmost to extend to the ascension, and then to consist of not more than forty-three days; whereas the second, according to it, has already exceeded eighteen centuries, a space of time which it seems unnatural to call "a little while" in any sense, and especially in immediate conjunction with the application of the same phrase to a period of six weeks. But an equal difficulty attends the other view of the passage. For the reason why the disciples should not see the Lord after the expiration of the first "little while" was, "Because I go to the Father." Whereas in fact, our Lord *at his death*, so far from going to the Father, went down into Hades or Paradise; and his departure to the Father did not occur till his ascension, at which period this view makes both the *little whiles* to have long passed.

Since then the passage seems to determine itself to neither of the possible interpretations of it, its meaning must be sought from the tenor of the context, and the phraseology of other parts of Scripture which relate to our Lord's departure and absence.

The context of the passage consists of five whole chapters, with the exception of itself, beginning with the 13th and ending with the 17th of St. John. They record Christ's actions and discourses on the evening which preceded his betrayal and crucifixion. Throughout, they present Christ as meeting his apostles for the last time in mortal flesh; and acquainting them with his near departure, comforting them under the prospect of his absence, giving them directions for their conduct, warning them of tribulation and promising them peace

and strength under it, leaving with them the hope of his return, and then solemnly praying to his Father for their welfare during his absence, and for their final happiness and glory. An examination of these chapters will establish the three following points.

1. That the departure which was in the Lord's thoughts during the evening, and which was the basis of his discourse to his disciples, was truly a return to his Father, in the same literal sense in which he had come forth from his Father on his coming into the world. This departure commenced with his crucifixion; his death was the first step of it, but it was consummated at his ascension.

The relation of the occurrences of the evening commences with the statement, that Jesus had particularly in his thoughts the fact that the hour was come that he should depart out of this world *unto the Father*; and that as he was *come from God*, so he *went to God*. After a while, Jesus opens the subject of his departure, by reminding the disciples of what he had said to the Jews, "Whither I go ye cannot come." Whither it was that he went he had told the Jews, saying, "Yet a little while I am with you, and then *I go unto him that sent me*." Presently he adds the purpose of his departure,—"In my Father's house are many mansions; I go to prepare a place for you." It was to his Father's house, therefore, that he was going. But as one of the disciples still asked him whither he went, and the way he went, Jesus answers, "I am the way; no man *cometh to the Father* but by me;" implying, I go to the Father, and ye must go thither also by me, for I am the way. After this, in the progress of his discourse, our Lord several times speaks distinctly of his departure, which was to take place in "a little while," saying, "I go unto my Father." "I go my way to him that sent me." "It is expedient for you that I go away." "A little while, and ye shall not see me, because I go to the Father." At length the Lord speaks out in terms which the disciples think free from all obscurity; "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." Finally the departing Saviour offers his solemn prayer to his Father, to whom he is about speedily to return; and in

the course of it he speaks thus of his departure; "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me. While I was with them in the world, I kept them in thy name. And now come I to thee."

From these passages it appears that the departure of which our Lord discoursed at large to his disciples, was not that unto hades, causing an absence to be terminated in less than three days by his resurrection; but was his departure to his Father in heaven, begun indeed at his death, but suspended by occasional visits till his ascension.

2. That the absence concerning which the Lord discoursed, was his absence at the right hand of God in heaven, which began at his ascension, and still continues.

And few references to the chapters will show this to be true. *First*, the place where our Lord was to be during his absence was his Father's house; and his occupation there should be to prepare a place for his disciples. This is manifestly an allusion to Christ's priestly intercession above, whereby all who come unto God by him are saved unto the uttermost, and the whole church is guided and preserved unto her glory. *Secondly*, during his absence, the Lord would manifest himself to his people spiritually, in a mode which the world could not perceive. This is true only of the Lord's absence in heaven, according to his parting promise, "Lo! I am with you alway, even unto the end of the world." *Thirdly*, Christ, when with the Father during his absence, would send the Comforter from the Father, to abide with the church while he himself was away. So he did, *after he was ascended*; being by the right hand of God exalted, he shed forth the Holy Ghost, who dwells with the church while her Lord is above. *Fourthly*, tribulation in the world, but peace in Christ, were to be the church's heritage during his absence; an absence therefore coextensive with the christian dispensation. *Fifthly*, during Christ's absence his people should be persecuted, put out of the synagogues, and even put to death; whereby, again, the absence meant is shown to be that under which the church is militant. *Lastly*, the departing Saviour, commending his people on earth to his Father

during his absence, prays not only for his personal disciples, but for all who should in future ages believe on him. Whence it is plain that the absence contemplated by him was that during which the members of his body are successively ingathered.

3. That the return to his disciples, of which the Lord speaks in these chapters, is his future return from heaven to glorify his saints.

This is a necessary consequence of the establishment of either of the preceding positions, but it possesses some direct evidence of its own in the chapters under examination. Thus, Christ declares respecting his return, "I will come again, and receive you unto myself, that where I am, there ye may be also." Of nothing but his future advent is this true,—but of that it is the revealed characteristic; for when the Son of Man shall come in the clouds of heaven, he shall gather his elect from the four winds, and the dead saints shall arise, and the living shall be changed, and all together in one company shall be caught up to meet the Lord, and so shall they ever be with him. Again, his return shall be the termination of his disciples' sorrow, and the commencement of their joy, which no one shall take from them. The personal joy of the Apostles when they saw the risen Lord might possibly be taken as the fulfilment of this prediction; but it is surely more consistent with the wideness of the language, and the testimony of other parts of Scripture, to suppose the Church's sorrow-time to last during the Lord's long absence above, and her eternal joy to begin at his glorious advent. At least, if the lesser advent, by a sort of double application, be included in the prediction, it cannot well be to the exclusion of the greater.

We will suppose now that these three points, which we have endeavoured to elucidate, have been made clear; and that it appears satisfactorily that, however our Lord may once or twice have purposely used ambiguous language, which might be in a lower sense applied to his return from the grave and hades, yet his principal intention was to discourse concerning his departure to the Father's right hand, and his long absence there, to be at length ended by his return in the clouds of Heaven. In the midst, then, of this discourse, and adopting expressions previously used of his departure

to heaven, our Lord markedly says, "Yet a little while, and ye shall not see me; and again, a little while, and ye shall see me; because I go to the Father." What now can we, according to grammatical construction, and the direction given to the mind by the whole discourse, understand these words to mean, but that the Lord would in a short time leave his people and ascend to his Father; and that, in a little while more, he would return to them from his Father, to their deliverance and joy.

But we have yet to face the apparent difficulty of this interpretation, which does not exist in the words, but has been produced by the lapse of time. The absence of the Lord predicted, according to the view to which the discourse leads us, to be but for a "little while," has already turned out to exceed eighteen hundred years. How can this be?

Looking at this difficulty as it nakedly stands, it seems almost insurmountable. But its dimensions will soon lessen as we examine the general tone of Scripture with regard to our Lord's absence between his first and second advents. The time is uniformly spoken of in the New Testament as *short*. The Apostolic church was even in that day looking for the Saviour. Waiting for him from heaven, hasting unto the coming of the day of God. Its most enlightened members could speak of themselves, as not unlikely to be found yet living, when Christ should appear in his glory. The time is far spent, cried one Apostle, the day is at hand! The Lord is at hand! It is the last time! exclaimed another. The end of all things it at hand! warned a third. The coming of the Lord draweth nigh! declared a fourth. Our Lord's language on earth created the same impression. Watch, for ye know not what hour your Lord doth come. Watch, lest coming suddenly he find you sleeping. Take heed to yourselves, lest that day come upon you unawares. And his last solemn message from heaven, sent more than seventeen centuries ago, confirms his own and his Apostles' testimony with an asseveration,—*Surely, I come quickly*. These references are enough to show that the application of the phrase "a little while" to the absence of Christ in heaven, is in harmony with the general tenor of the New Testament; and the difficulty,

if not entirely removed by them, will perhaps vanish quite when we add a passage which we have reserved to the last, wherein St Paul employs the same phrase unequivocally in the very use contended for;—"For yet *a little while*, and he that shall come will come, and will not tarry."

Our investigation has been carried out to this length, because we reverence the word of God, and believe it, with David, to be better than thousands of gold and silver. The meaning of any of our Lord's words cannot be valueless to us; and the peculiar solemnity of his parting discourse adds a particular interest to every part of it. If our enquiry has now arrived at a just result, and the passage on which we have dwelt has been rightly applied, it furnishes an instruction of wide application and daily propriety. We are always to deem in our thoughts that the Lord's absence is but for a little while. This is the view we are ever to take of it; that it will not last long, but will soon be over, and that he will quickly return. Such is, to our practical reckoning, our abiding thought. Christ's voice daily says to us, "a little while, and ye shall see me." If we are eagerly engaged in worldly pursuits, calculating on the future, and binding our hearts' peace to the success for which we are labouring, then the word meets us, "a little while." Yes, a little while, and the world passes away; its schemes and its strifes are over, its good things perished; and if thy heart be amongst them, what wilt thou then have left? Watch, and be sober; the Lord is at hand. Or, are we in heaviness and suffering, feeling life a burden because of its ills; or worn with struggling against the impatience and sin of the flesh, or weary of the rough path of duty?—the same word still meets us, "a little while." The time is short, the toil and the struggle and the pain have a near termination. The Bringer of rest is at hand. Be patient unto the coming of the Lord. Still thy impatience with saying to thyself, "yet a little while, and he that shall come will come, and will not tarry." Thus, alike in time of wealth, and in time of tribulation, in the sick chamber, and in the busy mart and throng of men, for high and low, for rich and poor,—the word is ever appropriate,—"*A little while, and ye shall see me.*"

ON THE KNOWLEDGE OF A FUTURE STATE UNDER THE OLD TESTAMENT DISPENSATION.

To the Editor of the Christian Magazine.

Sir,—Accept my thanks for your candid remarks appended to the article on the superiority of the Christian Dispensation, in your number for May.

The extreme brevity to which I confined myself, on the subject which called forth your observations, may have occasioned a want of clearness and perspicuity in the statement of my views; permit me, then, to offer a few more extended remarks, with the design of answering your objections.

The two positions which I hold on this subject are, that though the doctrine of a future state was not altogether unknown under the Old Testament economy, yet, first, that it formed no part of the legation of Moses to propound that doctrine, and, secondly, that it is but obscurely revealed in the writings of the later prophets. These two statements form the substance of what I advanced in the former article. You have said that "they seem to underrate the knowledge of a future existence of the soul after death possessed under the Old Testament &c." Extreme views have been held on both sides of this question, which, taking the middle path, I would wish to avoid, desiring neither to underrate nor to overrate the knowledge possessed in former times. But the question is, are the above positions tenable, or are they not? That the sanctions of the legal economy were temporal only, and that Moses did not teach, explicitly, either that the soul exists after death, or that the body shall be raised from the grave, are points on which the most eminent divines, ancient and modern, have agreed; of whom, belonging to the Anglican church, may be mentioned Bishops Taylor and Warburton, Dr. Hales, and Mr. Davison. And indeed our Lord himself gives countenance to this view, for when addressing the Sadducees, who denied that there is any resurrection, either angel or spirit, he appealed to Moses in proof of the doctrine that the dead are raised up; the passage he referred to (and had there been a clearer one

he would certainly have adduced it) was that in which God calls himself "the God of Abraham, Isaac and Jacob," a passage which, when commented on and explained by the "Great Teacher," is seen to *imply* the doctrine of the resurrection, but which cannot be said *explicitly* to teach it.

In the prophetic age the light thrown upon this important doctrine began to be more clear and brilliant. The prophets testified of Jesus, and with him, they testified of eternal life. In the Psalms, and in the writings of Isaiah, Daniel, and Hosea, there are several intimations, not only of the existence of the soul after death, but also of the future resurrection of the body. Yet, I would ask, are these texts sufficiently clear and explicit to be understood *by the mass of the people*? and do they bear any comparison, either in number or perspicuity, to the declarations made on these subjects in the pages of the New Testament? I by no means agree with Bishop Warburton in his explaining Job xix, 25—27, Isaiah xxv, 8, and Dan. xii, 2, with some other passages, as having reference to temporal blessings and deliverances; yet I conceive that even these texts, though clear and forcible *to us* who possess the Gospel revelation, might not be so to the gross conceptions of the Jews. I maintain, then, that the doctrine of a future state is brought to light by the gospel, inasmuch as it teaches, *not merely by implication* but *clearly* and *explicitly, that there is a future state*; as well as how, and by what particular means, that state may become a happy and an eternal one. It disperses the very last doubts with which the human mind on this question can be perplexed. It scatters every cloud which rested over the tomb; and it turns the twilight of the Jewish, into the meridian splendour of the Christian hope. An individual, with no other book in his hand than the Old Testament Scriptures, with no traditionary light, and no direct instruction from on high, might still have room to doubt whether *all men*, whether *he himself*, would live hereafter, and how; but no one can open the pages of the New Testament Scriptures without perceiving at once, that, according to its teaching, universal man will exist both in body and soul, in a state of happiness or woe for ever.

It by no means follows from these remarks "that the

Old Testament is *contrary* to the New," nor that "the Old Fathers did look only for transitory promises." "The Article," says Mr. Davison, "justly condemns those who feign that the old Fathers did look *only* for transitory promises; but had our church asserted a distinct *revelation of eternal life* to have been given from the first, or to be contained in the Pentateuch, it might have been not so easy a task to defend that assertion."*

The more pious, in all ages, realised in some way the most cheering anticipations of a state of happiness beyond the grave. Of Abraham it is said that "he looked for a city which hath foundations whose builder and maker is God;" of Moses (though he never entered Canaan) that "he had respect unto the recompense of the reward;" and of the patriarchs generally, that "they desired a better country, that is a heavenly." Those who served God in sincerity and in truth were enabled to gather from the general promises of God a hope of higher and of better things. They were probably favoured, too, with special intimations of a future state of joy and immortality. And, under the influence of the Holy Ghost, such events as the translation of Enoch and Elijah would to them be deeply significant, and would lead them to enquiry, faith, and hope. Aben Ezra thus observes, that "to those who know the *secret* of the law, Moses promises eternal, to others, temporal blessings." Thus did *the Fathers*, that is *the saints of former times*, become persuaded of a better hope; and, animated with the expectation of inheriting a city, many of them were content to dwell in tabernacles and in tents, and confessed that they were strangers and pilgrims on the earth. The light they possessed, though much less clear than that which shines on us, served notwithstanding, like a beacon shining from afar, to guide them through the wilderness, and to point them to their home.

What the opinions of *the mass* of the Jewish people were in later times, but previous to the coming of the Messiah, on these subjects, may be gathered from the Apocrypha and from the writings of Josephus. In the second book of the Maccabees and in the book of Ecclesiasticus, several passages are found expressive of *the hope*

* Discourse on Prophecy, Notes p. 504.

that the dead will be raised to life, and indeed this hope —at least that of immortality of some kind—is natural to all mankind;* but whoever will examine the testimonies of Josephus respecting the opinion of the Essenes and the Pharisees relative to a future state, will see that their views were similar to those entertained by the Greeks and Romans; and are not to be compared for a moment with the true christian doctrine (see Wars of the Jews, Book 2, ch. viii, and Book 3, ch. viii.) He is here speaking of the times in which our Lord was manifested; and if in those times so much ignorance on these questions prevailed, what may we suppose was the case in previous ages and generations? That the Jewish Scriptures gave any countenance to the absurd notions of these sects, or that they might not have obtained more definite views had they studied those scriptures with care, cannot be supposed; but it is manifest that until the Redeemer came, the subject of a future state *in all its bearings* was involved in much obscurity; but when he appeared the shadows fled, and then was fulfilled the prediction of Isaiah:—"He will *destroy* on this mountain *the face of the covering cast over all people*, and the *vail* that is spread over all nations. He will *swallow up death in victory*, and the Lord God will *wipe away tears* from off all faces, and the rebuke of his people shall be taken away from off all the earth." It was reserved for Christ, observes Tertullian, "to lay bare all things formerly hidden; to make things doubtful plain; the things that were wanted, to supply; and to bring to pass things that were foretold."

Fearing lest I should trespass on your limits, I will not, as I could wish to do, pursue the theme; and probably, indeed, you will see that *in the main* the views I have advanced do not *essentially* differ from your own.

Θητα.

* Between *hope* and *knowledge*, however, there is considerable difference. A man may *hope* to live hereafter, and yet be *ignorant* whether he shall so live.

ADVANCEMENT OF LEARNING.

(*For the Christian Magazine*)

The title of the earliest of Lord Bacon's philosophical works is, as his readers well know, the same as we have prefixed to this paper; in full it runs,—"*The two books of Francis Bacon, of the proficience and advancement of learning, divine and human.*" We have used the title, simply because we mean to cull and lay before our readers some of the sound and excellent remarks made in that work by the great philosopher, concerning the attainment of divine knowledge. They are interesting as the opinions of the man, a giant among philosophers; illustrating his own oft-repeated maxim, to the shame of many moderns,—that "a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." And they are profitable by reason of their truth, and the good sense which they bring to bear on religious studies.

The understanding and the heart mutually aid each other in the true acquirement of divine knowledge. There needs to be a moral preparation, as well as an intellectual activity. The natural or carnal man, however ingenious and keen of wit, receiveth not the things of the Spirit of God in any real sense; but the secret of the Lord is with those that fear him. "If any man will do his will, he shall know of the doctrine." To learn profitably, the word must be received into an honest and good heart. An intellectual search and apprehension of truth, and an experimental feeling and appreciation of it, are alike necessary to christian advancement. We must study and examine and reason; but it must be in a pure, humble, and faithful spirit. As the apostle resolved in respect of prayer and praise, so should we resolve also in regard to divine learning; I will learn with the spirit, and I will learn with the understanding also. So shall we be able to prove all things, and to hold fast that which is good; and our profiting will appear.

It is, of course, of the intellectual function that our author treats, and to it, in one sense or other, the re-

marks which we shall cite from him refer. Of the spiritual preparation and illumination of the heart, which falls within the province of experimental religion, it did not appertain to his design to write. Although the latter may be said to be the essential thing, without which the other is vain and earthly,—yet the former is highly important to the progress and maturing of the christian, and the fitting him through instruction for station in the kingdom of heaven. And not a few good people need to be reminded of this; for they seem to think slightingly of progress in the knowlege of divine things, and are content to live on their old stock of information, without any endeavour to be daily increasing it. Applications of familiar truths, and hortatory addresses, satisfy their wants; they appear to account superfluous the labour of delving in the mine, and drawing fresh draughts from the well, and adding to the substance of their knowledge. Things old are more than a part of their treasures, even the whole, to the exclusion of things new. They practically justify their neglect of the apostle's advice, "Covet earnestly the best gifts," by the precept, "Thou shalt not covet." Experience with them is not only better than knowledge, but a substitute for it. The movement of the affections compensates, they think, for the sloth of the intellect. They would enjoy the knowledge they have, rather than attain more. Their minds live on low diet, and are dwarfed; and they forget that the spirituality of the heart thereby suffers impediment and loss. The body of their religious manhood is weakly, because the supporting skeleton is meagre and misshapen.

Man is made to advance; progress is the only healthy condition of his being. Standing still, he not only abides in imperfection, but stagnates and deteriorates. In the proper acquirement of knowledge, the soul grows strong, and becomes fledged, and capable of soaring into and cleaving the air of heaven. Therefore warns Bacon against despising knowledge,—

"Let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word, or in the book of God's works,—divinity or philosophy; but rather let men endeavour an endless progress, or proficience in both; only let men beware

that they apply both to charity, and not to swelling; to use, and not to ostenation; and again, that they do not unwisely mingle or confound these learnings together."

On knowledge in general, who so entitled to sing the praises as this arch-priest of the shrine? He calls it, "a rich store-house, for the glory of the Creator, and the relief of man's estate." "Of knowledge there is no satiety, but satisfaction and appetite are perpetually interchangable." And having roved through all the fields of knowledge, with reverent mind he gives the glory and honor to "sacred and inspired Divinity, the sabbath and part of all men's labours and peregrinations."

Passing to the exclusive consideration of this highest branch of knowledge, we find Bacon deriving it entirely from revelation, the inspired word of God. "Sacred theology, which in our idiom we call divinity, is grounded only upon the word and oracle of God, and not upon the light of nature; for it is written, "The heavens declare the glory of God,"—but it is not written, "The heavens declare the will of God." But of that it is said, "To the law and the testimony." This holdeth not only in those points of faith which concern the great mysteries of the Deity, of the creation, of the redemption, but likewise those which concern the law moral truly interpreted: "Love your enemies; do good to them that hate you; be like your heavenly Father, that suffereth his rain to fall on the just and unjust." To this it ought to be applauded, *Nec vox hominum sonat!* it is a voice beyond the light of nature.....So then the doctrine of religion, as well moral as mystical, is not to be attained, but by inspiration and revelation from God."

Natural theology, he therefore limits and restrains from the unfit office to which the deist assigns it. "As touching divine philosophy, or natural theology, it is that knowledge or rudiment of knowledge concerning God, which may be obtained by the contemplation of his creatures; which knowledge may be truly termed divine, in respect of the object, and natural in respect of the light. The bounds of this knowledge are, that it sufficeth to convince atheism, but not to inform religion." He accordingly condemns that pride, which attempts to draw down or submit the mysteries of God to our reason; and complains "of the extreme prejudice which both

religion and philosophy hath received, and may receive, by being commixed together; as that which undoubtedly will make an heretical religion, and an imaginary and fabulous philosophy." So in another place he censures the schoolmen, because "in the enquiry of the divine truth, their pride inclined to leave the oracle of God's word, and to vanish in the mixture of their own inventions." His own experience is beautifully expressed in one of his prayers; "Thy creatures have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples." From the same feeling he teaches the student to pray, and wholesome and striking words they are:—"This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity, or intellectual night, may arise in our minds towards divine mysteries. But rather, that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's."

Having stated that divinity is grounded on the Scriptures alone, and remarked generally on the mode of acquiring a knowledge of it, that "it resteth upon the true and sound interpretation of the Scriptures, which are the fountains of the water of life," he proceeds to observe,—"The interpretations of the Scriptures are of two sorts,—methodical, and solute or at large. For this divine water, which excelleth so much that of Jacob's well, is drawn forth much in the same kind as natural water useth to be out of wells and fountains; either it is first forced up into a cistern, and from thence fetched and derived for use; or else it is drawn and received in buckets and vessels immediately where it springeth. The former sort whereof, though it seem to be the more ready, yet in my judgment is more subject to corrupt. This is that method which hath exhibited unto us the scholastical divinity, whereby divinity hath been reduced into an art as into a cistern, and the streams of doctrine or positions fetched and derived from thence."

In all sciences Bacon objects to rigid artificial systems,

as cramping the mind, and distorting as well as excluding truth. Among the errors which hinder the advancement of learning, he reckons "the over-early and peremptory reduction of knowledge into arts and methods; from which time commonly sciences receive small or no augmentation. But as young men, when they knit and shape perfectly, do seldom grow to a farther stature, so knowledge, while it is in aphorisms and observations, it is in growth; but when it once is comprehended in exact methods, it may perchance be farther polished and illustrated, and accommodated for use and practice; but it increaseth no more in bulk and substance."

This remark is still more applicable to theology than to human sciences; and the harm of confining it in artificial systems, called after the names of their founders, or contained in a series of propositions, is proportionately greater. Bacon himself makes the application;—"As in nature, the more you remove from particulars the greater peril of error you do incur,—so much more in divinity, the more you recede from the scriptures by inferences and consequences, the more weak and dilute are your positions. And as for perfection or completeness in divinity, it is not to be sought, which makes this course of artificial divinity the more suspect. For he that will reduce a knowledge into an art, will make it round and uniform; but in divinity many things must be left abrupt and concluded with this,—O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! So again the apostle saith, We know in part: and to have the form of a total where there is but matter for a part, cannot be without supplies by supposition and presumption And therefore I conclude, that the true use of these sums and methods hath place in institutions or introductions preparatory unto knowledge; but in them, or by deducement from them, to handle the main body and substance of a knowledge, is in all sciences prejudicial, and in divinity dangerous."

Bacon rather complains of the multitude of systematic treatises on divinity existing in his time; "In perusing books of divinity, I find many books of controversies, and many of common places, and treatises, a mass of positive divinity, as it is made an art; a number

of sermons and lectures, and many prolix commentaries upon the scriptures, with harmonies and concordances; but that form of writing in divinity which in my judgment is of all others most rich and precious, is positive divinity collected upon particular texts of scriptures in brief observations, not dilated into common-places; not chasing after controversies; not reduced into method of art; a thing abounding in sermons, which will vanish, but defective in books which will remain, and in which this age excelleth." So he tells the king, that he is persuaded that the choice and best of the observations on texts of scripture made in the sermons preached in Britain the previous forty years, being collected together, without the exhortations and applications thereupon, would form the best work in divinity that had been written since the apostles' time. These remarks are well worth attending to, because of the tendency to rest in artificial systems of divinity devised by men, instead of freely and continually seeking an increase of divine knowledge from the inspired word itself. The sharp lines and stiff boundaries wherewith the framers of theological systems, and founders of sects and schools, define and hedge in their own apprehension of divine doctrine, doth shut out a portion of truth, and include a portion of error; and by habituating the mind to the formal round of propositions, deprive it of the stimulus to enquire, and prejudice it against new discoveries of truth. There is nothing less systematic than the Bible in its teaching of divine knowledge. Its sum of doctrine cannot be systematised in our present state of imperfection. To attempt it is presumptuous. A theological system, inscribed with a great name, is easily made an idol; but its worshippers work in chains,—pace in a mill-wheel,—are restrained by a tether,—until the desire for the freedom of truth subsides into an idle love of their captivity.

Bacon's remarks on the interpretation of Scripture are characterised by his usual comprehensiveness of thought, and exhibit his sense of the richness and fulness of the inspired word. "It is an excellent observation which hath been made upon the answers of our Saviour Christ to many of the questions which were propounded to him, how that they are impertinent to the state of the question demanded; the reason whereof is, because not being

like man, which knows man's thoughts by his words, but knowing man's thoughts immediately, he never answered their word, but their thoughts. Much in the like manner it is with the scriptures, which being written to the thoughts of men, and to the succession of all ages, with a foresight of all heresies, contradictions, differing estates of the church, yea, and particularly of the elect, are not to be interpreted only according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered, or in precise congruity or contexture with the words before or after, or in contemplation of the principal scope of the place,—but have in themselves, not only totally or collectively, but distributively in clauses and words, infinite springs and streams of doctrine to water the church in every part. And therefore as the literal sense is, as it were, the main stream or river; so the moral sense chiefly, and sometime the allegorical or typical, are they whereof the church hath most use. Not that I wish men to be bold in allegories, or indulgent or light in allusions; but that I do much condemn that interpretation of the scripture, which is only after the manner as men use to interpret a profane book." In his reference to prophetic history, he applies this principle especially to the study of inspired prophecy. "Every prophecy of the scripture ought to be sorted with the event fulfilling the same, throughout the ages of the world; both for the better confirmation of the faith, and for the better illumination of the church touching those parts of prophecies which are yet unfulfilled; allowing nevertheless that latitude which is agreeable and familiar unto divine prophecies, being of the nature of their Author, with whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages; though the height or fulness of them may refer to some one age."

It is clear from the passages already quoted, that Bacon advocates the right of private judgment in the search for divine knowledge, and that his plan of advance is founded on the reverent use of that right. The only *authority* recognised in his philosophy is that of God himself. Of the implicit following of the fathers

we may employ the remark, changing the name, which he makes on the school philosophy bounded by Aristotle; "As water will not ascend higher than the level of the first spring head from whence it descendeth, so knowledge derived from Aristotle, and exempted from liberty of examination, will not rise higher than the knowledge of Aristotle." On the other hand, he cautions against rash impatience of doubt and haste to decide without due and mature suspension of judgment. "If a man," says he, "will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties."

The doctrine of the right use of reason in spiritual things is encompassed by two chief errors, one of which exalts reason above scripture, the other sets reason in opposition to scripture. The former brings down spiritual mysteries to the level of human intellect, and so debases and falsifies them; the latter leads men, according to their temper, either to reject scripture, or else to throw away reason. But rightly understood, reason is, according to a common phrase, the handmaid of religion, and works harmoniously with faith towards an advance in divine knowledge. Bacon, after maintaining the necessity of revelation to teach us the doctrine of religion, moral and mystical, thus proceeds to define the proper exercise of reason in spiritual things. - "The use of human reason in religion is of two sorts, the former, in the conception and apprehension of the mysteries of God to us revealed; the other, in the inferring and deriving of doctrine and direction thereupon. The former extendeth to the mysteries themselves; but how? By way of illustration, and not by way of argument. The latter consisteth indeed of probation and argument. In the former, we see, God vouchsafeth to descend to our capacity, in the expressing of his mysteries in sort as may be sensible unto us; and doth graft his revelations and holy doctrine upon the motions of our reason, and applieth his inspirations to open our understanding, as the form of the key to the ward of the lock. For the latter, there is allowed us a use of reason and argument, secondary and respective, although not original and absolute. For after the articles and principles of religion are placed and exempted from examination of reason,

it is then permitted unto us to make derivations and inferences from and according to the analogy of them, for our better direction." To ascertain what really is revealed, is the office of reason; to receive that which is revealed, is the office of faith; and reason has a further province, the just application of revealed things for our own edification. It is wise always to remember that our reason has a duty of submission, as well as our will; as Bacon says, and with the remark we conclude, "The prerogative of God extendeth as well to the reason as to the will of man; so that as we are to obey his law, although we find a reluctation in our will,—so we are to believe his word, though we find a reluctation in our reason."

FAMILY BEREAVEMENT.

To the Editor of the Christian Magazine.

Sir,—The following valuable letter was received from a friend at sea. As it contains much that may be applicable and profitable to persons suffering from family bereavements, I send it for insertion in your interesting Magazine.

R. S. Y.

At Sea, 15*th July* 1846.
lat. 17° 40′ *S. long.* 2° 30′ *W.*

My dear Friend,—Ever since you mentioned to me the sad affliction with which the Lord had visited your poor wife; and more especially so since, when last you spoke on the subject, you appeared to lay a peculiar emphasis on the fact of the malady prevailing in the family, and infering from thence, that her case was beyond the hope of recovery, you have not been forgotten in my poor prayers; and my thoughts have been frequently engaged with the subject of what should be the nature of our prayers and expectations in such a case.

To the law and to the testimony. During the old church state, we find the Lord's people soliciting the manifestation of his power in changing the ordinary course of his operations in the natural world. We have Elias praying that rain might be withheld; and again,

that the heavens might refresh the earth with copious showers (James v.) Elisha prays that the Syrians may be smitten with blindness, and then that the Lord would open their eyes (2d Kings vi.) When there was a lack of water for the supply of the combined forces of the kings of Israel, Judah, and Edom, the prophet asks that water may be granted, and is heard; an abundant supply being vouchsafed but not in the ordinary course, (2d Kings iii.) Samuel prays that the heavens might thunder at an unusual season of the year (1st Sam. xii.) Gideon asks that his fleece of wool might be wet with the dew of heaven, whilst it should be dry on all the earth beside, and then that it might be dry only upon the fleece, whilst upon all the ground about there should be dew (Judges vi.) Joshua asks that the sun may stand still upon Gibeon, and the moon in the valley of Ajalon (Josh. x.) Hezekiah asks that the shadow on the sun dial instead of going forward, may go back 10 degrees (2d Kings xx,) and many more examples of a like description might be adduced.

In the gospels we read, that, when the astonishment of the disciples was excited by the speedy withering of the fig tree, Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye ask in prayer believing, ye shall receive (Matt. xxi.) Were such extraordinary results to be attendant upon the faithful, believing prayers of the primitive disciples and apostles only? or, are they to be looked for by the Lord's people now and in all future ages? We do not read of any disciple or apostle praying that trees might be withered; or that mountains might be removed and cast into the sea. But we do read of those who were sick and afflicted with unclean spirits being healed by them (Acts v;) of the man who had been lame from his mother's womb having, through faith in the Saviour's power to heal exercised by the apostles, been healed (Acts iii, 6—16.) In the parallel passage (Mark xi) it is recorded, that Jesus answering said unto Peter, Have faith in God (or, as it is in the margin, have the faith of God.) For verily I say unto you,

that *whosoever* (not the disciples only) shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye *desire*, when ye pray believe that ye receive them, and ye shall have them. We are told the reason why even the primitive disciples themselves could not cast the devil out of the lunatic, was their unbelief; we are further instructed that this kind goeth not out but by prayer and fasting (Matt. xvii) Again, we read, And this is the confidence we have in him, that if we ask anything *acording to his will*, He heareth us; and if we know that he hears us, whatsoever we ask we know that we have the petitions that we desired of him (1st John v)

We learn, that whether the deplorable state of the individual were natural or had supervened, it was the same; the divine power effected the cure and restoration,—as instanced in Nebuchadnezzar, who had his reasoning faculties taken from him, and by this means he was brought to acknowledge the Lord (Dan iv) and in the man who was blind from his birth (John ix)

We find the sufferers coming themselves to be healed, as the blind men by the wayside, (Matt. xx) the woman with an issue of blood (Luke viii) and Jonah in the whale's belly;—when once there, whoever would have expected to see him again? but the Lord heard his prayer even from thence (Jonah ii.) And again, others brought by their relatives. A woman of Cana came and cried unto Jesus, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil; and notwithstanding the discouragements she had to endure, she stuck to her text, she *desired* the restoration of her daughter, she *believed* the Saviour's power, and *obtained* the desire of her heart (Matt. xv.) A father brings his son who had a dumb spirit, and his prayer is granted (Mark ix.) Jacob went to the same throne as we are invited to approach, with all boldness and full assurance of faith, with his family troubles, when the destruction of his wives and children was apprehended, and though he had to struggle hard and wrestle long, yet he prevailed, and had his desire accom-

plished (Gen. xxxii.) It appears to me evident,—from the fact of James, when setting before those whom he addressed the singular advantage and results of faithful praying, bringing to their remembrance the objects of Elias's prayers,—that the Lord's people now-adays have a right to look for the same results, when, in faith, they, in like manner, make known their wants unto the Lord. And in my humble opinion, the history of the church in all ages, if consulted, would furnish examples of answers to prayer of an equally astonishing and extraordinary a character. Several of this description are to be found in the volumes of Anecdotes on Conduct and Providence published by the Tract Society, under the heads of "answers to prayer" and "regard to prayer," page 36. That of the poor woman on behalf of her persecuting husband is peculiarly striking, as is the importunate Welshman's petition for 15 years' prolongation of the life of a useful minister.

I have read of two clergymen who on the strength of the promise "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven" (Matt. xviii) agreed to ask a certain thing; which not being granted, the effect upon one of them was to induce him to embrace infidel sentiments. I think I met with it in one of Krummacher's works, or in the Memoir of Muller.

We are instructed to pray in the Holy Ghost (Jude xx,) that the Spirit helps our infirmities, that we know not what we should pray for as we ought, that the Spirit itself maketh intercession for us with groanings which cannot be uttered, that He who searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God (Rom. viii.) We are to have the faith of God (Mark xi, 22, margin,) that Jesus is the author and finisher of our faith (Heb. xii, 2,) that what we ask is to be according to his will (1st John v, 14;) and James says "ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, or pleasures, (margin ch. iv, 3.) And we are further informed, that, when a disciple (and all disciples are equally the objects of his love) asked to be permitted to walk on the sea to the Saviour, his request was granted (Matt. xiv,) and

that when David asked that the counsel of an Ahithophel might be turned into foolishness, the prayer was fulfilled (2d Sam. xv.) And shall such requests be complied with, and those of a disciple on behalf of a beloved wife that she may be restored to her right mind, not go up with acceptance?—impossible. But then, what is a right mind? With many a right mind, in the world's estimation, there exists a heart inflated with vanity and pride, afar off from God! Hezekiah was not benefited by having his desire to have his life lengthened, (2d Chron. xxxii, 25.) Whether your poor wife* ever made a profession of piety, and whether she is labouring under religious melancholy, I did not exactly make out. But if so, then, since the ungodly take occasion from such instances of opening their mouths wide in blasphemies, a powerful plea will be supplied from that fact, as in the case of the children of Israel when the Lord threatened to destroy them utterly (Num. xiv, 13.) On the other hand, if she made no profession of piety, and seeing the Lord has not cut her off at a stroke, then should He be put in remembrance of the gracious way in which he sanctified and blessed the affliction of Nebuchadnezzar. This should be urged home, and urgently insisted on, that his glory may be made manifest in the affliction, that it may be sanctified to her soul's good, be made the means of her becoming acquainted with herself and with Christ—(N.B. He is the Physician of souls, and He who has sent the malady shall He not also be able to apply the remedy?)—as her Refuge and Saviour, and that neither Satan nor the world may have occasion to rejoice and triumph in this dealing of His providence. The above passages are amply sufficient to warrant the asking that, if it would be for her benefit and the glory of the Lord, her being so restored as to be able to resume her position in society, the Holy Spirit may impress your mind in a special manner with the propriety of making such a request, and that He will so order your thoughts as that you may be able to present them in an acceptable manner at the throne of the heavenly grace; or that, if it would not be right to prefer such a request, it not being according to the Divine will, then that He will

* Her writings and her prayerful life showed that she walked with God.—R. S Y.

allow the desire to have no place in your thoughts. This may be known, as it appears to me, when your intention is to make it a special part of your prayer, you conclude without having presented such a petition, and this occurring for a succession of times. On the other hand, when the mind becomes seized with scriptural argument upon argument and plea upon plea, in such case we are warranted in expecting a favorable answer,—that is, that God shall indeed be glorified and the soul saved in his time and way. Such, my dear friend, are the thoughts which have been suggested to my mind, and to me they appear scriptural. Such as they are, I offer them to your consideration; and happy shall I be to learn that the desire of your heart in the matter is abundantly realised. Hitherto the voyage has been very pleasant, and I am very comfortable; my sight is much improved, and that notwithstanding I have had hard working, being anxious to have all my writing done at the outset, and to enjoy repose afterwards. I enjoy the privilege of being allowed to read the Service with a Sermon on Sundays, for which I desire to be very thankful.

DOMESTIC LIFE OF THE BURIATES.

The Buriates are a migratory people, each community, or lesser tribe, of them having three or four stations to which they move as the state of the pasturage requires,—so that they are generally to be found at the same place on the return of the same season of the year. They therefore live in tents; and these are made of felt, which is prepared in the following manner. Two, three, or more fleeces are spread upon the ground, and upon these as many are placed face to face, but head to tail. They are then beaten or trodden together. When the wool is thus wrought into one mass, the feathery spikes found on the sides of all hair, prevent their separation, and by the proper application of moisture, it becomes more consolidated, and converted into a felt impervious to wind or rain. When a sheet of felt of sufficient magnitude is prepared, it is suspended upon a circular arrangement of posts driven into the ground; and thus supported it forms a dwelling, which they inhabit alike in winter and in summer.

The following description given by one of my friends of her first visit to a buriate family, will convey a better idea than I could otherwise give of the interior of such tents.

"In the yard behind one of the post houses at which we visited, there were several buriate tents, and as I had not seen one before, Mr. Swan took me with him, for a few minutes while tea was preparing, to visit one of them. The mother of the family was within when we entered; she was surrounded by several children, and an infant was in the cradle.

"The tent was much smaller than I could have conceived capable of containing such a family. It was of a circular form and low in the roof, the entrance or door so very low as to oblige us to stoop much on entering; the walls are the same height as the door, but the wall rises considerably above it in the middle, where is a large hole by which the smoke may escape, and by which light is admitted; the fire is in the centre of the tent, and the smoke which fills the upper region of the tent prevents one from standing upright; indeed it forces you to sit down the moment you enter. The furniture consists of a number of square boxes ranged round the walls of the tent; between them and the fire there is space left for two people to pass, and that is all; placed opposite to the door of every tent is the table of the gods. What they worship is usually a painting of some image, and this painting is wrapped up carefully upon a roller, and put into a drawer of the table, which is covered with a number of brass cups, filled with water, corn, &c. and these are renewed every day as offerings to the gods. These cups are the only bright or clean things to be seen in the tents; beside them the prayer wheel also stands on the table, and close to the table is the lama's seat; this is a piece of wood about the size of a large footstool, broad enough for two people to sit upon it, and it is generally covered with the skin of some animal. There is one other seat in the tent, and this is always offered to the person who by his station is considered most deserving of it; all the others sit on the floor, with their legs crossed under them, after the buriate fashion. The miserable mother and children whom we visited I shall not attempt to describe.

Every thing was as black as soot and grease could make

it. Oh! how much does even the physical condition of these poor people call for our compassion and pity. The object which attracted most of my attention was the infant in a sort of cradle; it was more like a coffin than a cradle however. The child was without a bit of clothing except a piece of dirty lamb skin thrown over it, which was very dirty; the cradle consisted of four boards bound tightly round the child with leather straps; the face was the only part left free, arms, legs and all being in such a position as to make it impossible for the poor child to move; and when it cried, instead of being taken out of its prison, it was rocked a little, to and fro, by one of its elder brothers or sisters. Mrs. Abererombie, the wife of a convert from Karass, who was going to assist in the printing office at Selinginsk, was with us. The sight of the miserable children drew tears from her eyes as well as from mine. All the children seemed wretched in the extreme. Mr. Swan conversed for some time with the woman, but found her, I believe, very ignorant; it is probable she never before had the gospel stated to her; if she had, it must have fallen on her ear as an idle tale. She wore on her head coral and mother of pearl ornaments, the hair parted in front and hanging down before and behind in plaits; this woman's ornaments and her teeth were the only white things about her, and formed a striking contrast to her dress and skin, which were as black as they could possibly be. A large iron pot hung over the fire with milk in it; it had no cover, and consequently was filled with pieces of wood and soot. I directed her attention to it, asking what was in the milk,—thinking she would offer some apology for its dirtiness. But she replied indifferently—*kemery* (who knows.) The calf which stood in a corner of the tent, was the most comfortable looking being in it, as some fresh hay had been provided for it, which it seemed to enjoy."

They afterwards called on the Taishaka, widow of the Taisha, or chief of the people amongst whom the missionaries were stationed. "Her tent," my friend goes on to say, "is much larger than any of the others, but furnished much in the same way as has been already described, only the boxes are more numerous and more handsome than are those of the common people; every thing else is on a larger scale and somewhat cleaner.

The Taishaka has one daughter, a young girl who resides with her. Both were rather cleaner in their dress than the other buriate woman, but even in them there was great room for improvement in this respect; their dress is rather more costly, their sheepskin shubes being covered with silk or Chinese cotton stuff, while those of the others are only the bare skin. The chief distinction, however, is the number and costliness of their coral ornaments. They wear also a Tiara of black velvet with ornaments of coral or mother-of-pearl; and from their ears and sides of their heads were suspended an immense quantity of beads, many of them very large. The poor girl is very ignorant, and indeed looks the picture of sloth and stupidity; the late Mrs. Stallybrass tried at one time to persuade her to learn to read, and offered to become her instructor. The girl went once, but finding it would require some exertion on her part, and more perseveranee than she was willing to bestow, she never made a second attempt. The more we see of this people, the more sensible we are of the benefit the blessings of Christianity would be to them in every respect, if they were only led to embrace it in sincerity. Pray that the day may not be far distant when this barren land may be made to blossom as the rose, and rejoice in all the civilizing and enlightening influence of the religion of Christ."

The Taishaka had tea served to them; but tea as prepared by the Buriates, it may be mentioned, is more like soup than the beverage to which we give that name. The leaves of the plant are pressed together when in a moist state, and made up in cakes, or bricks, when they become more like tallow chandlers' cracknels, than any thing else I have seen; when used a piece is broken off, pounded in a mortar and then boiled with mutton fat, and seasoned with salt, &c. This beverage, if beverage it can be called, is presented to all visitors, at whatever hour of the day they may arrive, some being kept always ready for this purpose.

The riches of the Buriates consist of flocks and herds; and no one is so poor but he is the possessor of at least one horse; even beggars, for such there are amongst them, go their rounds on horseback. A little in advance of each tent there is a post driven into the ground, to which the horse of the owner is fastened, and if he have

occasion to go a hundred yards he will throw himself on the horse's back, and ride rather than walk such a distance.

Some idea of the comparative importance attached to their possessions may be formed from the usual salutation, which like the english *How do you do*? and the french *Comment vous portez vous*? is given to all indiscriminately, and without any regard to the applicability of the enquiries to the circumstances of the stranger. This salutation is in questions to the following effect and in the following order. "How are you? How are your horses? How are your cattle? How are your sheep? How is your wife? How are your children?"—as if the health of the wife and the child were considered of far less importance than that of the sheep or the horse.

The degradation of woman in heathen countries is matter of common observation; and amongst the Buriates it is not less marked than amongst others. Yet the women are the most bigoted in their attachment to the superstitions of the country, and the most jealous of any interference with established rites and usages.

Immorality and vice are fearfully prevalent. The state of the people could not be better described than in the language employed by the Apostle Paul to describe the state of the heathen in his day. Passing those things of which it seems a shame even to speak,—I may describe them as dead to natural affection, and consequently dead to all the enjoyments resulting therefrom. There is one individual, now, it is hoped, an enquirer after truth, who was so addicted to the practice of gambling, that after staking and losing the whole of his cattle and possessions at play, he staked his only son, and losing, gave up his son a slave. There is another known to the missionaries who, after losing all his own property by gaming, borrowed the sheep-skin covering of his aged father, on some pretext, and losing it left his father unprotected from the severity of the cold, robbed and cheated by his own son.

In regard to conjugal affection it is the same. It is by no means uncommon, when a husband and wife quarrel, for the latter, as soon as her husband has left the house, to flee to the nearest priest of the Greek church, and request to be

immediately baptized. The priest will in all probability desire her to wait, for he knows that in a short time she will be followed by her husband. He returns to his home, and finding that his wife is absent, concludes at once that she has gone to the priest's, whither he also directs his steps, and enquiring for his wife learns that she is there. "Is she baptized?" he enquires with earnestness.—"No," is the reply of the priest, "Not yet." "Well then, I will give you a cow, or I will give you two sheep, if you will not baptize her." "Oh," replies the priest, "I am just preparing to baptize her, and I cannot refuse. But let me see. If you will give me four sheep I will not do it." In this way frequently several hours will be spent, haggling within hearing of the poor woman about the sum to be paid to prevent her being baptized. But why the desire of baptism on her part,—it will be asked. Is she convinced of the truth of christianity? No; but she has learned that according to the law of the empire, no authority can be exercised over a christian by a pagan; and if once baptized should her husband maltreat her, she may leave him whenever she pleases, And why is he so desirous of preventing her baptism? Does it arise from conjugal affection? No, no. It is a mere mercenary consideration by which he is actuated. If his wife leave him he must purchase another wife, and while the priest may be induced by the bribe of two, or of three sheep, to refuse baptism, another wife would cost him four sheep or perhaps six! And why does the priest hesitate to baptise? does he suspect the motive of the woman? No, no. He knows it, he knows all, and delays only that he may make as advantageous a bargain for himself as he can!

"We have many deplorable examples of the hardness and insensibility of the hearts of heathens," says one of my correspondents; "I lately saw this in a very striking and affecting manner, in the case of a poor old man aged 66, who had frequently heard and read the word of truth. Learning that he was ill I went to see him, and in my last visit, a few hours before his death, although perfectly sensible, his whole thoughts and attention were engrossed in the subject of his *burial*, whether I would not give him some linen to wrap his body in, and some boards to make his coffin. The

attention which he would give to what I said about his deathless part was most forced; and after listening for a few minutes, he would interupt me with "The linen," and "The board." His soul, he said, God would care for, the body was his only concern. It was a truly affecting scene; and two of our pious young men whom I took with me, were deeply impressed with what they saw and heard. So strong did the ruling passion among the Buriates, "Give," "Give," appear, even in death, that after I had left him, only a few moments before he for ever closed his eyes on all earthly scenes, he desired his wife to come to me and say, that he had *died in our faith*, and hoped I would take the charge of his burial.

"A few days after this, I met with another old man, upwards of 70, who told me he had heard that I had given linen to the man above mentioned, and as he was an old man, and soon expected to die, he hoped I would do the same for him I scarcely need say that I embraced the opportunity of exhorting him to attend to the infinitely more important concerns of his soul,—but alas! apparently with no good effect.

"Another, at whose tent I was accustomed to speak to a few people who attended to hear, before my visit to Europe, came to me in the summer, when I proposed doing as I had before done. He hesitated, feared the trouble would be too great for me, and that scarcely any would attend. I told him that I would see to that, if he would only consent to receive me into his tent. He still hesitated, and as I had every reason to believe that what he had said were only vain excuses, I pressed him to tell me the truth. He acknowledged that he feared opposition and persecution from his neighbours and others. I reminded him *whom* he ought rather to fear, that he must *soon* appear before Him to be judged according to the things done in the body &c. About a month ago I learned that he was ill, and uninvited I went to see him. He was apparently labouring under the influence of an apoplectic fit. I bled him, administered medicines, &c. and wished to do something better for him, but it was too late; although he lingered nearly three days after he was first attacked, and I visited him frequently, yet he never opened his eyes, or spoke, or appeared at all sensible of what was taking place around him. He had

heard much, he understood much, and at one time he appeared to be halting between two opinions; but there is reason to fear, he rejected the counsel of God against himself. While such things lead us to lament *their* hardness of heart and unbelief, they are also calculated to induce jealousy and searching of heart in us, and to produce the inquiry, whether nothing has been lacking on our part, whether we have done all that we might have done, to induce them to embrace the gospel, &c. If thou, Lord, shouldest mark iniquity, O Lord, who shall stand?"

"'Tis not because their fare is coarse and scant—
'Tis not because they nightly loss sustain
From murd'rous visit of the wolf gaunt,
My heart yearns for them; nor that they are fain
To give in tribute half their hard toil's gain—
But, 'tis because, under the gloomy sway
Of superstition, passion scorns a chain;
Vice stalks abroad, nor shuns the light of day,
And if some wear a veil, none are so bad as they."

COMMENCEMENT OF SIBERIAN MISSION.

While the Russian Bible Society was busily engaged in carrying out the noble purpose for which it had been formed, some of the poor Mongol Buriates inhabiting a remote district of Siberia, were wondering over some passages in the gospel according to Mathew which had been translated into the calmue, and which had fallen into their hands. The spoken calmuc is a corruption of the written calmue, which again is a corruption of the mongol buriat, and may be understood by those who are well acquainted with the latter language, but not by the body of the people; and two chiefs distinguished by their rank and intelligence were therefore sent to St. Petersburg, to procure a translation of this wonderful book into their own language.

Many months were spent by them in assisting Dr. Schmidt, a learned German, to translate the gospel of Mathew into their language. During this time they met daily at the house of this gentleman, to collate with him the portions they had translated; and to him they frequently proposed questions regarding the circum-

stances, and allusions, as well as the doctrines, which were thus brought before their attention; they wished, they said, to understand every thing perfectly, that they might translate faithfully, and it was interesting to witness the effect produced on the minds of these pagans by what they called "the beautiful words of Jesus Christ." They acknowleged that when they prayed to their idols, as they had been accustomed to do, they felt a disquietude which they had never before experienced; and they expressed a great desire to be made fully acquainted with the truth of the gospel.

The last day that they met with the translator, when they saw their work perfected and complete, the two chiefs stood for some time silent and pensive before the manuscripts which they had closed and placed upon the table. Observing something remarkable in their looks, their friend asked them if they had any question to propose, and then to the joy of their fellow-labourer who had carefully avoided every appearance of attempting to make them proselytes, they declared themselves converted to the religion of that book. The elder of them then spoke as follows, and the younger assented to what he said:—"We have lived in ignorance, we have been led by blind guides, and we have found no rest. We have been zealous propagators of the doctrines of Shigemoni and we have studied attentively the books in which they are contained; but the more we studied them the more obscure did they appear to us, and our hearts remained unsanctified. But in studying the doctrines of Jesus Christ it has been the contrary with us. The more we have meditated on these words the more intelligible did they appear, and at last it seemed as if Jesus himself were speaking to us." Nothing seemed to touch these chiefs more than those passages in which our Saviour showed his compassion for sinners, and invited the weary and heavy laden to come unto him and find rest.

One of them died at St. Petersburg, and at his earnest request he was baptised shortly before his death. Dr. Pinkerton happened to call on him on the morning of his baptism, and he has given a short but interesting account of the ceremony. "The baptismal service was already begun," says he. "He was lying in bed in a very weak state; prince Galitzin was standing at the bedside

as godfather; and the priest read the service in the middle of the room at a moveable altar, on which was a small font with water. Dr. Schmidt, and his mongolian companion, with the physician, were the principal persons present. Instead of immersion, water was poured on his head three times, in the name of the Father, the Son, and the Holy Ghost. He abandoned his own name, and his father's family name, on account of their both having an idolatrous meaning; his name was Badma Marshun, which he changed for John Alexandroff. During the ceremony, which lasted upwards of half an hour after I came in, and had continued as long before, he seemed to be much affected, but was able to repeat the responses. Immediately after baptism he received the other sacrament, bread and wine soaked together in a cup, and given with a spoon. It was altogether an affecting sight, and many tears were shed. He died on the 10th of November 1822, the third day after his baptism.

"Ah! my lamented friend—my brother! thou
Wert of that race.—On Hiika's woody side,
Beneath the Yablonnoy's stony brow,
My Badma's tent was pitch'd;—there he did 'bide
The summer's sun, and cold when winter sigh'd,
Congealing the blue face of Saxa's lake;
His heathen ancestry there lived and died;
His kindred still to demons offerings make;
But heaven taught him their ways and worship to forsake.

And he had wander'd far in fruitless quest
Of good, before he found the shining prize—
The Christian pearl; and then, his heart at rest,
The brilliancy of this world's toys his eyes
Dazzled no more; but heavy were his sighs,
When on his snowy native land he'd gaze,
And meditate the lying mummeries,
That mock'd his brethren with their endless maze,
Blasted and witch'd their hearts, and darken'd all their days!

And he would fondly dream of his return,
To spread the tidings mercy sent from heaven,
As yet by them unheard, his zeal did burn
To show the laws by God's own finger given,
And tell them how their sins might be forgiven.
But, friends and country he shall see no more!
Away from earth mysteriously riven,
His sun at morn went down on time's dark shore!
We hoped to see its noon and eve—that hope is o'er!—

—Fled, like a day-dream ere we are aware!
Then, fare thee well! 'Twas in thy loving heart
T' instruct thy nation—the high way prepare
For thy Lord's triumphs, where, in this world's chart,
Wild hordes of Pagans roam; but now thou art
At rest with him!—Would not the church have blush'd,
To see thee bear what she had fail'd t' impart
Before—the gospel—to thy brethren, crush'd
By Satan's yoke?—The fear of that shame now is hush'd!

For thou shalt not prevent the church to reap
The laurels in that contest to be won.—
Yet she shall rouse her from her too long sleep,
And of her sons *some* to their post shall run;
But scarcely yet the battle is begun,
And he who sounds this preparation note,
Though he has eyed the field, darksome and dun,
Still asks, but faintly heard, To this remote,
But not inglorious war—who will his life devote?

The interest excited by the visit of Badma, and his companion to Europe, led in 1819 to the establishment of a mission at Selinginsk, in the government of Irkutsk, between Lake Baikal and Kiachta on the frontier of China, by the agents of the London Missionary Society. There the Rev. Messrs. Stallybrass, Swan, and Yuille labored, in the strength of the Lord, for about fifteen years, surmounting many difficulties and discouragements, knowing that He had sworn by Himself, that his worship would yet universally prevail. They saw, indeed, no appearanee of the fruit for which they toiled; but they knew that He was faithful who had promised, and they labored on. It seemed as if one whole generation at least must pass away before "the plant of renown" could take root in that frozen soil. At length however it pleased God to take one of the members of the mission, Mrs. Stallybrass, to the better world, and her death was overruled to the awakening of their first buriate eonvert to the ehristian faith. For this their friends in St. Petersburg were in part prepared by a letter from Mr. Stallybrass to a gentleman residing there, in whieh it was remarked:—

"In many respeets the ground which we have to cultivate appears very barren and dreary; but now and then we are permitted to descry a little flower in the desert, something like that seen by Mungo Park in the burning sands of Afriea, whieh tends to support our almost

sinking faith, and reanimate us to go on in the work in the assurance that *ultimately* our labour shall not be in vain in the Lord. The evening before last I had a visitor with whom I was much pleased. He was a decent looking young man a Buriate. After the first salutations,—for a Buriate will never tell you his business until he has enquired into the state of your health, that of your *cattle,* and on some occasions that of your *wife and children,*—he begged some medicine which I gave him. He then enquired if I had any new books. I asked if he had read the gospels. Yes.—The Acts of the Apostles? Yes.—Joshua, Judges, Ruth, 1st and 2d Samuel? (for these are bound in one volume) Yes.—Proverbs and Ecclesiastes? Yes, was still the answer, and I found that of all the parts of the Bible which we have for distribution, Psalms was the only book he had not read. I of course furnished him with a copy. He then said, "Now I have read all these books, and in some degree understand them, what lack I yet?" This led to an interesting conversation, in which I elicited several pleasing things. I found that he had several scholars, for whom I gave John Knill's Memoir and some other little books; that some of them had read the gospels and others had committed parts of Genesis to memory; that he formerly was very much devoted to the reading of the Lama's books, but has now put them away for the sake of reading the Bible; that many of his countrymen blame him for his conduct, and many ridicule him; yet he seems determined to persevere. He wished also to write out some of the passages which most struck him, that he might have them at hand and cause his scholars to learn them, and for this purpose he got some paper from me; moreover he was very modest and retiring. I know not how this may end, but the conversation both pleased and cheered me; I begged him soon to visit me again.

"May we not hope that there are many other instances, though unknown to us, of persons who are privately and silently reading the holy scriptures, which we have been honoured to translate and circulate, and are acquiring from them that knowledge by which they shall be saved?"

Of this individual nothing more was heard in St. Petersburg; but shortly after the receipt of this letter

we were cheered by the prospect of some of the heathen in that distant province being savingly converted to the Lord; so that this case of a candid enquirer seemed afterwards to have been like the first-formed fruit in spring, which sometimes falls to the ground before it can be ripened, but which is nevertheless followed by a plentiful crop of first ripe fruit.

J. C. B.

THE BARAPUTSA MISSION.

To the Editor of the Christian Magazine.

Sir,—In my last communication, which you published in the *Christian Magazine* for November 1845, I mentioned that the Rev. James Allison, with a party of native teachers, had gone to commence a Mission with the Baraputsa, a numerous and powerful tribe of Kaffirs, located about three hundred miles to the north-east of the Lesuto. He was welcomed by the whole nation with every demonstration of joy, and succeeded in forming two stations, whose respective names are, Mount Mahamba, and Motlanga Vula. The former to be the principal station, near which the Chief Mosuate has promised to fix his residence; and the latter one of a number of sub-stations, to be formed as soon as practicable, so as to bring the entire population of the country within the range of Missionary influence. At these stations dwelling houses and chapels, roughly but substantially built of stone, were raised in a few months; and the natives appeared intensely interested in every thing they saw and heard. At Mount Mahamba the sabbath congregation, generally numbering from 500 to 600 persons, listened attentively to the word of God; and at Motlanga Vula, the instructions of the native teachers were attended by 300 hearers equally attentive.

Meanwhile, Mr. Allison applied himself assiduously to the acquisition of the native language; and being assisted by a native teacher to whom the *Seraputse* is vernacular, he very soon had ready for the press a translation of the 1st Wesleyan catechism, a few hymns, and a set of spelling and reading lessons. To print these at

the Bechuana Wesleyan Mission Press, was the principal object of a journey which he made to the Lesuto in December last; and having by unremitted personal exertion, at the hazard of injuring his health, accomplished this important object, he joyfully returned to the scene of his labours, carrying with him, besides a reinforcement of native teachers, 2000 lessons, 1000 copies of the catechism, and 500 of the hymns.

The following extracts from one of his most recent letters furnish a vivid picture of the general state of the Barapatsa nation, and of the progress of the Mission, with other particulars which I presume will be interesting to most of your readers.

Thaba 'Nchu, Bechuana Country, August 11. J. Cameron.

My dear Brother,—After a journey of four weeks, with the most favourable weather, we arrived at Motlanga Vula, where we were heartily welcomed by our dear native teachers, whose white-washed cottage stood forth most invitingly in the desert. On seeing things at this place our new hands were much encouraged, and greatly blessed the Lord for having brought them to labour in this land.

Here we were met by two deputations; one from the chief Nyama e Nja, and the other from a people called Bamokononto. The object of both these deputations was to ask for teachers, and they urged their plea with great importunity. The security enjoyed by Matlaka Mpisi, ever since the native teachers have resided with him, has doubtless increased the desire for teachers so prevalent amongst the chiefs of this land; before we reached Mount Mahamba, we had a third application on the same subject, from a chief called Lchatahata.

In four days from Motlanga Vula, we reached Mount Mahamba in safety. During our absence everything had gone on well at the station But our faith was again put to a severe trial, on hearing that the old murderous proceedings had been resumed at Mosuati's residence. A despotic government is a fearful thing. In this land for a man to have a head on his shoulders is a mere accident, a thing not to be depended on. Matters,

however, cannot long remain as they are; a crisis must soon be reached, beyond which we may hope for a brighter day. Native teachers placed with the Makosana, or subordinate chieftains of the nation, will, with the divine blessing, do much to emancipate this suffering people; and the time seems now fully come for effectually carrying out this measure. You cannot conceive how grateful I am that you gave me permission to take the men from 'Mparani. I know not what I should do without them. It is evident from the way in which the Spirit of God has been operating upon their minds, that you in granting permission to take them, and I in bringing them hither, have only been acting as instruments in forwarding what I deem a providential arrangement. Should others view this step in a different light, you may console yourself by the thought that each of these men is, or shortly will be, preaching Christ to large congregations.

On my arrival at Mount Mahamba, the Makosana sent messengers to inform me of their trying circumstances, and of their determination to seek relief. I soon perceived that the Missionary would be the rallying point, a very undesirable position; but if it be assigned me by the providence of God, I must try to maintain it in the best manner I am able.

I had not been at home many days when ten men arrived from the chief Mosuati, bringing a present of two head of cattle, avowedly to *bulisa*, or salute me; but I had private information that a war had commenced between the immigrant Boers and the Baphiri, in which seven Boers had fallen; that the Boers had applied to Mosuati for assistance, and that these things, together with the movements of the Makosana, had produced great consternation in the capital, and was the reason why the messengers had been sent in such haste to Mount Mahamba.

As during my absence Mosuati had broken all his promises to me, and shed a vast deal of blood, I could not conscientiously receive his gifts. I therefore complained loudly of his conduct, pointed out the evils which it would certainly occasion, and sent back the cattle as a public testimony against it.

From Mosuati's messengers I learned that the fact of Nyama e Nja having sent a deputation to meet us at

Motlanga Vula for the purpose of soliciting a teacher, was known at the capital, and deemed an offence against the state. It appears that the ruling party at the chief's residence, intend to make the mission a political engine to support their tottering despotism, but whose benefits are by no means to be accorded to the Makosana.

Nyama e Nja is the next chief in hereditary rank to Mosuati. He has a fine country, and a very large number of people, affectionately attached to their chief, who rules them with paternal kindness. To leave such a chief to be destroyed merely because he dared to ask us for a teacher, or to be a party, however remotely, to the schemes of the wicked rulers of this land, was a thought not to be entertained for a moment; as soon therefore as Mosuati's messengers had started for the capital, I spanned in our wagon, and proceeded, with two native teachers, to Nknenyameni, the residence, or rather town, of Nyama e Nja, where I arrived on the 29th of May. I cannot describe the joy which our arrival diffused through the tribe A site for a station was instantly selected near the chief's residence, and the foundations of a dwelling house and chapel were laid. At my request Nyama e Nja sent two messengers to the great place to assure the paramount chief Mosuati that our movements had nothing to do with the politics of the nation.

The above step was not undertaken rashly, but from a full conviction of its necessity. In securing Nyama e Nja to the interests of the Mission, we are doing much towards obtaining civil and religious liberty, for a people who for centuries have been bleeding under the rod of an unjust and tyrannical government.

Our work here is going on rapidly. Nyama e Nja has sent all the young men of his tribe for wood, and the young women for reeds, which he supplies without any cost to the Mission. We build with stone, in a rough but substantial manner, and that at a very trifling expense to the Society.

Other messengers have arrived to-day from the chief Mosuati. He professes to stand reproved for his past conduct. He says I am his father, to whose care he was consigned by his deceased parents; hopes I will not cast him off; entreats me to visit him, and to take his mother, who is sickly, under my charge at Mount

Mahamba. He also reported to me that his brother Molambuli, and his people had fled from him; he could not tell where they had gone, but supposed them to have taken refuge with some Boers who had been hunting elephants in his country. Not a word against our giving Nyama e Nja *a house*, a native phrase for a Mission station.

One of our men who arrived from Mount Mahamba yesterday informed me that the chief Molambuli had fled to the neighbourhood of that station, and that a general movement of the chiefs to that part, which was formerly their old residence, is likely to take place. Should this be correct the movement will be a most important one to us, and to the whole nation.

June 20th. We are again at Mount Mahamba, where, however, we shall not stay more than a few days; being anxious to have all our native teachers settled before the rainy season sets in.

June 30th. We left Mount Mahamba to-day for the purpose of visiting the Bamokononto. Although Mount Kosa, at the base of which the Bamokononto reside, is but one day on foot from Mount Mahamba, it took us nearly four days to perform it with a wagon. In our route we crossed many fine streams of water, of which the principal were the Motane Nombojaba, Mokonyani, Motujane, Legombi and Mombi. The first runs into the Mokonto; and all the others into the Pongolo.

On the 3d of July, we arrived at Mount Kosa, and unyoked our oxen near the chief's residence, which is pleasantly situated at the foot of the mountain. The chief of this tribe died some years ago, leaving his mother to govern during the minority of her grandson, who is an interesting lad about thirteen years of age. On our approach to the town Neamane, this feminine regent came out to meet us, leading her grandson by the hand. She was attended by a number of her people. It was a happy moment for all parties. We were happy to have an opportunity to erect the standard of the Cross amongst this people, and they appeared equally so to receive teachers, from whose presence they hope to derive some measure of that peace and security for which they have long sighed.

Mount Kosa is situated on a tongue of land about six

miles broad, lying between the rivers Mombi and Pongolo, both of which are within sight of the town. The distance between Mount Kosa and Motlanga Vula is about 20 miles.

We selected a place about 300 yards below the town on which to erect a small house, as also a temporary enclosure of reeds and poles for a chapel. The natives supplied us with reeds and poles gratis.

July 5th. Ten messengers have just arrived from Mpandi chief of the Zulus, bringing the following communication. "Take my heart to the teacher, and place it beside his heart. Tell him that I look to him as my father; but I think it hard that so many chiefs are sleeping within the house, while I am left to lie outside. Let the teacher know that I have set my heart upon him, and upon him exclusively; he must come and feed me with milk. There are two things which I do not like. First,—that Mosnati is sitting at ease with my cattle in his possession; and secondly,—that the teacher has built at Mount Mahamba, instead of coming to me."

I have promised to visit Mpandi as soon as convenient, but as I know nothing of Natal affairs, nor what are the intentions of the Kaffirland district meeting in reference to the Zulus, I have laid the whole of Mpandi's case before Mr. Shaw, and will await his decision.

I have now had some experience of the Matabele character, and there is one peculiarity in their views, which I believe is common to all the tribes. It is this. They object to receiving a boon from any place where their enemies are encouraged. I can therefore readily imagine why Mpandi is inaccessible on the side of Natal, a quarter which occasions him no small degree of uneasiness.

July 6th. We have had a very delightful sabbath. Our congregation amounted to 800 souls; all listened to the word of God with deep attention. Mpandi's messengers sat in front of the congregation, and behaved with great decorum. I spent as much time with these men as I could spare from other duties, and they appeared to be deeply interested; they are reported to have said, that the people who had teachers were highly favoured.

July 12th. I was overwhelmed to-day with mingled

feelings of joy and self-abasement, on receiving a letter from our devoted native brother Job Zengoni, who resides with us at Mount Mahamba. The letter gives an account of the conversion to Christianity of two natives, the first fruits of the Baraputsa Mission. It also states that others were deeply concerned about the salvation of their souls, and spending whole nights in prayer. The two individuals brought to God have been long under instruction, but did not appear to make so much progress as some others. They are now very happy in the love of Christ, one of them so much so that he wishes to die at once. Their history will, I am sure deeply, interest you; but I cannot send it till I return to Mount Mahamba, and have time to collect and arrange the particulars of their truly eventful lives. I am glad that their conversion took place during my absence, for the Baraputsa have such an exalted opinion of white peole, that had I been present, they might have attributed the change to some charm or magical influence employed by me.

> "Who the victory gave, the praise let him have;
> For the work He hath done,
> All honour and glory to Jesus alone."

This day we finish our labours for the present at Mount Kosa, having built a reed and pole cottage, and constructed a large enclosure, of the same materials, for a chapel. To-morrow is the sabbath. If spared till Monday we intend visiting another tribe as large as the Bamokononto, but we know not what kind of reception we may meet with as this is a land of conflicting interests. The Baputine and the Bamokononto are enemies, and Putine the chief of the former, does not like our going to him from the latter; which illustrates and confirms the peculiarity in the Matabele character already mentioned.

July 13th. A blessed sabbath. I preached Christ as the way, the truth, and the life to a congregation of 1200 people, who all heard with deep attention. Though the place of worship is very large, yet upwards of 150 could not find admittance.

JAMES ALLISON.

Nkuenyamem, Residence of the Chief Nyama e Nja, Baraputsa Land, June 5.

RELIGIOUS BIOGRAPHIES.

(*For the Christian Magazine.*)

Had Lord Bacon lived in these days, he would not have found occasion for his remark:—"I do find strange that these times have so little esteemed the virtues of the times, as that the writing of *Lives* should be no more frequent." The fields of literature are now overgrown with biographies. We have them of all kinds; autobiographies, lives of the living, and lives of the departed, whole lives, and fragments of lives. Biographies of monarchs and statesmen, of nobles and commoners, and ecclesiastics, and soldiers, and students, and writers, of babes and school-children, young men and maidens, cottagers and mechanics; with their numerous cousin-germans—diaries and letters—of the same family; appal the reader, and make tables and shelves to groan.

Almost every class of literary productions has greatly multiplied in these days of universal writing and printing. But the increase of biographical writing in this century has outstripped the general increase by long degrees, and is only rivalled by that of fiction, which is in fact a kindred composition, being fictitious biography, and bearing to the true the relation of art to nature. Of this fact two reasons may be probably assigned. One is, the peculiar *subjectiveness*, as some call it, of men's minds in our age. That is, their tendency to look within, and analyse their own workings, and dwell much in the contemplation of the spirit's life. Formerly, it is argued, men used to be more *objective* in their intellectual operations. They looked without themselves, and lived, and acquired knowledge, and reasoned, and invented, and enjoyed, without paying particular attention to the secret mental processes by which all this was done, without conscious and watchful anatomizing of the spirit in its emotions and actings; just as men feed, and digest, and grow, without attending to, or being conscious of, the internal functions of the organs. Now, it is said, we are more *subjective*; we are self-anatomists, subtle in the metaphysics of our being. Knowledge, as an object to be attained and used, does not content us; we must

follow its entrance into the mind, scrutinize the mode of its contact, the process of its incorporation, and all the mysteries of its effects, and thus render it subservient to the science of soul. The world without is not enough for our intellectual wants; we must explore also the world within, and trace their mutual relations and influences. If this be true, it suggests a reason why biographies should be increasingly demanded, especially those which exhibit not merely the outer and visible life, but the inner secrets of the character and spiritual constitution. For each biography of this nature is, to the student of mind, as a *demonstration* in the dissecting room to the student of anatomy. His knowledge of the science must grow by an examination of individual cases, and these are presented to him in the lives of individuals. Moreover, the same habit of mind which causes him to find an interest in acquiring self-knowledge, and in brooding over and searching into the motions of his spirit, interests him also in performing like operations in regard of other minds, as pourtrayed to him in biography. Such representations both gratify his mental craving, and are materials out of which to frame his favorite science.

There is another reason for the great increase of biographical composition, more intelligible, and probably more extensive in its operation. Reading used formerly to be almost a luxury confined to the upper and middle classes; and of those who knew how to read many made little or no use of the art. Now, it is not far from being literally true, that in Britain every body reads. The masses of the lower class have been added, through the spread of education, to the reading world. This has created a vast increase in the demand for books. The circulating libraries and cheap publications are its consequences and its supply. But of what classes of literature would the supply of this new demand naturally be, in a main degree, composed? No doubt some of all kinds would be embraced in it, but in very different proportions. Works of abstruse science, or high art, would occupy a comparatively small place. Popular expositions of nature and science and art, and of various kinds of general knowledge, would abound.

But no species of literature seems so suited to the special want as the biographical, whether true or fictitious. We put the real and imaginary stories of life together for the present argument, because, to the multitude, tales, novels, romances, of all kinds, are associated in class with the historic lives, all professing to narrate individual history, and depending in a great measure on the operation of the same causes for the interest which they excite. True, or not true, is a question of which the interest of a common reader of such works is nearly independent; and which he probably often neither asks nor has the means of answering. There is no trouble in reading a biography. It requires no scientific knowledge to render it intelligible. It has a story which engages the mind to continuous attention, and precludes a satisfactory dismission till its close is reached. It deals with that which concerns and interests every body,—human feelings, passions, and desires, and the events of human existence. Of this class, therefore, of literary productions we might anticipate an increase greater in proportion than the average increase of other classes. And so we find it, both in in respect of true and fictitious stories of individuals. Of the reading of the masses, they probably form the greater portion. They have become even the common vehicles of knowledge, particularly among the less educated, but partly also among the higher classes. History, philosophy, politics, religion, are taught in disguise, in the form of a tale, because of the attractiveness of personal history. Our popular books of morals and piety are memoirs and tales. From the farthing Tract of the Tract Society to the many-tomed Life which issues from the shelves of the great bibliopolists, the story of human life, in its many courses, is pourtrayed before us with a variety as great as that of human character and station.

The peculiar charm of biography lies in this;—that it exhibits to us persons of our own nature,—possessed of passions and affections, wants and desires, weaknesses and infirmities like our own,—placed in the midst of circumstances of which we have more or less experience, or at least conception,—and there meditating and resolving, acting and suffering, and living out a human

existence. We feel a sympathy with them, for we are related to them by the affinity of nature. We are interested to see how a being like ourself encounters events, battles with temptations, bears ills, rises to duty, and comports himself under the varied influences which act on our condition. Sympathy makes us eagerly follow the development of the story, and affects us with the fortunes of those whose history it relates. Self-application, growing out of a consciousness of relationship in nature, turns the whole into a series of lessons bearing upon ourselves.

Of well constructed fiction the charm is the same. If it be true to man's nature, it is as much an illustration of the life of men, as is biography. That its characters should be human, and do what real men would do, or might probably do, under the circumstances in which they are placed, is the essential condition of its interest. Even the supernatural personages, sometimes introduced into fictitious stories, furnish an example of this truth. Under whatever form they are presented,—whether it be of a Caliban, a Satan, a Seraph, or any other,—if they excite any interest respecting themselves, it is because they are endowed with some degree of human affection and passion. Their affinity to us in that respect draws forth our sympathetic emotions, in spite of their disguise in a different nature. On the other hand, the superhuman hero is insipid in proportion as he is superhuman, because we feel him to belong in reality to another nature, and to be only disguised as a man.

In the power of exciting interest, fiction has often an advantage over real biography; for while the latter, as a record of that which has actually been, must in most cases embrace in its relation much that is common, unrelieved in effect, without artistical completeness, and destitute of critical positions,—the other is free to choose its incidents, and group its characters, and bring on its crisis, so as most fully to exhibit the struggles of passion, to set forth human nature in intense action, to heighten effects by artificial contrasts and surprises, and to hurry on the reader with excited feelings through scene after scene, till it at last soothes and satisfies him with a rounded and complete *denouement* and winding up of the

action. But what is gained thus in fascination is lost in intrinsic value; for the perfection of fiction being the truth of its imitation of that which is already known by observation, no addition can be thereby made to psychological science; whereas every fact in true biography is an element of the induction which leads to a knowledge of human nature.

We have been a long time reaching the subject on which it was our intention to make a few remarks, namely, religious biography. What has been said of the interest of biographical composition, in general, is as applicable to this subdivision of it as to any other. It sets forth to us the rise, growth, and results of religion in individual specimens of our common nature. It shows us beings like ourselves, going through the savings process alike necessary to us, striving in the struggle in which we are engaged, acted upon by the same influences from the throne of God, living by the same spiritual law, and pressing forward to the attainment of the same hope. They are our brethren, our forerunners, our examples and warnings; and our sympathies follow their course, and stimulate us to imitate their faith, as we contemplate the end of their conversation. The very nature of the interest in religious biography, *as such*, limits it, however, to those who have some personal knowledge of religion; experience is necessary to the comprehension out of which the sympathy grows. The religious history of a man is a *cabbala* to the reader destitute of religion; it is like the mysteries to the uninitiated, a sealed thing, an unknown tongue, a sign without an interpretation. It deals with matters out of all his experience and knowledge. When the narrative enters the world of spiritual life, the carnal understanding can no longer follow it. Up to this limit, as it treats of things common to the regenerate and unregenerate, it may be understood, and excite interest; but at this entrance to a higher region, the natural man is turned back by the inscription, "Hitherto, but no farther."

Religious biography has two principal divisions. One describes the outer life, the other the inner. The former narrates the christian's visible conversation in the world, and shows us how a man moved by the fear and love of

God, yet withal frail and sinful, encounters and deals with events and circumstances, and shapes his course among men. The latter lays bare the constitution and progress of the spirit, and describes the steps of conversion, the acquirement of spiritual knowledge, the struggle with the heart of unbelief and sin, the assaults of the Devil, the growth in grace under the influence of divine truth, the effects of union with Christ, the nourishment of the soul by fellowship with God, and its ripening for the heavenly kingdom. This is by far the more difficult part to be handled, and most liable to indistinctness and error, because of the metaphysical and spiritual nature, and hidden existence, of its subject. It may be most safely gathered from a man's own letters and diaries, and other auto-biographical remains; but in default of these, his biographer is compelled to infer the inward life from the visible actions, as a cause may be inferred from its effect, under the guidance of his own spiritual instinct and personal experience, aided by the knowledge derived from previous biographies. The representation thus framed of the advance and strife of another man's spirit, will, if minute and definite, be generally coloured by the writer's religious peculiarities, partake of his own deficiencies, and not unfrequently be false in its proportions.

To the operation of the same causes of error the works of religious fiction, which at present abound, are in a greater degree liable. After the outline of events, for the construction of the story is invented, the actions and feelings and religious experience and spiritual movement, which are to be exhibited in the characters, as connected with the progress and development of the tale, must all be furnished from the writer's conception of human nature and practical religion, and will depend for correctness on his capability of accurately analysing character, and his acquaintance with the effects, on different minds, of divine truth and grace on one side, and on the other of the manifold influences of the world, the flesh, and the Devil. Here is a spacious room for error; and hardly a possibility of avoiding some degree of it, unless accurate knowledge, matured experience, and chastened sobriety concur in the direction of the pen.

Against the mischiefs likely to be produced by the

wrong conceptions of fiction, and the misrepresentations of biography, our great safeguard and remedy is the biographical narratives and sketches of the inspired writings, including all that describes the personal feelings and experience of the christian. There we have set before us the progress of conversion and repentance and faith in differing characters, the depths of sin and the power of grace, the believer's struggles and temptations and sorrows and triumphs and joys, the Spirit's might in the inner man, backslidings, fallings away, recoveries, inwrought graces, holy aspirations, mortifications of the old man, life in the Spirit, war under Christ's banner, victory in death, *nunc dimittis*, and glory. In all the biblical delineations of these things, we need fear no mistake, no misrepresentation. He that searcheth the hearts has caused them to be written for our edification. These are the standards to which we must bring what man has described or feigned, to correct its errors, and supply its deficiences, and lighten its darkness. The most advanced student of these will be the best biographer of the life of saints, and the best prepared to profit by the biographies which others have written.

The more powerful influence of biographical writing, the more care and discretion should be shown in its composition. There can be no doubt that much harm to religion has been done by extravagant relations of the lives of good people, particularly of their conversions, and more secret experience, The relators have dressed up their story, given their own unsound interpretation to its events, and made it enthusiastic and unnatural, out of harmony with scripture precedent, or sober experience, so that it has scandalised many, and been the occasion of scoffing to some. Thus religion is discredited, because its professors depart from the words of truth and soberness.

HAPPY AND BLESSED IS THE TRUE BELIEVER.

(*From "The Lord our Shepherd," by the Rev. J. Stevenson.*)

Happy and blessed is the true believer! He can look *upward* and exclaim, "I shall not want"—for the Lord Jehovah is my Shepherd! He who sits on the right hand of the Majesty on high, and to whom all power in

heaven and earth belongs, invites me to repose with confidence in his care; and promises to provide whatsoever may be necessary for my body and my soul, for my support in time, and for my happiness in eternity!

Happy and blessed is the true believer! He can look *downward* and exclaim, "I shall not want!" This earth on which I tread is full of the goodness of the Lord. He clothes these fields with beauty, and covers them with abundance. He provides for the fowls of the air, for the fishes of the sea, for the beasts of the field, and for the meanest of creeping things. This rich Provider for the whole creation will much more certainly provide for me, his intelligent and redeemed creature!

Happy and blessed is the true believer! He can look *inward* and exclaim, "I shall not want!" He who has kindled in my soul these new and heavenly desires; who has taught me to abhor sin and to hunger after righteousness; who has inclined me by his Spirit to love his name, to delight in his service, and to sigh for greater conformity to his image, will perfect that which concerneth me, and will abundantly satisfy every holy aspiration of my heart!

Happy and blessed is the true believer! He can look *backward* and exclaim, "I shall not want!" Insignificant and unworthy as I was, the good Shepherd sought my lost and wandering soul. Innumerable and aggravated as were my trespasses, he shed his precious blood to secure for me a full and free forgiveness. His Spirit deigned to visit my thoughtless heart. His providence has strengthened my weakness, and supplied my wants ever since I was born: and insignificant and unworthy though I still am, He will not fail to strengthen and to supply me in every time of need!

Happy and blessed is the true believer! He can look *forward* and exclaim, "I shall not want!" Pressing as my necessities may become—irksome and manifold as may be the duties to which I shall be called—painful, complicated, and prolonged, as may prove the trials that await me, my Shepherd has promised that "as my day is so my strength shall be." He enables me with calmness to contemplate the vicissitudes of time, the solemnities of death, and the responsibilities of judgment; for the Lord Jehovah shall be my friend in every vicis-

situde—that Friend shall be my Shepherd through the dark valley—that Shepherd shall be my Judge in the awful day—and that Judge shall pronounce my everlasting acquittal: nor mine alone,—but for all those also who love his appearing he shall say, "For these my brethren, I died. Their sins are blotted out by my blood. Their persons are justified through my righteousness. Their souls are sanctified by my Spirit. Come, ye blessed children of my Father: inherit the kingdom prepared for you from the beginning of the world!"

Happy and blessed is the true believer! He can look *onward* for ever and exclaim, "I SHALL NOT WANT!" He soars in thought above the horizon of men. With eagle eye he looks down the vista of time to gaze upon the glories which surround the threshold of eternity. He beholds by faith the advent of his Lord—the splendour of the attendant seraphs—the resurrection of the sleeping, and the transfiguration of the living saints—their spiritual, glorified, and immortal bodies—the city of the living God—the heavenly Jerusalem—the innumerable company of angels—the reign of universal righteousness—the kingdom of peace, and purity, and power—and the effulgent presence of Him at whose right hand are fulness of joy and pleasures for evermore! He contemplates with delight the removal of all sin—the subjugation of every enemy—the delivering up of the kingdom to the Father—and God all in all! Thus, onward and onward, can the believer gaze, and exclaim with wonder, and gratitude, and adoration, "I SHALL NEVER WANT!" The Lord Jesus shall be my Shepherd—the ransomed flock shall be my companions—heaven shall be my fold—and God himself shall be my portion, for ever and for evermore!

MODEL LODGING HOUSE IN LONDON FOR VAGRANTS.

(*From the London City Mission Magazine for March.*)

"In the course of visitation in the month of July, I was amazed at the vast numbers of wretched individuals whom I found crowded in the filthy, ill-ventilated dens

of iniquity called lodging-houses. In one room I found 58 individuals had been sleeping during the hottest season of the year; in another 32; and in a cellar, to which there is neither door nor window, were 5 beds, in each of which 7 boys or girls were in the habit of sleeping every night. Such was the too general state of things throughout the district; and it induced me to enter into a minute inquiry as to the mode in which these lodging-houses were conducted The results of these inquiries were such as to convince me that by far the greater number of them were the nurseries of crime and the refuges of pests of society.

"Having brought this subject under the notice of the Secretaries, they were induced to cause a general inquiry to be made as to the mode of conducting, and the habits of the inmates of, similar places throughout the metropolis. A report was published in the Magazine for August last, which, although the matters therein exposed were sufficiently appalling, yet came far short of the reality.

"Without entering into an analysis of the numerous evils existing in these places, the mind has only to conceive all that is revolting, abominable, and polluting, and the picture will not be overcharged.

"I asked myself, 'What is to be done?' 'The London City Mission' could not, as a body, take up the matter; and there is no board of health existing in this civilised and christian country which can interfere.

"I was aware of the enormous profits realised by the owners of these houses. The idea suggested itself to my mind, that individual christians (for no society is needed) might obtain houses in the many low localities frequented by the characters alluded to, and, by fitting them up with superior accommodations, and placing suitable persons in charge of them, they might not only prove a profitable speculation, but also be the means of counteracting and preventing many of the evils engendered in the present lodging-houses. Hundreds of such houses might be established at a small outlay of capital, and it appeared to me that there would be a fair return of profit to both landlord and tenant, while thus much greater facilities would be afforded for spreading the Gospel among the housands whose habits of life or necessities compel them

to frequent such houses. Having obtained the sanction of the Secretaries of the London City Mission, these considerations determined me, if practicable, to make a first effort in the matter; and, by a singular providence of God, I was introduced to a benevolent gentleman who possessed a small freehold property situated at No. 27, King-street, Drury lane. The lease had expired, and the owner was desirous that the premises should be turned to some object of christian philanthropy. On ascertaining my objects, he immediately placed the premises at my disposal, at the same time furnishing the means for for putting them in complete repair Another gentleman kindly advanced the necessary sum for furnishing the rooms, and will superintend the management. Having engaged a suitable housekeeper, I was enabled, on the first day of the new year, to open a MODEL LODGING-HOUSE for the reception of vagrant men and boys.

"In fitting up these premises, special attention was given to ventilation. There is excellent drainage, and an abundant supply of water. The kitchen, or common room, has been fitted up with range, oven, and boiler. Washing tubs are fixed to the walls, and water laid on to each tub. A sink, kitchen-dresser, an abundance of cooking utensils, soap, clean towels, &c., will be found for their use. In short, everything which may tend to induce habits of cleanliness, and be conducive to the comfort and happiness of the inmates, has been attended to.

"Each room contains from two to six beds, which will be kept clean and comfortable. Every lodger will have his own bed (except a few double beds, which are set apart for fathers and their children) at the same price paid for part of one. All gambling, the favourite resource and bane of vagrants, will be strictly prohibited, and means afforded for their instruction and amusement. To that end, several kind friends are contributing books of an amusing and instructive character, to form a library, and an excellent moral newspaper is supplied weekly for their use.

"Religious instruction will be imparted at least twice a week, not only to the lodgers, but also to those living in the neighbourhood who may be induced to attend.

All profane language and intemperate revels, with their disgusting consequences, will, as far as possible, be prevented, and every means employed which may tend to raise, in the scale of society, these most unfortunate and neglected of our fellow-creatures.

"I cannot close this subject without gratefully acknowledging the great kindness and encouragement I have received from all classes while engaged in this work. I trust it was commenced with a single eye to the glory of God, and I humbly pray that He, without whose help our best efforts will be but 'labour lost,' will be graciously pleased to vouchsafe his blessing."

Poetry.

THE JEW.

(By the Rev. David Lansborough, *Minister of the Free Church; Stevenson, Ayrshire.)*

Founded on a very affecting prose narrative entitled "The Jew and his daughter."

Had tolled the Sabbath bell; once more had met
Within the house of God a reverent throng,
The wonted flock of Ashburn's happy vale.
One stranger 'mongst them sat, whose features told
Of origin afar from England's clime.
His silvery locks, though lightly yet had pressed
The hand of eild on his unbroken frame,
His oriental aspect, and the tear
Which furtive stole adown his sallow cheek,
Had caught the pastor's eye, whose feeling heart
Him prompted thus the stranger to accost:
"Am I deceived, or speak I now to one
Of ancient race, from faithful Abraham sprung?"
"Thou dost,"—the brief response. "If then a Jew
My heart, not idly curious, would enquire,
Why rose thine orisons in christian fane?"
Briefly let us relate what Ezra then,
Not without tears, more amply did unfold.

In the metropolis he long had lived
By prosperous trade, to heart's desire enriched,
But richer far in having early won
The heart and hand of fairest of his tribe,
And found, in wedded bliss, a purer joy
Than fancy feigned in love's most happy dream.

Year followed year, the world still brighter smiled
And stronger grew affection's tenderest ties.
Alas! for him who trusts the world's false smiles,
Or deathless deems the joys of creature love.
Swift from Jehovah's quiver, barbed with death,
An arrow smote the idol of his soul:
The dust to dust returned; wo, wo the day!
Life's joys lay buried in that idol's grave.

His heart refused all comfort; lone he sat
In grief too deep for tears, sullen, and dark,
Impatient even of friendship's kindly voice.
But when his lovely, tender-hearted child,
The sole remaining pledge of blasted joys,
Smiled through her tears,—yet trembled as she sought
Her sire's dark soul to cheer,—when Miriam's voice,
Like soft Eolian lyre's aerial tones,
In dulcet accents consolation breathed,
A comforter divinely sent she proved,
Whose balmy soothings told that yet one heart
Could share his griefs, and feel them as its own.
Not her's the charm of voice and form alone—
Though fair the casket, brighter far the gem.
What doating love could plan, what wealth could buy,
Of happiest mental culture she enjoyed
From childhood's dawn, till now in youth's fair morn
In grace and loveliness she bloomed. With such a friend
The city he forsook, to seek far rest,
If not return of joy, mid rural scenes.
And rural scenes afforded some relief;
For oft, reflected from his daughter's face,
Upon his pensive brow would play a smile
Something like joy renascent in the soul.

Alas! how oft in this drear vale of tears
Do clouds obscure the gleam of promised joy.
And dark the cloud when she, his heart's delight,
Though fair as opening blossom, gave to fade:
When languor stole on her elastic step,
And hectic tintings warned the gazer's eye,
Of life's insidious foe, whose wasting power,
Reckless of youth, of beauty, mocks man's skill,
And laughs remorseless at his tears of woe.

Long against hope he hoped, while on his arm
Incumbent she could walk with feeble step
Around the sweet parterre on summer eve.
But when with withering breath stern winter came,
Like beauteous flower, nipped by untimely frost,
At once she drooped; then died at once his hopes;
And stealing for a moment from her side,
He sought in solitary garden walk
To vent his woe:—when mournful words heard,

"She dies, she dies;" with beating, grief-pierced heart
Soon kneeled he by her couch. Life ebbed apace.
Yet she could welcome him with angel smile,
And grasp his hand in her's, now deadly cold;
And rallying all her strength, she still could say,
"My father, dost thou love me?" "Darling child,
Canst thou a moment doubt? I love thee more
Than all the world contains." Once more she said,
"Dost thou, my father, love thy dying child?"
"Light of mine eyes, break not my bleeding heart,
No proof have I e'er giv'n thee of my love?"

"But dearest, dearest father, *dost* thou love me?'
With grief o'erpowered he spake not. Straight she said,
"My father, well I know that thou dost love,
Hast ever loved, yea, too much loved thy child;
And dearly, dearly has she still loved thee—
Wilt thou to favours countless add but one,
The last request of her thou fondly lov'st?
O! wilt thou, wilt thou grant it? "Dearest child,"
With bursting heart he instantly replied,
"Though all my substance it at once should drain,
And leave me poor, my Miriam, I will grant it."
"O! father, much beloved, let me beseech
Thee *never, never, never to revile*
Jesus of Nazareth, the Son of God!
Long, long I knew Him not, I was not taught,
But lately I have read his holy word,
And long as I have kept him from my heart,
In time of trouble he has made me know
That he is Jesus, blotting out my sins;
And made me feel that I am hasting fast
To live and reign with him for evermore.
With my last breath, my father, let me beg
That henceforth thou wilt never speak against
Jesus, the Saviour of thy dying child.
Take, take this book, so precious to my soul;
Read it when I am gone; it tells of Christ;
And when thy Miriam slumbers in the dust,
O! give to *him* even richer, warmer love
Than that so lavishly bestowed on *me*."
The book instinctively at first he grasped,
But with convulsive shudder let it fall,
And bowed his head, and groaned in agony.
A heavy sigh he heard;—it was her last,
The ransomed spirit had begun its flight
To blissful realms of everlasting day.

Though the fierce bolt from dark electric cloud
Had dealt the fatal blow, not more aghast
Had gazed the wretched sire. If of her death
"'Tis more than I can bear" he would have said;

How overwhelming was his load of woe
In judging her apostate,—ever lost,—
Alien from Israel—cursed of Jacob's God!
Ill-fitted was the faith of blinded Jew
With grief so great to struggle. Dark despair,
Like lurid cloud, was gathering o'er his head;
But ere has closed the night of rayless gloom,
Rushed with resistless force upon his thought
His Miriam's fervent wish, her dying prayer.
That prayer, from grave's brink raised, had reached the ear
Of Abraham's God, who now to Abram's son
In faithfulness the treasured answer gave.
Unclosed was then the book he long abhorred,
The Spirit of the Lord with quickening power
Sent home the Gospel truth; the darkening scales
Fell from his blinded eyes; the shadows fled;
The gladdening day-star rose; Salvation came;
His daughter's faith the sire exulting owns;
Her dying wish is to the utmost crowned—
For Christ is now his hope, his joy, his song,
His rock, his Saviour God,—his All in All.

Religious Entelligence.

S. A. Missionary Society.—The Anniversary Services of this Society the oldest Missionary Society in South Africa, were held during the past month. The Sermons in behalf of the Society were preached by the Rev. Mr. Van Staveren in Dutch, and the Rev. J. C. Brown in English. The anniversary meeting was held in the Society's Chapel in Long-street, on the 21st ultimo, Mr. Bourne, the deputation from the Bible Society, having presided on the occasion. The Revds. Dr. Adamson, Mr. Sargent, and Durant Philip, addressed the meeting.

The late Bishop of Jerusalem.—Our readers are already aware of the sudden and lamented decease of the Right Rev. Michael Solomon Alexander, D.D., Bishop of the United Church of England and Ireland at Jerusalem. With most of the circumstances attending this event, they are probably acquainted: but the following particulars of his early life and conversion are not so generally known, and will, no doubt, be interesting to our readers. They are contained in two Sermons

preached by the Rev. J. B. Cartwright, at the Episcopal Jews' Chapel London, on occasion of the death of the Bishop.

"The late revered prelate, Michael Solomon Alexander, was born in the year 1799, in a small town of Prussian Poland, and was brought up from his infancy in the strictest principles of Talmudical Judaism. At the age of sixteen he became a Jewish teacher amongst his brethren in Germany, in which employment he continued until a favourable opening presented itself in England, which he determined to embrace, little knowing the gracious designs of God respecting him. He arrived in this country at the age of twenty-one, ignorant of our language, our Scriptures, and our religion. Of Christianity he had no other idea than that which he had derived from the slanderous traditions of the Talmud, occasionally illustrated by a passing view of a Romish procession in honour of some saint in his native town; and he regarded it accordingly as idolatry, to be abhorred by every faithful Israelite. As to the Christian Scriptures of the New Testament, he was not even aware of their existence. He was soon settled as private tutor to the children of a respectable Israelite in a country town. It was in this situation that Christianity was first presented to his mind, and that his prejudices were first shaken in a very remarkable manner. Walking with his friend, his attention was attracted by a large handbill, notifying the Annual Meeting of the local Association in aid of the Society for Promoting Christianity amongst the Jews. His curiosity was excited, and, in answer to his eager inquiries, he was informed that the Society hoped to convert the Jews by means of the New Testament. He had now to learn what the New Testament was, and was told that it was an absurd book, which he would do well to read, and which indeed every Jew ought to read, with a view to the confirmation of his own mind in his own religion, and in opposition to Christianity.

"He *did* read the New Testament, and the very first perusal of its sacred pages awakened an inquiry and an interest, which four years of severe mental conflict brought to a happy termination. With a mind dissatisfied and ill at ease, struggling with convictions on the one hand, and the prospect of worldly disgrace and ruin on the other, after one or two changes he settled at Plymouth as reader in the Jewish synagogue. He subsequently married; and now, as he thought, stedfastly resolved to abandon every thought of Christ and his religion. Through God's mercy, he was not long able to persevere in this resolution. There were Christian hearts that yearned over him. Christian love, tempered by Christian forbearance and discretion, stole an unsuspected march upon his honest and earnestly inquiring mind. Yet the struggle within was almost heart-rending. He was afraid, I have heard him say in reference to that period, to come near the church, and yet on Sunday evenings would steal silently under its walls, and almost riveted to the spot, listen to the pealing organ as it accompanied the songs of Christian praise. At length, after having for some time communicated his difficulties to a Jewish friend, it became necessary to make a formal announcement of his views to the congregation in which he ministered.

Still pressed by the entreaties of dearest friends, harrassed by temptations, and appalled by the dark prospect apparently before him, he

rembled on the verge of the step he was about to take; and again, or a very short interval, hesitated whether he should proceed. But the Lord had mercy upon him, strengthened his faith, and enabled him to decide fully and finally for Christ.

"He was received into the Church of Christ by baptism at St. Andrew's, Plymouth, on Wednesday, June 22, 1825. Owing to his known position in a Jewish congregation, and the character which he had previously borne, the circumstance of his baptism excited considerable interest throughout the country; the friends of the Jewish cause were much encouraged, a greater spirit of inquiry was promoted amongst the Jews themselves, and, as was to be expected, the opponents of this blessed work manifested the bitterness of their feelings in various ways."

The Casket.

FAMILY WORSHIP.—After all, however, that has been said upon this obligation, it may startle some of our readers to hear us remark upon the inconsistency of family worship. We do not hesitate to affirm that, in some cases, it is the only inconsistent practice in the family; a practice, we mean, marked by its utter want of conformity to, nay the absolute contrariety with, the general habits of the house. For what else can be said of the fact that, apart from the custom of assembling the family, perhaps even twice in the day, there is nothing in the course of the various individuals of the household, but what indicates the most entire and systematic worldliness, the most complete forgetfulness of God and of eternity, the most consistent exhibition of a life according to the fashion of a vain and sinful world? It is somewhat difficult to conceive the inducement to endure the drudgery of this formal service; except it be, as we have before hinted, traditionary observance, the recommendation of some influential friend, the standard of decent respectability in the sphere around them, or possibly one of the many ways of propitiating conscience, devised by those who are building upon no better righteousness than their own. The true influence is, when it forms a part of a consistent whole, when practice illustrates and confirms profession, when we live as we pray. This commends our religion, not as a notion of sentimentalism or form, but as reality, privilege, holiness, as something that is not only practicable, but delightful. And most valuable is this influence both on him who conducts the worship and on those who unite in it. The practical remembrance of family responsibility operates most beneficially on the head, in promoting a recollected and circumspect profession. Suppose him to realise his sacred responsibilities, as the priest of his household, and the mouth of his family to God, surely he cannot walk in the unseemly spirit of lightness or unspiritual tone of intercourse. When about to present the several members of his family – his wife, children, household, before God, will he not be constrained to live before them in the habitual exercise of his practical obligation? His open confession of his own sins before his Father's mercy seat will surely operate to check in some measure their gross and lawless influence. For how

revolting will be the exhibition of religion, if what has been solemnly expressed in this holy service be not fully carried out in the moulding of the heart and conduct throughout the day? It is indeed well for him to remember how deeply the impressive or barren worship is connected with the manifest sincerity or hypocrisy of his own profession. "If," as Mr. Cecil wisely remarks, "his children do not see his prayers exemplified in his temper and manners, they will be disgusted with religion." But let him walk before them, so that they may "take knowledge of him, that he has been with Jesus;" let him evidently come forth to them from the atmosphere of communion with God; let him manifestly represent God before them in his holiness and love, and how reverential will be the unity of spirit, and how entire the sympathy of heart with which they will make his prayers their own.—*Rev. Charles Bridges.*

To Mothers.—Respected and dear friends! Honourable is your station, and amazing is your influence;—it is seen in every stage and every walk of life; it may bless or destroy nations; no earthly power can effectually counteract it, nor is it limited to time. It stretches far away into the ages of eternity and lasts while God exists. Is it then a light thing to speak of a *mother's influence*? I would speak to you, revered friends, of your children. What can interest a mother more? That sweet babe in your arms, Christian mother! whom you thus fondly fold to your heart, the child of your love and anxieties and yearning tenderness,—what is it? Is it a flower of the field, which ere long decays to bloom no more? No, it is a *soul* living out an eternity. It is given to a Christian mother to decide, God helping, that this child shall live with God in heaven. Do you believe this? Do you conscientiously believe that you can, *as an instrument*, secure the everlasting salvation of that child? This, then, is your work. Do you think yourself *insulated*, and therefore incapable of doing much for Christ? Mother, you may train up that darling boy for the ministry! He may be another Morrison, giving the Bible to *two hundred millions* of the benighted. He may be a Henry Martyn, a David Brainerd, an Edward Payson. I have heard that Edward Payson's mother would rise from her bed intensely anxious, and on her knees pour out her prayers for him, the hours unheeded, till the morning dawned. How easy it would be to fill this sheet with authenticated facts evincing a mother's power with God in prayer. Blessed are ye who are privileged to be mothers, living in this morning twilight of the millennium. Oh, that every one but understood her privilege,—a *mother's influence!* Oh how she might use it to save her child. Have you, then, a female prayer-meeting in your place of residence? Have you a maternal association? Thanks to God, that mothers are awaking to the importance of forming these societies. The grand object is to aid each other in training up their children for God. Will you think of the subject, and pray over it?

Superstition.—There is a superstition in avoiding superstition; when men think to do best, if they go furthest from the superstition formerly received; therefore care would be had, that as it fareth in ill purgings, the good be not taken away with the bad, which commonly is done when the people is the reformer.—*Bacon.*

LOVE.—O divine love! the sweet harmony of souls! the music of angels! the joy of God's own heart! the very darling of his bosom! the souree of true happiness! the pure quiutessence of heaven! that which reconciles the jarring principles of the world, and makes them all chime together! that which melts men's hearts into one another! See how St. Paul describes it, and it cannot choose but enamour your affections towards it;—'Love envieth not, it is not puffed up, it doth not behave itself unseemly, seeketh nor her own, is not casily provoked, thinketh no evil, rejoiceth not in iniquity; beareth all things, believeth all things, hupeth all things, endureth all things.' I may add in a word, it is the best uatured thing. the best complexioned thing in the world. Let us express this sweet harmonious affection in these jarring times; that so, if it be possible, we may tune the world into better music. Especially in matters of religion, let us strive, with all meekness, to iustruct and convince one another. Let us endeavour to promote the gospel of peace, the dove-like gospel, with a dove-like spirit. This was the way by which the gospel at first was prupagated in the world. 'Christ did not cry, nor lift up his voice in the streets; a bruised reed he did not break, and the smoking flax he did not quench; and yet he brought forth judgment unto victory.' He whispered the gospel to us from mount Sion, in a still voice; and yet the sound thereof went out quickly throughout all the earth. The gospel at first came down upon the world gently and softly, like the dew on Gideon's fleece; and yet it quickly soaked quite through it; and doubtless, this is still the most effectual way to promote it farther. Sweetness and ingenuity will more command men's minds than passion, sourness, and severity; as the soft pillow sooner breaks the flint than the hardest marble. Let us "follow truth in love;" and of the two indeed, be contented rather to miss of the conveying a speculative truth, than to part with love. When we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood. The golden beams of truth, and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or no.—*Cudworth's Sermon before the House of Commons*, 1647.

ZEAL.—Let us take heed we do not sometimes call that zeal for God and his gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensious. It is like that kind of lightning (which the philosophers speak of) that melts the sword within, but singeth not the scabbard: it strives to save the soul, but hurteth not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth, and enliveneth us; but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is a most destructive and de-

vouring thing. True zeal is an *ignis lambens*, a soft and gentle flame, that will not scorch one's hand; it is no predatory or voracious thing: but carnal and fleshly zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stands before it. True zeal is like the vital heat in us that we live upon, which we never feel to be angry or troublesome; but though it gently feed upon the radical oil within us, that sweet balsam of our natural moisture, yet it lives lovingly with it, and maintains that by which it is fed: but that other furious and distempered zeal is nothing else but a fever in the soul. To conclude, we may learn what kind of zeal it is that we should make use of in promoting the gospel, by an emblem of God's own, given us in the Scripture, those fiery tongues that, upon the day of Pentecost, sat upon the apostles; which sure were harmless flames, for we cannot read that they did any hurt, or that they did so much as singe an hair of their heads.—*ib.*

ANTINOMIANISM.—To attempt a portrait of Antinomianism, would be absurd; it has no features; it is a mere mass of hideous, shapeless, memberless deformity. An abortion. A monster, without sense, or soul, or symmetry. An animated wen. A blind but virulent exerescence, composed of the worst humours of a corrupt impostor, that usurps the name of the Confessor of Geneva. Like the fearful appearance that excited the alarm of Eliphaz, you may hear its voice, and startle at its proximity, but it has no form, no image, of which you can catch a consistent conception. In fact, it resembles this *beautiful* Babel of figures which we have just thrown out, regardless equally of their delicacy and connexion. That we may remember something, however, of this demoniacal disturber, we will try to seize a few of its characteristics as it passes before us, embody them by a dark dash or two, and have done. This thing—for it were profane to employ a personification requiring either of the pronouns by which we represent the majesty of man, or the attractions of woman—this *thing*, if it be cherished, is the crime,—if it enter, will prove the curse,—of a church. Wherever it appears, the angel of peace departs. Fostered by perversions of scripture, and indulgent to human depravity, it begins by libelling God, and ends in corrupting man. Without intellect, it cannot be convinced; without feeling, it cannot be mortified; with nothing to learn, instruction is unnecessary; with nothing to do, exhortations are absurd: with malignant selfishness, it delights in diminishing the number of the redeemed; and without the capacity of benevolent desire, it surveys the wreck of the reprobate with savage satisfaction. It has nothing to hope, for all is attained; it has nothing to fear, for sin is harmless: eternally elected, anxiety is guilt; eternally sanctified, contamination is impossible:—it first abuses an eternal truth,—and then subsists by an eternal lie.—*Rev. Thos. Binney.*

TRUTH.—Truth indeed came once into the world with her divine Master, and was a perfect shape most glorious to look on; but when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osyrus, took the virgin Truth, hewed her lovely limbs into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up

and down gathering up limb by limb still as they could find them. We have not yet found them all, nor ever shall do, till her Master's second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection.—*Milton.*

TEMPER IN CHRISTIANS.—Oh, how much dishonour is done to religion by the bad temper of its professors; by the petulance and peevishness of one, the passion of a second, the sullenness of a third, the obstinacy of a fourth, and the cherished resentment of a fifth! It is astonishing how any who habitually indulge in such dispositions, can imagine they are the children of the God of love; the followers of Him whose designation is "the Lamb," and the temples of that Divine Spirit whose symbol is a "Dove." I am aware there is something physical in the cause of bad tempers, but they are still subject to moral control. It may be, that some find it much more difficult to restrain and manage their tempers than others; and that some who take far more pains to govern their disposition than those who are possessed of a natural amiableness, gain far less credit than the latter. The mischief and the blame lie in supposing that as bad tempers are inherent in us, their indulgence is inevitable, and therefore excusable. If this be correct, *all* sin is inevitable and excusable; for it is all inherent. If, then, you would prove your regeneration; if you would carry on the work of sanctification; if you would promote the mortification of sin; if you would not have darkness of mind and distress of conscience; if you would not grieve your fellow Christians, and disturb the comfort of those around you,—subdue and regulate your temper. A professing Christian, red or stormy with passion, pale with anger, furious with rage, is a most unseemly spectacle. How can the love of God or man be in such a heart? But it is not merely the excess of passion which is discreditable, but the waspishness, the touchiness, the moodiness, which many display, the sensitiveness and susceptibility to offence; in short, the being *easily* offended, which so many exhibit without any effort to resist it. Your profession requires, my dear friends, a constant resistance of such dispositions; and it is one great part of religion to keep up this resistance. Your piety and principle should be ever at hand for this purpose; always nigh and ready to be applied, with all their mighty energies and motives, to suppress every rising unhallowed emotion. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body," Col. iii. 12—15. This is the law of Christ, the rule of your conduct, the standard of your actions, the mould of your character. How tender the language, how touching the motives, how forcible the obligations! Abjure, then, the idea that religion has nothing to do with temper; adopt the sentiment that *your temper must be governed by your religion;* and by importunate prayer, constant watchfulness, and laborious effort, seek after the meekness and gentleness of Christ.—*John Angell James.*

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DAILY LABOUR.

(*For the Christian Magazine.*)

The waking life of much more than half of mankind in civilized countries is chiefly spent in continuous uninteresting labour, in the performance of which men act not unlike living machines, or beasts of burden, plodding in the same beaten round of toil, repeating the same actions without any exercise of intelligence, and stirring of thought, and so consume their strength and years in the perpetual repetition of an assigned mechanical task. The agricultural labourer begins at day-dawn, and intermits his toil when the light fails at sun-down, having occupied his day and wearied his limbs in hedging and ditching, or draining, or guiding the plough, or wielding the flail or the sickle. As far as the performance of his work is concerned, he need be, and appears to be, only a rather more intelligent sort of animal than the horse which he drives, or the dog which shares with him the duty of guarding the flock. The same incessant repetition of unthinking, mechanical action characterises the life of the artisan engaged in any one of the unnumbered arts of production,—from the manufacture of

doll's eyes or pin's points or artificial flowers, to the building of a palace or a ship, the construction of a steam-engine, or the weaving of three-piled velvet or cloth of gold. Under the same category must be ranked the great class of domestic servants, who cleanse and cook and serve, and plod in the round of household offices. The same is almost literally true of those also whose life passes in vending in retail; who from morning to night measure forth stuffs, or weigh out groceries, or exchange any of the countless articles of traffic for the buyer's money. Nor is it much otherwise with the vast number who discharge the work of clerks, and find incessant employment in the transcription of documents, or in keeping the accounts of a business or office. Very many occupied in higher classes of labour might be added, the chief part of whose toil is an unintellectual monotonous drudgery, performed almost mechanically by habit, and neither imparting nor requiring knowledge beyond its narrow beaten routine-circle of duty, nor operating to draw out or strengthen the mental faculties. Within these classes, and such as are akin to them, the majority of the men, and a large portion of the females also, in all civilized countries, are comprised.

This state of things, at least to a considerable extent, is absolutely necessary under the present constitution of the world; society could not hang together, nor its affairs go on, without it. Nor, perhaps, would it be worth remarking, but in connection with something far different from the course of the world's affairs,—from its strifes and toils, its gains and losses, its ranks and classes. Were man's mortal life his only life, it were of comparatively little importance; did his existence terminate at his death, like that of the brutes arround him, how he got through it, only let it be with tolerable comfort to himself while it lasted, would not matter much. The orderly and ingenious life of bees in a hive, or pismires in an ant-heap, would be scarcely less insignificant than human life, if the latter had no wider relations than those of the earth, and no longer duration than that which depends on the vital organs of the body. It is the prospect of immortality that invests the mortal life with consequence; it is the fact, that what a man soweth here shall be reaped by him throughout eternal ages, which

raises his earthly existence to the dignity of the spiritual, and transmutes things otherwise trifles into awful solemnities. Days which pass and perish without offspring, and days which people the world to come, and stamp their impress on eternity, are not to be written down in the same class of things.

Time is a sort of prelude or preface to eternity; man's life in it is his schooling for immortality. He is brought forth, untaught in mind, shapeless of spirit, save that the seed of moral evil is already within him, and his nature is inclined to the choice of the bad. He has to be moulded and taught for the life of immortals. The taint must be purged out, and the perversion rectified, by conquest of the evil will, and renunciation of its idols, and resistance of the influences which provoke it to rebellion. The love of the right must be fostered, and the practice of all righteousness strenuously pursued, that the perfect manhood may be developed, in the powers, affections, and graces proper to its nature. This is the work which has to be done on earth for heaven, the aim of life's discipline, the common vocation of our race. In this every successive day is ordained to fulfil its part; and the result, whether of failure or success, goes with a man through the gate of death, and determines his future lot in the realms beyond. Such as he has become, Time hands him over to Eternity. He who, by patient continuance in well doing, has sought glory, honor, and immortality, receives, from the righteous and omniscient Arbiter, eternal life. But those who have quarrelled with the discipline of life, and resisted the wholesome word of truth, and chosen to obey the law of unrighteousness, have lived in vain; yea, worse than in vain. Better were it for them never to have lived; for by the same just judgment are awarded to them indignation and wrath, tribulation and anguish. This have they at God's hand, to lie down in sorrow. They sowed the wind in their folly; and the whirlwind they must reap.

If the just purpose of human life be the formation of a pure and righteous character, after the model of God manifest in the flesh, then the true value of the different occupations and circumstances of life must be estimated by their tendency or adaptation to promote that purpose. A rule of valuation very different indeed from that

which prevails in the world! Even the enlargement of the intellectual faculties, and the acquirement of knowledge, taste, and skill, will be all secondary to the development of character. For it is as the apostle says of knowledge, "whether there be knowledge, it shall vanish away:"—but "charity never faileth." And among the most favorable gifts for the furtherance of a man's success in life, ease and gain and pleasure will hold no chief rank; precedence must be often taken by labour and trial, and even by disappointment, pain, and loss. These will many times furnish the more efficient discipline of moral education, and will mould the character of the spirit unto excellence, far better than the pleasanter elements of earthly prosperity. Yet this also is an axiom in the science of life, that whatsoever station is assigned to any man by divine Providence may be made conducive to an healthy advancement; and that it depends on his temper and conduct in it, whether it shall be to him a path of ascent unto virtue and glory, or of descent unto degradation and misery.

The subject which we have been desiring to reach, through the foregoing remarks, is the bearing upon man's preparation for eternity of that monotonous plodding labour in which the multitude is compelled to spend the chief part of their mortal existence. It is an interesting question to the christian labourer, how he may learn to regard with contentment the occupation of his time, and make his daily work conduce to his moral training and spiritual growth. His knowledge of the true end of life, and his conviction of the awful importance of spending it so as to render himself meet for an inheritance in light, are not unapt to be instrumental in making him impatient at the apparently unprofitable existence which he is passing through. He remembers the sayings, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life;" "Man shall not live by bread alone, but by every word of God." And while he feels that the toil of his hands from morning to night is for the bread of this perishing life, the uneasy thought is not unnatural,—My days are consumed in vanity, but could I get rid of this irksome, useless toil, I might spend them in the profitable learning and practice of holy virtues. A man who thinks so is ready to

hate his work, and certain to perform it with restlessness and discontent. It is too obvious to need remark, that such a frame of temper is wrong when the station and labour are those which Providence has assigned. And as it may be said that religion has had some share in provoking the impatience, so a fuller knowledge of religion furnishes the murmurer with its remedy, and teaches him acquiescence in the arrangement which God has ordained for his earthly life.

The following are some of the considerations which may reconcile the christian to the burden of his daily toil; or rather the reasons why, when encountered in a right spirit, it becomes to him tolerable and profitable. We begin with the lowest, and will rise by steps to that which is the cause of all.

First,—a properly constituted mind experiences great gratification in being useful To feel useless is, or ought to be, to feel degraded and worthless. To be of use gives dignity to the agent; and the apprehension of utility causes him to find satisfaction in his work. Now the christian labourer has always a right to feel himself useful. There are few employments in which man's labour is spent for that which is absolutely naught. The agriculturist, the artificer, and almost all the sons of toil, are busied with the production or performance of something which supplies human wants or ministers to human comfort. Again, besides the utility of the work itself, the workman is useful to his master, and forms one of the active elements of well ordered society. Still further, he is useful to his family or dependants, whom he supports by his labour. And once again, even supposing that all these uses are set aside, the christian labourer is still useful. He is useful to himself;—he maintains by his work that life which God has given him, so that with its progress he may advance towards the high and blessed end, for his attainment of which Christ died. In being thus useful to himself, he becomes (as it were) co-operative with God's gracious purpose, that in his ultimate salvation Christ shall see of the travail of his soul and be satisfied. Contemplating these uses of his piously performed toil, he may raise it above the meanness of a dull, mechanical task, and derive satisfaction from the work of his hands.

Secondly,—a conscientious mind finds pleasure in doing its duty, because it is its duty. Toil which would be intolerably irksome if there were no call for its endurance, is borne with stedfastness, and accompanied with an inward gratification, when a man feels that duty demands it of him, and that he is doing what is right. This the christian labourer may always feel concerning his necessary work. God has ordained him to live by his labour; and therefore his round of work is his path of duty. While he plods in it, his conscience approves his resolute endurance, and sustains him by its testimony to his obedience. That which is mean becomes consecrated on the altar of duty. The dignity of dutifulness is higher than that of usefulness.

Thirdly,—a life of labour, rightly borne, is favorable to the development of important virtues. That which tries virtue, and calls for its exercise, if sustained, increases and strengthens it. "Blessed is the man that endureth temptation." "We count them happy which endure." Continuous labour for bodily sustenance eminently tries and requires *patience*. And a blessed virtue is patience;—not the proud suppression of the external signs of impatience, but the resignation of the heart, the acquiescence of the will, the satisfied submission of the whole being to the divine will and dealings. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." *Integrity* also is tried in many ways by the circumstances of a life of toil. The temptations to depart from this cardinal virtue, for advantage and ease, are numerous in almost all branches of work and trade and subordinate service. Thus such a life becomes a moral battle-field, however humble it may look; and the reward of the victor is the crown of righteousness. On these accounts, the christian may find his laborious routine of toil a salutary discipline, helping him to subjugate his corruptions, and confirming the habit of holiness within him. And if so, why should he repine at it? Why not receive it at God's hands as a merciful appointment, and strengthen himself day by day to endure it, by regarding it as a part of his training for eternal life?

Lastly,—the highest solace of a man's daily labour springs from the love of God. The reverent and holy

affection which a christian should bear to God, his Father and Saviour, sweetens the performance of those duties which He requires at our hands. In this respect there is an analogy between it and earthly affection. Who knows not how much pleasure is experienced in doing for a beloved one anything, however uninteresting and tiresome in itself? To gratify her wishes, and minister to her satisfaction, the lover will go through fire and water, encounter toil and danger, and find pleasure even in weariness and pain. He is sustained and invigorated by the thought, that it is for her whom he loves; the bright charm of mutual affection enchants both himself and his labour, and transforms them with its wizard-might into a sweet harmony with each other; and each hour of his toil is lit up with anticipation of the smile of thanks, and the testimonies of confirmed love, which shall welcome and transport him when he returns from his achievement. With a less passionate indeed, but yet a higher and holier influence, may the love of God in Christ ennoble the performance of that which is insignificant, sweeten toil and pain, and cause the saint to delight in doing with his utmost vigour, even when quite contrary to his natural feelings and wishes, the good and acceptable and perfect will of God. Men have learnt to say, while their struggle was against the world, "Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us." Thus animated, the hardest-worked of God's servants have assumed for their motto, "As sorrowful, yet always rejoicing." He who can connect every day's weary toil with the love of God, and while his hands are busy can feel in his heart,—This has God appointed me, and in performing it I please Him to whose everlasting love I owe everything, and in whose smile is my life and joy,—can set the irksomeness of his perpetual task at defiance, and compel its dull drudgery to administer to his happiness.

By such reflexions as these, we think that the impatience and disgust of unceasing occupation by mechanical labour may be overcome, and a man may be enabled to bring cheerful perseverance to his work. It may be useful also to think of such a case as that of the high-souled devoted Paul, who, though the commissioned

apostle of the Gentiles to turn men from darkness to light,—thought it no waste of his time, nor misapplication of his endowments, to ply the tent-maker's needle for his bodily maintenance. But a greater than Paul is our example even in this; of whom, when he showed himself unto men at middle-age, it was said, "Is not this the carpenter?" Surely, if the Saviour of the world could patiently live unto his Father in heaven, and grow strong and wise for his awful work, while piously labouring with the artificer's tools,—no one of his followers has reason to complain, that his life of toil is incompatible with his training for immortality. No! the meanest, most insignificant life may be so consecrated and ennobled by piety and love of God, that angels shall throng to wait upon it, and Christ himself shall watch and guide it from the right hand of the throne of the Majesty in the heavens.

MERCY SHEWN IN THE ELEVENTH HOUR.

A bright December sun shone on the frozen ground, as I sallied forth to take my accustomed morning walk. In the path before me I saw an aged man, bending under the weight of eighty winters; he wore the appearance of abject poverty; his outward garb was so much mended, that it would be difficult to decide what was the original colour. The stick upon which he leaned, slipped from his hand; when I restored it to him, I asked if he was near his home, and receiving no answer, I raised my voice, supposing him to be deaf;—he gazed at me in silence. I then concluded that he was dumb; and asked some labourers going to their daily work if they knew him. "I have not seen him before," said one: "He is a stranger to me," said another: and a third said, "I judge from his appearance that his abode, whatever it may be, is not far from hence." Not being at leisure to pursue further enquiries, I purposed to take a future opportunity for investigation. One soon offered; for a few days after I saw the object of my attention pass the window. I quickly followed, and saw him enter a neat cottage. I waited a minute or two, and knocked at the door,

which was opened by a young woman with whom I was well acquainted. "Good morning to you Mrs. H.; I am come to inquire after a poor man who has just entered your house. "Who is that?" said her husband quickly. "I do not know," answered the wife eagerly—"you must be mistaken; probably he might have been some pedlar who entered a neighbour's house." "No," I said, "he was too far advanced in years for labour." The husband shortly said, "We have no such person here." In the course of the same morning, I met Mrs. H.—"Well," I said, "Betsey, I am surprised to hear that the old man did not enter your cottage,—he had a can of milk in his hand." "Lawk, Miss, I dare say you mean old A.; they live in a small room at the back of the house." "Who do you mean by THEY?" I asked. "O! his wife lives with him—an old crabbed woman, who will not be spoken to." "How are they supported?" I enquired. "I am sure I don't know. They have half-a-crown from the parish: but while they pay for their lodging, I ask no questions. "Have you shewed any interest in their welfare, or endeavoured to conciliate them? they are immortal souls, under your roof—forming a part of your household." "The man is quite deaf, and his wife does not believe that there is a God; and my husband says it is better to keep from such infidels, lest they should corrupt the children." "Will you shew me the way to her room?" "Indeed, Ma'am, it is not fit for you to enter; it has not been cleaned for many months, and no fresh air is ever admitted. Some time since she had a woman to wash for her, by whom she was robbed; and from that period to this she has never suffered any person to come near her." "She cannot suspect me, Betsey;—shew me the way." "You must excuse me, Miss, I cannot, and indeed, I will not; but if you will not mention my name, I will tell you how you can get into her room. As you enter my cottage, open the door opposite to you, which will admit you into a dark passage; but take care you do not fall over two steps, for there it was the old woman bruised her leg so severely. You will find her door on the jar, as her husband is from home now, and she never locks herself in during his absence." Following these directions, I soon found myself in the prohibited chamber. The woman was

engaged in preparing something over the fire; and upon perceiving me, she angrily exclaimed, "Who are you, and who sent you here?" "I met your husband in the street a few mornings ago, and am come to inquire if I can render you any assistance." "You might have waited until you had been asked. But I now tell you that you are not wanted here. If you come to pry into my concerns, I am boiling some herbs to make a poultice for my bad leg; that is no great dainty, I think." "You quite mistake my motive," I replied; "I came hither in the hope of doing you good." "What good can you do me by looking at me; but stand out of my light, and don't keep before the window." Few indeed were the rays of light admitted by the small casement, the compartments of which were darkened by cobwebs. "You appear much oppressed with cough and cold; shall I send you some baked fruit?" She answered, "My stomach is already out of order, and that would make it worse." My eye fell on some bits of rag which were hung on the chair to dry. I asked if she would wish to have some linen. "Aye, you may send that, and now leave me; and do not close the door, otherwise I shall have the trouble of opening it for my husband." The next time I called, I found the door fastened. Mrs. H. laughed, saying, "I told you that you could do nothing with them." I asked "What time in the morning does the old man go out?" "Sometimes he is within all day; but he is sure to go out every Thursday, to receive his allowance from the parish." "I wish you would let one of the children run across the field, and tell me when he leaves the house." "No indeed, I will not: my husband says, while they pay for their lodgings, I am not to disturb them; so you must not look to me for assistance, and surely it is too late in life to effect any reformation; they are both upwards of eighty."

I returned home, baffled but not discouraged. Not many days after, I saw the feeble old man pass my window. I embraced the opportunity, and found to my satisfaction Mrs. H. from home. She had stepped in to see a neighbour while her baby slept. The inner room was accessible, the door being left open. "So you have got in again," said the aged woman. "Yes," I said, drawing my breath with difficulty, "I wish to know how

you are?" "How am I likely to be with bad eyes, a bad leg, and this suffocating smoke?" I was approaching the window, but she anticipated for what purpose, and screamed out "Do not kill me; my lungs will not bear the cold; if you want air you will find plenty in the street. If you do not like this wretched place for a minute, what do you think of my always living in it,—day after day, year after year, unpitied and unknown?" Touched with sorrow for her situation, I said, "There is One above who pities you, and who is well acquainted with all your grief. God despiseth not any—his tender mercies are over all his works." "And pray who told you that there is a God? the Bible, I suppose, upon which you place so much dependence; and who wrote that? Why," continued she, "covetous men, who for gain deceived the world, and imposed their fables upon all those who would credit them; and you are amongst the number." I instantly replied, "The Scriptures are not cunningly devised fables, but contain truths which reconcile me to sorrow here, and give me a good hope for joy hereafter." "And what authority have you for believing in this book?" This inquiry made me very anxious and prayerful to afford clear evidence, and to the best of my power I shewed the fulfilment of prophecy, the well-attested miracles of our Saviour, the present state of the Jews, and the purity of biblical doctrine. "No doubt," she said, "you have your answers ready. But is it likely a merciful God, as you say he is, would take pleasure in torturing his own creatures? Would a father take delight in the wretchedness of his child? Would a just Being shew partiality in his gifts? I see the lords and ladies ride past in their carriages, while I pine in poverty; they have no thought but for themselves, and if I made any demand upon them, they would spurn me from their door. Is it right that some should starve while others revel in luxury? Is this good order?" I answered, "God made man upright; it was man that fell from his first estate by sinning against his holy Maker, and brought misery into the world by his disobedience, and in this misery would have perished, had not God's eternal love rescued him and his fallen race by laying on his own dear Son the iniquity of them, and by his death and resurrection opened heaven to the penitent

believer." As soon as I paused she said, "How should I know what takes place after death? Has any one come to you from the grave?" "Look at the natural world," I replied, "morning succeeds night, spring succeeds winter, summer advances, leaves fall in the autumn, and shortly buds again appear." "Tush," she exclaimed, "that is nothing to the purpose; that is succession but no return; when I die another takes my place; leaves fall, but the same leaves do not appear again—they give place to others." I replied, "Every plant, tree, and flower, has its seed within itself, and must perish before vegetation can be renewed. A grain of wheat must be buried before our fields are covered with corn. God gives every seed a body like unto itself. So it is with man; his body must yield to corruption before he can rise again to immortality." "And who made you so much wiser than your neighbours, that you should teach those who are more than twice your age?" I replied, "This grand important truth is revealed unto us in the Bible; God teaches his creatures by his word; and blesses that word to them by the working of the Spirit; God forms the mind and understanding, as well as the body. We are his workmanship from first to last." "Why then is there so much wretchedness? Can you answer that?" I replied as before, "Because man rebelled against his wise Maker, turned his back upon his heavenly Father, spurned his commandments which were given him to preserve his happiness, and then despised all his invitations of pardoning mercy, and free forgiveness held out to us in the gift of his dear Son." Just as I had finished the sentence, the feeble old man appeared at the door. The mildness of his countenance inclined me to think that he might be more accessible to the truth. I addressed him; he shook his head, saying, "I cannot hear." "What is the use of speaking to him," said the woman, "did I not tell you he was deaf? I know it to my cost, for he sits all day long like a log of wood, and does nothing but grumble for his meals, and now he is wishing for his tea." I bade them good evening, and retiring to my chamber, prayed to Him who made light to shine out of darkness, to bestow his quickening Spirit at eventide. At my next visit I attempted to read, purposing in my own mind to renew the subject of the

Resurrection in the 15th chapter of the Corinthians. "Put down that book," she said, "are you going to distract my head; do I not suffer enough without your adding to my pain?" Wishing to turn the conversation, I enquired, "Were you in the habit of going to church in the early part of your life?" "What should I have to do with church? It is only fitted for the gentry; a place where they can meet their friends, and show their fine clothes: I have often met them returning home, laughing and talking together; and what should I do among them, but present a spectacle for their sport. If I cannot share their pleasure, I will not expose myself to their scorn." I returned home meditating upon the importance of even outward deportment.

On the following occasion I was prevented from paying my wonted visit; and when I went the succeeding Thursday, she said in a softened tone, "You do not look well, did illness prevent you from coming to see me?" "I did not think you took pleasure in my visits," I replied. "I sat watching for you while daylight lasted, and last week told my husband to look out for you." I was grieved, and expressed my regret, adding, "In future, when I am unable to come to you, I will send you word. Last Thursday I was attending upon my dear mother, who is very ill.—She likes me to read the Scriptures to her, and join in prayer to the great Giver of all good." In a faltering voice the poor woman exclaimed, "I have no kind daughter to read and pray with me; I have no one to soothe my pains or to dry my tears." "Will you let me be your daughter? Will you let me read to you, and kneel in prayer by your side?" The tears ran down her aged cheeks; she took my hand and pressed it to her lips; God in his infinite mercy had touched the rock, and the waters flowed; He had taken away the stony heart, and given her a heart of flesh; He had made her willing in the day of his power; for ever blessed be his name. I went the following morning, for the door was no more closed against me. I read the same passage of scripture that I had been reading to my mother—the 7th of St. Luke: when I closed the book, she said, "Your mother has faith, I have none; she has love, I have none; she has repentance, I have none." I answered, "My dear mother comes as empty to God

as you can do; she is as totally unable to think or do a good action in her own strength as you are; all her powers and all her graces proceed from above; every good and perfect gift cometh from the Father of Light. He is called Almighty." "Ah," she said, "He is the great Fountain from which smaller streams flow." "Yes," thought I, "and you are setting your seal to this grand truth at this moment" I offered to join in prayer. "Alas!" she said, "I cannot pray. I never have prayed. I have no words, and, alas! alas! I have no heart." I answered, "The Lord Jesus Christ, who died for sinners, and is now at the right hand of God, ever liveth to make intercession for his poor ignorant people." "Ah," she asked, "but will he intercede for one who has despised him all her life?" How suitably did a full, free, gospel apply at this critical moment. "Hear his own gracious words," I said: "I came not to call the righteous, but sinners, to repentance. While we were yet sinners, Christ died for the ungodly. You hath he quickened who were dead in your sins." I then uttered a few short scriptural passages of supplication, which she repeated after me with great devotion. "But how shall I remember these beautiful words?" I answered, "Your sight is too imperfect for you to read them, but cannot your husband read them to you?" "Yes," she replied, "I think he could, if he had a large printed book; he took up our own small bible the other day, (which alas has laid upon the shelf for years,) but he could not read in it." "Then, you think if I purchased a large Testament, he would not neglect it?" "I will ask him, and let you know; but I think he will prize it. When you leave me he often expresses a wish that he could hear you, and inquires what you have been saying." The book was soon procured, and accepted with evident pleasure. A few days after, I asked for this Testament to mark some passages in it. "My husband is not within, and he always carries it about with him wherever he goes." "What that great book?" "Yes; he puts it into the side pocket of his old great coat by day, and under his bolster by night." "Does he ever read in it?" "Yes; it is the first thing he thinks of in the morning, and the last thing at night; he even forgets his meals. I hear no more those fretful inquiries after food; all his

murmuring is at an end, and he is an altered man." "But does he not read aloud to you?" I enquired. "Yes, he does every day, but not long together, for he says, "Patty, I will read to you first, and then I will read to myself over and over again, that I may read it to my heart." These words cheered me greatly, and gave me lively hope that the day-spring from on high would arise and illuminate his benighted soul. "I wish my sight was as good as my husband's. I did not read when I could, and now, alas! I would, but have not the power." "What a blessing it is that you can pray while your husband is reading the Scriptures. You must entreat God to bless them to him—you must ask that his understanding may be opened, and his affections awakened, that he may receive Jesus, as he offers himself freely and fully." With tears she replied "I do; but my prayers are unworthy, and I am unworthy. I want to do the thing that is right for my poor husband and for my sinful self, but I don't know how." I answered "No human being can save his own soul; but God in the riehness of his merey hath laid help upon One mighty to save: there is none other name given among men whereby we must be saved, than the man Christ Jesus;—God over all, for ever blessed."

After the lapse of some time, during which the kingdom of graee seemed opening to her, I read to her one morning the parable of the labourers in the vineyard. Upon closing the saered volume, she exclaimed with mueh emotion, "O God! may I be saved at the eleventh hour? Yes, I may, I may; I will believe, Lord, help thou mine unbelief." As she uttered these words, the setting sun emerged from under a dark cloud, and illumined the little chamber. "Ah!" she added, "this light is cheering, but not half so preeious as the inward light of God's Spirit. I feel its warmth; I thank God my husband is alive to it likewise. He has walked to ehureh for several sabbaths past; for though he could not hear, he said he had pleasure in reading the Scriptures in God's house, and at this late hour of his life, it was the only respect he could pay to the publie worship of God." I retired to rest that night with joy in my heart, and praise upon my lips—for what had not the Lord wrought! O! the depth of the riches both of the wisdom and

knowledge of God! How unsearchable are his judgments! and his ways past finding out! for of Him and through Him, and to Him, are all things; to whom be glory for ever!

Some time after this happy change, the aged man was visited by illness, and increasing infirmities rendered him totally helpless; his wife nursed him with unremitting care. Finding her one morning much exhausted by the fatigues of the night, I offered her the assistance of a neighbouring nurse. "Thank you for your thoughtfulness on my account," she replied, "but I do not wish to leave him until it pleases God to take him from me; my opportunities of administering to his comfort will soon be at an end. I can understand his signs better than any other person; I am acquainted with all his ways, and affection sweetens my labour: he now sets me an example of patience." "But he wakes; will you try if you can make him hear you?" My efforts were unavailing, but understanding my wishes, he raised his eyes to heaven. Then pointing to the Testament which lay opened before him, he directed my attention to his favorite passage; "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am the chief." He then with much difficulty uttered, "I rest on Jesus." Shortly after this exertion, he sunk into insensibility, and died in the course of the night. The poor woman sent for me the following morning. I found her seated by the side of the corpse; she raised her eyes towards me as I approached her, and said, "How graciously God has heard my prayer in permitting me to wait upon my husband; till his dying hour my strength has held out; he needs me no more; God is indeed a present help in time of trouble—I think that is in the Bible." "Yes," I said, "it is, and also, He giveth power to the faint, and to them that have no might he increaseth strength." "Ah! I have found that true. I wished to see you as early as possible that I might thank you for your past kindness, and be able to tell you before I go away how happy I am in the love of Jesus. I am not afraid of dying; I hope for forgiveness through the death and resurrection —that glorious resurrection of my dear Saviour." "Are you then going to leave the village?" I asked. [The

appearance of a middle-aged woman, respectably dressed, with a bundle in her hand, confirmed this idea.] "I am awaiting no earthly summons," replied the widow; God will soon speak the word, "Dust thou art, and unto dust thou shalt return." "My days are numbered, and my departure is at hand. Will you repeat my favourite hymn?

How sweet the name of Jesus sounds,
In a believer s ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.

"Now kneel by my side, and let your words be those of praise, for I want a heart to praise Him for his wonderful love to such an unworthy object as myself." After enjoying sweet communion together, I left her under the impression that her spirits were influenced by bodily fatigue, and that a quiet night would refresh her; but ere morning dawned, her spirit had winged its way, and her mortal remains shared the same grave with those of her husband In death they were not divided, and if they sleep in Jesus, how glorious will be their RESURRECTION! !

THE SIBERIAN PROTO-MARTYR BARDO.

Whatever other encouragement, the Missionaries laboring in Siberia may have had to go on with their labors, it was not until about sixteen years after they had left Europe in the prosecution of their high and holy calling, that they had the gratification of seeing their labors blessed to the saving conversion of a heathen.

Some of their friends had begun to think of the field of their labors as a waste-howling wilderness, which nothing could bring into cultivation; but they went on with their labors, nothing doubting. They had read, "let us not be weary in well doing, for in due season we shall reap if we faint not;" and at length the most incredulous were heard to acknowledge, that even Siberia was beginning to give forth the fragrance of a garden blessed of the Lord.

The prospect of the heathen in that distant province being converted to the Lord opened upon the friends of the missionaries, in the russian capital with a com-

munication from the Rev. Mr Stallybrass, dated March 23, 1834, in which amongst other things he remarked:—

"I have this morning thought I could discover something like the fulfilment of the promise, 'so shall my word be, it shall not return unto me void,' in a youth of about 17, with whom I have spent an hour in conversation and prayer. He has heard much of the truth; and during the last half year, he has I hope felt much; and he has now given in a request for baptism. He has been under instruction nearly two years, and has discovered great diligence and made great progress. If this work be of the Lord, his attainments may be turned to good purpose. If this be the work of God, it shall not be overthrown; and if it be not, it will not shake our confidence in the divine promise."

We rejoiced in the prospects which were thus opening before our beloved brethren. They had been called, shortly before, to follow to the grave one of the members of the mission. Could it be that the tears called forth by her removal had softened the soil, and fructified the seed? We hoped, but scarcely dared to hope; we rejoiced, but joined trembling with our joy. Our hopes however were soon confirmed by another letter from Mr. Stallybrass, announcing the joyful tidings that the wilderness had begun to put forth the bud and the tender blossom; and in which, among many other interesting particulars of the work going on in the hearts of the heathen, we found the following notice of the subject of the preceding letter:

"He was from a distant district, and was brought providentially hither to be received as a scholar, about two years since. From his manner and dialect, he was as a Galilean among the other boys, and soon became an object of ridicule with them. His application to learning, however, was uncommonly great. He was entirely ignorant of the letters of the alphabet; but he soon became able to read and write well, and also to commit to memory catechisms and passages of scripture. His knowledge is necessarily limited, but I hope his heart is sincere.

"He has made application for baptism, and from a conversation which I had with him on the subject, his views appear consistent; he did not expect to cleanse himself by it, but in it to avow himself a disciple of Christ. He has been informed of what he must expect from his unbelieving countrymen if he become a follower of Jesus, and he has already begun to experience it. Having left off the worship of idols, he has been reproached and reviled, and turned out of their tents; but he seems unmoved by these things; and I trust that he has not only relinquished the worship of idols, but begun to worship in sincerity the living and true God.

"I was much struck at the way in which he received intelligence of the death of his mother; his great concern was about her soul: she had never heard of the name of Christ, had died a heathen, and was lost for ever. These thoughts caused him much distress. As she was at the distance of 500 versts, upwards of 300 miles, he had never seen her since he first came hither. I do hope that he has been brought to see his own sinful state, and the value of the great atonement for sin; and to rest

on that rock which shall never make ashamed. His conduct is in consistency with his profession."

It would be impossible to convey by words a correct idea of the new and mixed emotions awakened in our souls by this welcome communication, as our peculiar relation to the mission led us to view with no common interest the labours of the missionaries in Siberia. It was immediately proposed, that, as many of us as conveniently could, should assemble, to return thanks to Him, who had, in the multitude of his tender mercies, permitted our beloved friends to see that their labour had not been in vain. Nor was it long ere further information arrived to confirm our joy. Bardo was not the only buriate youth who had given evidence of a change of heart; but of him alone I write at present. A letter from one of the female members of the mission to one of her friends in the capital, brought us a few more particulars of the work of God, and the following respecting the youth in question:

"Mr. Stallybrass has for some time thought there was a promising spirit among some of his boys. One, in particular, excited his hopes, he gave up the worship of the gods of his people, he talked much with Mr. Stallybrass's children, and told them he believed there was but one God and one Saviour, his Son Jesus Christ. It was known that he prayed daily in secret, and that when mixing with his own people, he told them what he himself felt, and besought them to come and hear the truth for themselves; and that if they died in their present state, trusting in gods which could not save them, and thus denying the only true God, they would certainly perish.

"This youth, whose name is Bardo, is very poor, and has not much influence with those around him. He has been turned out of tents because he would not worship the gods. He has, notwithstanding remained firm, and although all sort of abusive language is used to him, he has never been known to give way.

"Mr. Stallybrass received a letter from him, three weeks or a month ago, requesting that he might be baptized; he has since been conversed with on the subject, and his desire continues. Both Mr. Stallybrass and Mr. Swan have heen pleased wih his attainments, although on some points, as it is natural to suppose, he is ignorant. The Buriates have the custom of making vows to their gods on certain occasions, and this youth conceived that baptism partook of the nature of a vow, or oath, to abjure the worship of false gods and cleave to the true. The real nature and design of baptism was of course explained to him; and we do trust that he will be enabled to continue stedfast. He is apparently not a boy of strong mind, and is not the one whom man would have chosen from among the other boys; but the foolish things of this world are made to confound the wise, and the weak things of this world to confound the things that are mighty."

We continued, from time to time, to hear favourable

accounts of our buriate brethren, and of the progress of christianity in their hearts, but I do not recollect of any thing particular being heard of Bardo until a letter, bearing date August 29, 1834, was received in which it was observed:—"One of our youths made the remark, some time ago, that he thought it would be no bad thing for the cause of Christ, if their enemies should beat and trouble them, 'for this,' said he, 'will make the more noise, and many may hear of it in this way, and be led to inquire what these things mean.' Happy youth—little did he know for what God was then preparing his soul!" The allusion will be better understood by the following extract from a letter of a subsequent date, addressed to another party:

"You will be concerned to hear that the youth, who has finished his early course is Bardo, the hopeful scholar mentioned in Mr. Stallybrass's letter published in the Missionary Chronicle. He was the first who gave indications of serious attention to the gospel. By his open avowal of being a disciple of Christ, and his refusal to worship the gods of his fathers, he had rendered himself obnoxious to the lamas and other zealous devotees.

"Towards the end of last winter, a lama one day beat him severely on the head, and immediately after he began to complain of being unwell; violent headache and a considerable degree of fever ensued. Various means were resorted to, but without success, for his recovery. The fever continued with unabated violence for a number of weeks, with some slight intermissions, and his strength gradually sunk. Other symptoms of disease soon manifested themselves; pains in the chest, cough and sleeplessness supervened, and he appeared gradually wasting away. About eight weeks ago, he requested to be removed to the tent of an uncle who lives in the neighbourhood, hoping that the change might be beneficial, and we had him conveyed thither. A native doctor of some skill had been applied to, and put him under a course of medicine; but he continued to get worse, till his friends, fearing that he would die, began to talk of resorting to some of their heathenish rites, as the best means of saving his life. But he would not suffer any such acts to be used, and afraid lest, against his will, any superstitious ceremonies should be performed, he begged to be brought back to us. To this his friends readily consented, saying that he was now ours, both body and soul, and that they gave him up to live and die as a disciple of the Saviour whom we preached. He was carefully brought back, and although extremely weak, did not appear to suffer much from the removal.

"The native doctor still gave him hopes of recovery, and prescribed some medicines; this made him cling to the hope of life to the last; he said distinctly, however, that he was not afraid to die, but that he would rather live, if it were God's will, that he might honour and take care of his parents.

"On the morning of the day on which he died, perceiving that his end was approaching, I told him as I had done before, that he must give up all hopes of getting better, and then I had some very

satisfactory conversation with him on the subject of faith and hope. Should you die now whither would your soul go? To heaven. Who will receive it there? God. On what Saviour do you trust for salvation? With emphasis, *On Jesus Christ*. If God had not in his providence brought you hither, to learn about that Saviour, what would have become of you? I should have lived in sin and gone to hell when I died.

"Violent pain, and almost incessant cough, made it very difficult for him to speak for the last week or two of his life, but his mind continued perfectly clear and calm till within a few moments of his death. His pulse was already fluttering and his extremities beginning to grow cold, when I heard his dying confession as just related. About one o'clock his breathing became gradually softer, like that of one falling into a gentle slumber, till nearly two, when almost imperceptibly it ceased.

"Thus fell asleep in Jesus, one whom I hope that we may regard as one of the firstfruits of the buriate nation gathered into the Saviour's kingdom, and one who may be said to have fallen a martyr to the cause of Christ, for I have little doubt in my own mind, that the blows on the head which he received from the enraged lama, were the remote cause of his death.

"We endeavoured to improve the solemn event, for the benefit of his fellow scholars and others; and many tears were shed, when he was laid in a grave near the spot, where the remains of our beloved sister, Mrs. Stallybrass, await the resurrection. Tekshie, another of our dear young men, read over the grave, with a faltering voice, part of the fifteenth chapter of the first Epistle to the Corinthians, and I spoke a few words to the people assembled, suggested by the passage read. It was very touching, and, at the same time, highly encouraging to our minds, to hear one converted Buriate, who firmly trusts in the Saviour, joining thus in the funeral service, while we committed to the dust the body of another young Buriate who had died in the faith.

Another member of the Mission thus speaks of a visit which Mr. Swan paid to Bardo while with his friends, and of the closing scenes of his life:

"On Mr. Swan's entering the tent where Bardo was lying, he saw the boy's friends had placed on the wall, opposite him, some of their charms, at which the sick person should look, in order to be cured; but Bardo, instead of being left in his distress to trust to this, had turned his back to it, and was lying in an awkward position, so that his eye might not rest on it.

"It was only till the following Friday, a little after mid-day, that he continued a sufferer here below. It was with feelings never before experienced, that I stood and gazed on him, going as we trusted, so peacefully away to his Saviour. Death did appear to be robbed of its terrors. I think there was not one of us but could have lain down beside him, to have entered with him on the unseen glories of eternity. None but those who have been in similar circumstances with ourselves, can enter into the joy which we felt, on seeing one, who had been so lately in the greatest ignorance and sunk in sin, not only led to see Christ as the only Saviour, but enabled to place his whole reliance and hope on Him, and carried on to the end by the Saviour whom he loved.'

TEKSHIE THE SON OF MORHOSIN, AND OTHER BURIATE CONVERTS.

Bardo was the first, but not the only fruit of the labors of the Missionaries in Siberia. A spirit of enquiry was awakened about the time of his conversion, and in rapid succession one and another of his companions avowed themselves disciples of Christ.

I have already mentioned that nothing touched the hearts of the buriate chiefs employed at St. Petersburg in translating the New Testament so much as those passages in which our Saviour showed his compassion for sinners, and invited the weary and heavy laden to come unto him. Similar were the effects of such passages on the minds of the young converts in Siberia. One day Mr. Swan requested one of them to read, at their usual meeting for worship, the third chapter of the gospel according to John. The youth did so; but when he came to the words "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved," his voice began to falter; with difficulty he read the following verse; and when he came to the words "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil," his feelings completely overpowered him, and his voice was drowned in sobs and tears. Mr. Swan had to finish the reading of the chapter for him; and he afterwards addressed the little congregation from that remarkable passage.

Another of these young men told Mr. Swan that after having heard it stated in one of his discourses, that when a christian sins he wounds the Saviour afresh, he had scarcely been able to think of any thing else,—such a view had it given him of sin, and such a fear of falling into it. The same individual on another occasion asked the missionary to explain to him the concluding verses of the 8th chapter of the Epistle to the Romans. It then appeared that he had himself inferred from them that true believers must persevere, and that they would be enabled to do so; and that he had been thereby greatly comforted and

encouraged, for his sense of sin and weakness had previously made him fear, that something might occur which would separate him from the love of God which is in Christ Jesus our Lord.

Another lived, for two or three weeks after he was enlightened, in a kind of paradise. He thought that the love of sin was slain, that victory was won, and that he should have only peace and joy in believing till mortality should be swallowed up of life. The delusion however lasted not long; but he was not discouraged, and he soon learned how and where to look for strength. He expressed astonishment one day at the newly awakened power of conscience, which he described as a judge sitting on a judgment seat within him, and deciding with an authoritative voice on the moral character of every action, word and thought, acquitting or condemning without regard to the opinions and feelings of men, but making the word of God the light by which he tried and the standard by which he decided every case.

But the missionaries had their sorrows as well as their joys. One young man, the son of a chief, who lived near the Mission House, and who had previously received a good deal of instruction from the missionaries, also visited his former instructors about this time. He was a shy and silent lad, and much under the influence of his mother, who was greatly opposed to the gospel; but he had written a letter to one of the enquirers, in which he expressed his belief in Christ, but added that he was unable yet to become his disciple. In conversation with the missionaries he said the same thing. He said that he was restless and unhappy, but he was ensnared by the fear of man.

Others ran well for a time, and then drew back; but even some of these, they afterwards had good reason to hope, had returned to the Lord, with full purpose and earnest endeavours after new obedience.

The circumstances in which we received the grateful intelligence at St. Petersburg I remember well. It was towards the close of 1835. The prospects of the Mission were at the time very gloomy. In the course of one week I had received several communications in regard to our friends, all more or less dispiriting. Mr. Yuille was desired to leave his station and visit England. Mr. Stallybrass, then in St. Petersburg, was very ill; Mrs.

Stallybrass, far from well. The censor had no more copy of the translation of the Old Testament Scriptures examined, and the last sheet which the Missionaries had received was about to be thrown off when we had last heard from Siberia. Mr. Swan, moreover, had been very ill, and we feared that by that time he might be gone, Mrs S., a widow, and Mr. Stallybrass' family, orphans indeed, and four thousand miles in the interior of the country.

But towards the end of the week we received a letter from Mr. Swan dated the 3d of November, which revived our spirits. In it he wrote as follows:—

"After the mongolian service yesterday (subbath) one of the boys of whom we hoped well came into my room weeping bitterly. I had suspected that he was in a backsliding state, and he now with many tears confessed it, and said that he was afraid of meeting the doom of apostates. The subject of my discourse had been 1st Cor. ii, 4—5. 'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God——— that your faith should not stand in the wisdom of men, but in the power of God.' He said I had described exactly his heart and character, and he feared I should be a witness against him at the day of judgment. I hope this is the work of the Spirit, drawing him near to his Saviour. Oh may it result in an abiding union!"

The expectation of the missionary was not disappointed; the results proved that the work was of God; and the divine influence soon extended to the others, who had avowed themselves the disciples of Christ.

Shortly after this a great desire was manifested by these converts to have additional teachers sent to instruct their brethren. I had at that time a temporary charge as pastor of the British and American Congregational Church in St. Petersburg, and expected on my return to Britain to proceed in the service of the London Missionary Society to India, to which country I had been originally appointed; and two of them addressed to me a letter in their own language, of which the following is a translation:

"Dear elder brother in Christ, Mr. Brown, to whom we have become united by the gracious love of our Lord. Two disciples in this quarter, who, by the blood of Christ, have been quickened, desire to express good wishes for your great happiness and peace; and, sir, what shall we say to you? There is but one thing to write of, and that is Christ's salvation. Ah, sir, we rejoice that we have been awakened. Formerly we were of the number of those who commit numerous sins against the only true God, and on that account our future portion was the second death. Yet in proud boasting thoughts, these two poor souls rejoiced and made merry. But Jesus Christ, by his own compassionate favor, knocking at their hearts, called them. Hell was

clearly shown them; they feared falling into it and being made partakers of the misery there endured, therefore these two souls, at the invitation of their Saviour, came to him. He has given them one precept, upon hearing which they embraced his feet and worshipped, bending before him; and in his narrow path following him, they now desire to walk. The precept is, 'Fear not them who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.'

"Upon coming to Jesus Christ, the people who were formerly the friends and acquaintances of these two poor souls became undesirable and were forsaken; but now how many friends have they found, and how lovely they are! How numerous now are our mothers, and brothers, and sisters in Christ Jesus! You too have become our elder brother, and we trust you will not refuse to acknowledge the relation.

"The Saviour, to whom these two souls have come, has also given them other gracious precepts in which they greatly rejoice. 'All that the Father giveth me shall come to me, and him that cometh I will in no wise cast out.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' These two souls come daily to the Father of their Saviour, the only true God, and in the name of his beloved Son ask for blessings.

"The people of Israel were formerly the people of the true God, but they were given into the hand of Pharaoh, who oppressed them and made them his servants. In like bondage were these two souls, who, by the power and grace of God are quickened: they were dead, and served dumb idols. God remembered what he had promised to his servant Abraham, and knowing the great misery of his people, he descended from heaven, and through Moses, delivered them from the bondage of Egypt. So God, by his beloved Son, has saved us from darkness, misery, and death. Ah, we two souls have been saved by Christ; then how should we rejoice and praise him for having delivered us from the worship of lifeless images and the service of Satan!

"Now, dear sir, the souls who address you have one request, which they much desire to make; be pleased then to hear what they have to say. In this place there are multitudes now in the same condition from which we have been delivered—near to the second death. If they all heard of their misery and the danger they are in of falling into everlasting punishment,—of the gracious Saviour and his commandments,—and if they were led to come at the invitation of the Saviour, O what great cause of joy would it be! Ah, sir, our dear teachers who prepare Christ's sweet food for us, how few they are! There are only two for this place, and now one of them is with you; only one is thus left to us. The work of preparing food is very great. Ah, dear sir, how can *one* even *split wood* to prepare the food for such a multitude as we are. And there is only one other missionary on the west side of the Selinga. Although we know it would be impossible for man to work with so few, yet we rejoice to know that what is impossible with man is possible with God. Our dear teacher has very little leisure, at times he is quite unable to proceed in translating the word of God into the mongolian language. While he is thus engaged, many people every day crowd round his door requiring medicine, and he has also the school-boys to teach and catechise; he has, too, to converse with those souls who have received the grace of God our Saviour, by which they are taught much. And there are many places here where such

work might be done, all of them very populous. The sheep scattered in the wilderness going without a shepherd are very many; ah! if they had teachers and had God's commands, how good it would be! therefore we two souls ask from God the Father, in the name of his Son Jesus Christ, if it be his will, that *you, a teacher,* may be sent into the midst of this people who are sitting in the shadow of death. O, that it might indeed be so!

"Ah! dear sir, be pleased to come to this place. We with great desire humbly express our wishes on this subject. We suppose you have heard from our dear elder brethren concerning our people that they are far from the true God, and that they walk in the way of death.

"Ah! sir, our elder brother, do come here. Ask our Saviour Jesus Christ if you may. We trust that to your favored heart he may give a fixed determination to assist us. Your friends here are so few they are unable for the labor; ah! dear elder brother, do favor us by coming here; we trust you are one of Christ's gracious messengers, therefore if you had the intention of going to some heathen people, oh be pleased to come here. If there be in the heathen land where you propose to go, more of Christ's servants than are here, then, O be pleased to come to us! Dear sir, we need many teachers; our places of residence are far apart. As the earth in time of drought is not satisfied with rain, so we are not satisfied with the number of those who teach us the doctrine of Christ. We are indeed in a state of famine; and we two souls see and feel this. We, sir, entreat you to be pleased to come me. We are greatly fearing that our former friends and acquaintance may be made fuel for hell. O, of the Lord Jesus Christ ask! We desire and hope with our whole hearts that he may send you quickly to us. Oh! think without delay of this place, here are many living people, and some also are dying, if there is but a limited time for all, may we do God's will while it lasts. Oh! sir, the souls who now write, again and again intreat you to come! Do not forsake us, Oh sir, as the sons of the same father, the younger of whom requests something of the elder which may grieve him, so we two souls request of our elder brother that he may be pleased to come here; and if sir there are other teachers that would come, oh how good it would be! Are there, sir, any teachers who think of coming here? Can you encourage them to come? and do you also come, oh, do not leave us! May God bless you! Christ is your light and He is here and every where, may he send to us our dear elder brother! May God's kingdom come here, and every where! Dear sir, may great peace be with you. Do not forsake us.

Every man has on each hand a little finger. These, although not equal in power to the other fingers, are yet precious to the whole body. Thus we, although insignificant compared with the great men around us, by the sovereign love and favor of God being made partakers of his mercy through Christ Jesus, hope to be acknowledged by our elder christian brethren, and further we pray that our benighted heathen brethren may hear the command of Christ, and partake of his salvation. It is with this view that these two souls have written this letter inviting their beloved elder brother Mr. Brown to come hither; therefore consider this, and may the unchangeably true God direct you aright. Reflect thus, your two unworthy younger brethren in Siberia, being grieved on account of the captives of Satan and the worshippers of idols, have requested you to pity them. May this be your determination, 'I will go to serve Jesus my Lord, putting my trust in him, among the

Chorin Buriates.' May God, who is king over all, with his merciful blessing, you and us alike bless! We now bid you farewell in the name of the Lord Jesus Christ, your humble well-wishers, lately become your brethren,

"*A MAN, *the son of Kennat.*
"TEKSHIE, *the son of Morhosin.*"

Upon the recept of this letter I immediately wrote to these buriate converts, informing them that I had long expected to labor as a missionary in India, but that as it was my duty to labor wherever God might see meet to appoint, I had complied with their request to ask of our Lord Jesus permission to proceed to Siberia; and that in the decision of the Directors of the London Missionary Society, to whom the case was submitted, I hoped to receive the answer of my Lord. In answer to my letter I received the following from one of the individuals who had written the above.

"MY DEAR SIR, JOHN CROUMBIE BROWN,—I, your younger brother, who have become so by being united in the faith of our Saviour Jesus Christ, whose precious blood was unsparingly poured out in his compassion for us poor sinners, desire from this region of Siberia to express wishes for your happiness. We, two unworthy ones, who by the favor of God have been made the humble lambs of Christ's flock, have received your very kind letter; we read it with joy, praying and giving thanks to him who is our Saviour and Protector, the only liviug God. Ah! Mr. Brown, we wish you much happiness in doing the will of our Lord Christ. What you wrote, sir, is indeed true; from the time of my birth for upwards of twenty years, my stupid heart was without the knowledge of God, and the sins I committed against him I cannot now reckon. I did not need my father, or my mother, or my brothers to teach my wicked heart to keep the feasts of idolatry; there was evil enough within me for that, and it was God alone who aroused my stupid heart from the sleep of sin and cleansed it from its pollution. Ah! for so great mercy I feel that I have no strength to make any return; nevertheless, in my Lord Jesus Christ, who is merciful and powerful, and the end of the law for righteousness, with my whole heart do I trust.

"When I think how truly sinful I was, living without thoughts of the love of Christ, doing much to oppose him, and yet notwithstanding this, he with patience and mercy, as he had before appointed, knocked at my poor unworthy heart to make it his own,—I indeed know not with what to love him. While thinking so, I know I have no strength of my own to walk before him in uprightness and truth, neither to do nor to desire good; and while my heart is in this strengthless condition many kinds of earthly temptations, as before, come into my heart, and seem as if they would again cause me to fall into the pit; nevertheless, by the power of Christ, my only God and Saviour, I am protected. Ah! dear sir, will you not pray for your younger brother who is in so miserable and helpless a condition?

*The name of the first is *Shagdur*, but for some time he refused to subscribe his name, because it is the name of an idol.

"We wrote before, inviting you to come to Siberia; but, as you said, it can truly only be according to God's will. We are so ignorant we cannot know that by your coming here you would be more useful than by going to India; that is known only to God. But remember that this *snowy* Siberia is very great, and although the inhabitants of it are much scattered, yet they are very many; they think not of their precious souls; and though they did, as you well know, they only trust to dead images, and their state is worse than that of cattle. Every month and every year many people are entering the gates of death. While I think that they have not Christ for their Saviour, and being sinners, are unable to escape from the place of punishment, I pity them. Those of us who have received the favor of God are very few, and we are weak—we would like to speak of our trustworthy Saviour to our friends, who are still in their fearful condition, but some of them, on our attempting it, are angry, and others only mock us; so of what avail can our poor words be? Yet if God favor us with true knowledge, courage, and will, we shall speak to them. We endeavour daily from our heart to beseech God on their account that his grace might reach even them. Ah! dear sir, we greatly desire, if it were the will of God, that you and other servants of Christ who spread his name abroad might be brought to this our country, and about this we often pray to God. I, your unworthy brother, who have become so in the faith of Christ, wish to be informed of your peace. Whether we shall see each other or no in this life we do not know, but I hope we shall meet in heaven, having been led thither by Christ, and then together we shall praise our Lord.

"In the 14th chapter of Luke, at the 31st verse, our Lord says, 'What king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while he is yet a great way off, he sendeth an embassage and desireth conditions of peace." But I, though I have many temptations from Satan, and earthly desires which oppose my faith, and have reason to fear, yet I shall *not ask to be at peace with them*, for although I have no strength in myself to oppose them, yet at the close of the 28th chapter of Matthew, Christ says, "All power is given unto me in heaven and on earth," and since this merciful and all-powerful God and Saviour has promised to be with me even unto the end, and not to forsake me, in him do I trust for strength to oppose all.

"You have heard, I suppose, that God has made the number of us less, who had by his grace been chosen from among the buriate people and brought into the flock of Christ. Our younger brother Bardo, who was sick, is dead. He was the first of the buriate people who received the favor of God, and was one that loved Christ; so I suppose on that account his God took him before us to the land of rest. We trust he has departed from this world to be with Christ, as he hoped, if so, he now sees the good that we see not; the sound of the melodious praise offered to God, which we do not hear, I suppose he hears. We trust that God will not farther diminish our number, but rather we hope and pray that our little flock may be increased. Ah, dear Mr. Brown, please remember your few unworthy buriate brethren. I do desire that you may find an opportunity of coming to Siberia. Your friend, our dear teacher, who shows our perishing souls Christ's truth, and who testifies to our darkened people the Saviour's name, is well; but, as we

wrote before, he has but *one* body and *one* tongue, and cannot be every where. We know too that those who dwell in bodies of clay are subject to many infirmities, weaknesses, and diseases. But, sir, why should I multiply words? I desire that you may enjoy much peace in our Lord Jesus Christ; also I desire you to make known my love to those whom you know, who are in Christ. Wishing you much happiness and peace from this quarter of Siberia, I remain your unworthy and weak brother,

TEKSHIE, *son of Morhosin.*"

This young man, Tekshie, lived about a year and a half with Mr. Swan in the capacityof copyist, previous to a journey to Europe which Mr. S. undertook in 1831. He was then left in the service of Mr. Stallybrass in the same capacity. He had always manifested great depravity, and frequently were his employers almost provoked to dismiss him; but they were unwilling to do so, hoping that the privileges he had enjoyed under their roof, might yet prove the means of his conversion. When Mr. Swan returned to resume his work his fellow laborer had no gratifying accounts to communicate respecting one in whom he naturally took a deep interest; and for himself had been reserved the honor of speaking home to his heart. In reference to his conversion one of the ladies connected with the Mission wrote thus on May 10, 1834:—"He was humanly speaking a more hopeless subject than any of the others. He had heard much of the truth, but as he himself acknowledges he had never felt its power till last sabbath. Although we then saw tears running down his brawny face, yet he remained so long silent that we were almost afraid the impressions had worn off. On making enquiry, however, at Shagdur, he told us that Tekshie was equally changed, that now he spent his time in reading the New Testament, and had been going to the bath (perhaps the only place where he could be alone) to pray."

He was much more reserved than his companions, and consequently said less at first, but he gave no less decided evidence of a change of heart than did they. The discourse which was the means of awaking him was one preached by Mr. Swan from John vi, 28—29,—"Then said they unto him what shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." For four or five years before, he had been accustomed daily to hear the truth, and now it was found

that the seed thus sown had not been destroyed, and his subsequent conduct was the source of much gratification to his teachers and christian friends.

J. C. B.

LOOK TO YOURSELVES!

(*For the Christian Magazine.*)

Look to yourselves, pilgrims through the valley of mortality unto the land where all things abide; men born in sin, but called unto holiness; children of wrath by nature, but by vocation of grace heirs of an inheritance incorruptible, undefiled, and that fadeth not away!

Unto you has come forth the voice from heaven, the message of God most high, the warning of the Omniscient. Look to yourselves! saith the Merciful One, who willeth not that any should perish. Look to yourselves! saith the Gracious One, ready to reward. Look to yourselves! saith the Awful and Holy One, to whom vengeance belongeth, and who executeth judgment.

He whose eyes run to and fro through the earth, searching all secret things, and treasuring up memorials for the day of final account, beholds busy worldliness, and luxurious sloth, and unbelieving indifference, reigning in unnumbered hearts, and earning laboriously the wages of perdition. And therefore He cries, Look to yourselves! Year after year; as one generation succeeds another; as kingdoms arise, and culminate and fall; yea, so long as the stream of time rolls onward to eternity, and bears all things human on its bosom; while yet there is a wrath to come, a hope to be attained, a salvation to be secured; doth God above repeat his word of monition, Look to yourselves!

Whosoever of the sons of men will not look to himself slays his own soul. He contemns happiness, rejects substantial greatness, despises safety, heedlessly throws himself into peril, chooses ruin. For him the refused sacrifice avails not, the slighted blood of sprinkling ceases to speak words of reconciliation and peace; the voice of the twice-crucified Mediator is dumb; ministering angels depart from him, the powers of darkness claim him for their own. Too late, when the last groan of his mortality

is hushed, and the bars of hades are closing around him, and he is laid on the evil side of the gulf which cannot be passed, too late the vaults of perdition echo back the cry of his despair, Oh that I had looked to myself!

Look to thyself, O dweller in a palace! where softly thy foot falls on luxurious carpets, and thine eyes rest complacently on accustomed splendours, and thy tables are rich with the dainties of many climes, and thy steps are attended by an observant crowd. Thou canst not bar out, nor bribe off, death with his myrmidons of pain and disease. Thy power cannot shield thee before the judgment seat of God. Thy nobility is not enrolled in the palaces of the great King. Thou art in peril. Thou art tempted to pride and selfwill, to base earthliness of spirit, to vain ambition or profligate sloth. Unto thee much is given, and of thee much will be required.

Look to thyself, O man of riches! to whom earth offers all her treasures, and her sons all their worship. Thou canst not remit thy gold to the coffers of eternity. The wealth of heaven is the unbought favor of God. Hast thou not heard how hardly a rich man enters the kingdom of heaven? Take heed lest thy bags be a burden to sink thee down where thou shalt be a beggar for one drop of water, and shalt not obtain it.

Look to thyself, O merchant! whose ships are on the sea, and whose stores are full, and who risest early, and late takest rest, to multiply thy schemes and calculations, and bring thy ventures to a prosperous issue. Is the pearl of great price among thy merchandise? Does thy foresight embrace the interests of thy soul, as well as of thy short-lived earthly fortunes? Temper thy ardour of speculation by daily remembering that it will hereafter be asked, whether thou wast anything else than a minder of earthly things. Amidst all thy calculations, calculate this also, what shall it profit a man, if he gain the whole world, and lose himself, or be cast away?

Look to thyself, O fair and tender one! who movest in gracefulness, and art emcompassed with affectionate admiration, and whose soul is gentle with soft emotions, and satisfied with confiding love. Thou art not too well guarded for the tempter to assail, nor too fair for sin to blight. The beauty of heaven is the beauty of holiness; the love of heaven is the love of God. For thee the blood of atonement was poured forth, for thou art a

sinner. For thee the sanctifying Spirit was given, for thou needest to be renewed. For thee the Saviour mediates on the eternal throne, for thou requirest still to be saved unto the uttermost. Yes, of thee too are demanded penitence and faith and obedience; thou must strive against sin, and lay the cross on thy heart, too apt to be vain and earthly. Thou also must take heed to thyself.

Look to thyself, O pastor of souls! to whom the ministry of reconciliation is committed, and whose office is to feed the flock, and build the church, which the Lord has purchased with his own blood. Guard thyself against sloth, which leaves thy charge to starve and perish; and against unbelief, which makes thee distrust the might of the Spirit in thy weakness; and against self-sufficiency, whereby thy labour shall be in vain. Take heed to thyself, as well as to others that thou mayest save, not only them, but thyself. Be not hereafter as one who complained,—They made me the keeper of the vineyards, but mine own vineyard have I not kept.

Look to thyself, O student of knowledge! who seekest to understand all that may be understood, and to carry the torch of thine intellect into the dark recesses and secret shrines of the creation. Is the knowledge in which standeth eternal life among the objects of thine eager learning? Take heed that thy mind be not puffed up, and the true life of the Spirit die not in thee for lack of sustenance. Beware of the future discovery that thy much study was nothing better than weariness to the flesh; and that in gathering much, thou didst gather nothing for eternity. Take for thy beacon of safety the doom of the fallen arch-angel,—in knowledge at the same time mightiest and most miserable.

Look to thyself, O servant of another! under whom thou performest the daily toil of thy vocation, that thou mayest earn an earthly living. Be not a mere doer of eye service, as pleasing man alone; nor a labourer only for the meat which perisheth; nor a murmurer at thine appointed work. Subdue thy self-will and impatience; remember that thou hast a Master above whom to serve, whilst thou servest man; and the bread of life to gather and feed on, while thy hands labour for the body. Consecrate thyself and thy work; and thou shalt have reward from Him who is no respecter of persons.

Look to thyself, O young man! before whose eyes the world spreads its gay enchantments, and whose blood is strong, and passions are high. The sowing time is before thee; and as thy hand scatters, so must thou reap in eternity. Life woos thee to enjoy,—but know that God will bring thee to judgment. Thou hast a career to run; let it be a steady upward course, in which thy flesh shall be kept under control, and thine energies directed to improve thyself and obey thy God. If thou wilt be ambitious, let it be to serve thy generation by the will of God, ere thou also art gathered to thy fathers. Thou wilt be tempted, and hard-buffeted; but he that endureth to the end, the same shall be saved.

Look to thyself thou that hast reached the middle of man's allotted span of life, and art beginning to descend the vale of years. How much of thy day of grace is passed; how many of thine advantages will never return. Hast thou hitherto lived in vain, and spent thy days without God? Then fear and repent! Thy habits are strong upon thee; perchance, too strong to be broken, if another year adds to their strength. Art thou conscious of being backward in all that is excellent, and of having wasted time, and neglected opportunities? Then gird up thy loins, and set to thy hand; for the night cometh when thou shalt not be able to work.

Look to thyself, O gray-headed pilgrim! whose generation has gone by, and whose lingering steps are already hastening to rejoin thy fellows beyond the precincts of time. And what shalt thou do, if thou hast yet all to do? Alas, in such a case; for how shall a man begin his work when the sun is already down? Yet even then, God will accept thy instant, earnest endeavour. Thou hast yet the twilight, and the star of hope tarries a moment above the horizon. Redeem the time, because thy days are evil. Or hast thou done much in the long years which have silvered thee? Yet thou hast not attained. There is still the end of thy course to be run, and a last struggle to be maintained. Thy light has to burn brighter till it reaches perfection. Therefore give diligence unto the end, and be faithful unto death. Look to thyself, that thou lose not the things thou hast wrought, but that thou obtain a full reward!

B.

BIBLICAL INSTRUCTION.*

My dear Friend,—In answering your enquiry respecting a systematic course of Biblical Instruction for the school at——it will perhaps be well at the very outset to call your attention to the ends at which we should aim in all our missionary exertions.

These I conceive to be most clearly expressed in the Epistles which, being, addressed to various infant churches, naturally contain much that is peculiarly appropriate to those congregations with which we in our missionary labours are connected. I refer especially to those passages in which the writer is led to mention his desires and unceasing prayers on their behalf, of which the following are instances:—

Eph. i, 15. "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, &c."

Phil. i, 9. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment &c."

Col. i, 9—10. "For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing being fruitful in every good work, and increasing in the knowledge of God &c."

[* The following remarks on the advantages of a knowledge of the Bible, and the best mode of conveying that knowledge to the pupils in the native Schools, are contained in a letter from a Missionary to a School master at a Mission Station. The letter was written with particular application to the Schools on the Mission Stations;—but the remarks are generally applicable to the Schools throughout the Colony. It is under the belief that they are calculated to be of practical utility to missionaries and teachers of the young, that we have given insertion to the letter in the *Christian Magazine*. Ed.]

In each of these cases, increase in *knowledge* is mentioned as one of the most important elements of christian perfection, though this is generally guarded by the addition of "all wisdom and spiritual understanding," or expressions of similar import, lest being unsanctified, as unaccompanied with faith, it should prove to be that pernicious "knowledge which puffeth up."

Our causes of rejoicing and thanksgiving are similar to those of the apostle. Knowing, as we do, the genuine faith and love of the people among whom we labour, let our desires and prayers be the same, that they "giving all diligence may add unto their faith virtue, and to virtue knowledge," that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

There is, it must be confessed, need of this. The difficulties which encounter us in seeking such spiritual progress, from the ignorance of the adults who have received no advantages of early education, force upon us the conviction that more extensive and systematic instruction in the Scriptures is necessary, in order that they "may be filled with all the fruits of righteousness which are by Jesus Christ to the praise and glory of God."

You, on the other hand, have felt its necessity equally from the discouraging results appearing in many who have passed through your school and entered into the temptations of life without seeming to have profited by their education.

The opportunity of improvement in these respects has come,—in the arrival of Mr. Bourne as agent for the Bible Society, with power to make liberal grants to our Schools, and to distribute the word of God generally throughout the colony. Let us not complain therefore of deficiency in school books while we have these; but let us seek to derive from the Bible as complete a system of mental and moral education as possible, and I am sure the attempt will end in anything but disappointment.

In considering the wants of the coloured people more attentively, it strikes me that their education should have reference to three points viz.,—moral excellence, and christian and social independence. These particulars seem to comprehend their eternal as well as their temporal interests, and in the attainment of these will their walk and conversation best glorify God.

It is needless to specify what I mean by moral excellence.

I. By *christian independence*, I mean nothing more than is expressed by the apostle Paul in writing to the Philippians, when he urges them, that, "whether he be present or absent," they should not encourage a spirit of dependence upon him, or any other minister of the gospel, but should "work out their own salvation with fear and trembling, knowing that it is God (not man) that worketh in them both to will and to do of his good pleasure." Phil. ii, 12—13.

In making these remarks I am not contemplating any very near prospect of their becoming independent of a european ministry; but at the same time I maintain that such an event is ultimately to be desired. My reference is made to the imperfect nature of oral instruction, the instability of the ignorant when deprived of the direction of their instructors, and the hopelessness of progress in spiritual things when there is neither thoughtfulness nor judgment.

It is a very good thing for Missionaries, in sermons and lectures, to give their hearers the results of their own meditations and inquiries; but they would be conferring a benefit tenfold greater if they could enable them to examine the Word of God for themselves, and by daily study of its truths arrive at "the stature of the fulness of Christ," "that they may be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him, in all things, which is the head, even Christ." (Eph. iv, 14—15.) The effect of preaching upon those who are deficient in these respects resembles the momentary flash which quickens the dead into an evanescent spasm of action, rather than the activity of life itself in the soul.

The particular objects of greatest importance relatively to this end seem to myself to be these:—perfect facility in reading, a habit of thought, and a little practice in the application of the simplest principles of interpretation.

1. The first of these, *facility in reading*, is not generally appreciated as it should be in schools for the lower classes, either here or in England. Reading should become an unconscious process, for as long as it continues to be an effort, the attention is distracted from the

sense just so far as it is occupied with the letters. This facility should not be reached at the end of a school training, but (if possible) much nearer the beginning, that the other objects I am about to mention may be more easily attainable. I am much pained to see the more showy acquirements of general information, thrusting this more ordinary habit upon one side, so that children leave school with very astonishing parrot-lore, but without the means of adding to their knowledge, or of growing in wisdom. This, however, is an evil with which you are not chargeable. I cannot say more upon this at present, but think it needs only to be mentioned in order that it may commend itself to your judgment.

2. The second important object in relation to their christian independence, is the formation of a *habit of thought*.

I cannot impress too strongly upon your mind the importance of this habit,—seeing that it is the very soul of spirituality to meditate upon the precepts, and by continued contemplation to realise the promises of the gospel. It is the lamentation of God over his thoughtless people,—"Oh that they were wise, that they understood this, that they would consider their latter end," Deut. xxxii, 29. It is therefore from no ambition to see the coloured races raised into intellectual competition with the European, but from the necessities of their spiritual nature, and the desirableness of their advance in holiness, that this point derives its urgency.

It is not a habit to be imparted instantaneously by unfolding and analysing the mental process of thought, but one to be gained by practice alone. Very gradually and gently should their minds be encouraged to form their own inferences from the materials presented to them and raised to higher and higher acts. It will be well for yourself to keep in mind the nature of the process of thought while you are leading others to it. The first law of mental discipline is Attention, and, all other laws seeming to be but modifications of this power, it has been declared by some of the greatest of men to be the last law also. It will be well, however, to have the nature of two other processes clearly present to your mind, as of the utmost importance in this connection viz., that all Reflection, or Thought proper, is the result of comparison, and is simply a judgment, or a series of judgments, pro-

nounced upon the similarity or dis-similarity of two or more objects; and that Memory, as the power of retaining and recalling ideas, is based upon the association in our minds of what is intellectual and spiritual with what is sensible and emotional. I shall say nothing further upon this point at present, but leave to your consideration the application of the principles involved in the preceding remarks; while I proceed to

3. The third object in relation to christian independence, which is practice in *scriptural interpretation.*

The understanding of scripture is so dependent upon the possession of the habit of thought last mentioned, that I have hesitated whether I should make a distinct mention of it; but the application of the habit is so much assisted by a familiarity with a few common rules of interpretation that I resolved on giving it a place with the others. It is evident that the same kind of attention is not adapted to the explanation of a psalm, a parable, a miracle and an epistle. In some cases difficulties can only be removed by information derived from other sources, and in many cases a comparison of one part with others is requisite. It is well therefore to lead the mind into those habits which enable it to study God's word by itself. Our young men would thus be prepared for the long absence from the ordinances which they are compelled at times to undergo, and qualified to labour actively in making known the word of God to others. They would also be fortified against the advances of error, and not liable to be "carried away with every wind of doctrine."

II. Having been led to speak at this length of their christian independence, I shall now give a few words in explanation of what I have above styled their *social independence.*

By this I mean that power which education enables a man to have in himself of discharging the duties, meeting the difficulties, and raising himself in the relations of ordinary life.

Much of the training given with a view to what I have styled his christian independence, is equally suitable to this end; and these circumstances of his temporal condition, out of which this necessity springs, give rise to certain moral duties which are not to be forgotten in prosecuting his moral education; for instance, industry,

must be inculcated as the first law of social existence, and should his mind be too apt to rest satisfied with a degraded position, and indifference to temporal advantages, it mus be stimulated to seek them by the most powerful motives. It is not for mere considerations of taste, that men should be well clad, live in good houses, and eat wholesome food; but morality demands it, and every one who has sought the moral advancement of a people has found social evils check him at every step. Waiving, however, the moral instruction advisable to the attainment of their social independence, as more appropriately discussed under another head, there are still further considerations to be taken into account with this view. The mind should be trained in such habits as fit it for assuming a respectable rank in society. Of these I may mention particularly arithmetic, writing, geograpy with history. The colored children often show considerable aptitude for arithmetic. As a mental discipline it is very advantageous to them, but its practical importance is great in the calculations required for their wages, or the sale of their produce, in which I have known great advantage taken of their ignorance. In many common trades they are deficient from the want of such power. It would be well therefore to make this branch as practical as possible.

The advantages of writing are obvious, although it is to be regretted that the opportunities of employing it are so few. Geography is always an interesting study to children and associated as it should always be with information of the natural and artificial productions, and more or less of the history, of the various countries it may be made extremely profitable.

The knowledge of two languages, the English and the Dutch, and the power of translating from one to the other, is a most valuable mental exercise. When properly conducted it leads naturally into habits of thought, as it produces a more distinct conception of the ideas conveyed in any passage, by causing the translator to separate the idea itself from the words in which it may accidentally be clothed. The analysis of language is also the most practical analysis of the laws of thought, every variation in the one being only the expression of a modification of the other. In these two respects the study of other languages than our own has long been the approved basis of education throughout Europe, and the pre-

ference has been given to the ancient Greek and Latin languages for their peculiar adaptation to answer the ends above mentioned. To obtain the full benefit of the exercise it should be remembered, that to translate out of the better known into the less known tongue is more difficult, but also more profitable, than to translate out of the less known into the better known.

III. My remarks upon these branches of training have been very cursory, from the fact that their introduction is only justified as illustrating subordinately the main topic of my letter—*Bible Education.*

I shall proceed to mention the exercises to be drawn from the Scripture which I conceive to be suitable to the training of various faculties, and especially the education of the heart. I do so at the same time with the conviction that my suggestions must be very defective, because nothing else than long practice could enable a man to determine what is best adapted. I would propose.

1. Exercises of Memory.

These should generally be drawn from such portions as contain moral precepts, expressions of thanksgiving or prayers. Among these I would instance of precepts, the Ten Commandments, the Book of Proverbs, the Sermon on the Mount, and other Addresses of our Lord, and selections from the Epistles. Of the second, the Book of Psalms and parts of the Prophecies. Of the third the Lord's prayer, the fifty-first Psalm, and other prayers in the Old and New Testament.

These are not to be regarded as gymnastics for the mere purpose of strengthening the mind, but as a treasure of knowledge, enriching the soul of the possessor, and enlightening his conscience For this purpose they should not be once learnt and then permitted to vanish out of remembrance, but so deeply engraven on the memory by frequent repetition, that they will cling to the mind for ever after.

There will then be reason to hope that in after years, when perhaps far removed from such sounds, the solemn voice of God will speak to the conscience of the wanderer in words to which he cannot close his ears.

2. Exercises of the understanding.

Of these there is great variety, but the most important have regard to the character and purposes of God. A careless and languid study of God's word possibly

weakens the intellect by that desultory attention and indolence of mind with which it is performed. But this study, properly conducted, presents opportunities for as healthy and vigorous development of mental power as any other with which I am acquainted It is needless to refer to the trains of continuous thought in the Epistles as exercises of the understanding; these require a great concentration of attention in order to analyse them; but I refer with greater admiration to that excursive power by which the mind can range through many fields of knowledge, and gather its little store of precious truth. I would not, however, have the idea of the exercise or discipline become more prominent in your thoughts than the knowledge of divine things to be conveyed. Let them be allied to each other as necessarily connected. It is for their bearing upon the moral relations of the pupil that this understanding must be exercised upon those great truths which reveal to us the Invisible God.

3. Exercises of direct moral instruction.

It must be acknowledged that a crowded school-room offers few such facilities for this instruction as are afforded by a family circle. This last is the proper school for moral training. The earnestness of a mother's voice and the loving glances of her eye melt the heart of her child, till she seems almost to mould it to the shape she will; but in the school-room, beloved as a master may be and listened to with reverence when his words are addressed to a few,—that power seems as if shivered into a thousand fragments by the levity generated by such assemblages. I shall rejoice to see the time when the parents of these children become aware of their responsibility, and are qualified to discharge it well. In the mean time we must try what can be done in the school-room toward this end, for we do not think that it can in many cases be effected elsewhere. *

The efficacy of your religious instruction of the children will depend much upon the respect and affection with which they are led to regard you. The affection you

* Stow, in his excellent work entitled the Training System, asserts that a school has in some respects very much the advantage of a family, for moral training especially, on account of what he styles *the sympathy of numbers*. He makes also some very good remarks on training as distinguished from instruction, but still he refers to the family as the model upon which the school training is to be framed.

feel towards them, the earnestness with which you seek their spiritual good, and the consistency of your conduct, are all points of which they are quick observers. By means of these, as well as by any other means you may judge suitable, it must be your labour and your unceasing prayer to Him who has declared faith to be his peculiar gift, that you may be the means of imparting to them an unfeigned belief of that testimony which God has given of himself in the holy Scriptures. For my own part I have long doubted whether it is wise to present the evidences of christianity to minds that are not seeking such evidence. But abundant opportunities of doing so may be found in considering the gospel of St. John and the Prophecies, if you should deem it desirable. My suggestions respecting the exercises upon this branch must necessarily be defective, since nothing else than long practice could enable any one to determine what is best adapted. I thank you for having consented to put my suggestions to a trial in your own school, and shall be happy if you are thereby led to a more complete arrangement.

The ends to be sought in direct moral instruction resolve themselves into two, as they serve to enlighten the conscience or to affect the heart.

1. In aiming at the enlightenment of the conscience, we must all be aware that this is a faculty which admits of considerable training. The judgment needs to be much exercised upon moral relations before a savage people can be led to perceive many duties which seem instinctively known to a more civilized. The training that seems best calculated for the removal of moral dulness is the illustration of the precepts (of which I have supposed the memory exercises to be a compendium) by historical and factitious instances. The first of these are to be drawn from the naratives, and the second to be framed upon a careful study of the precepts, and a close observation of the moral habits and relations of men.

2. Those lessons by which the heart is to be affected bear the common name of Motives. Not that the energies of the soul are always put into activity in proportion to the liveliness of the heart's emotions, for when the emotions excited by gospel promises or warnings have had their due effect, they issue in a calm resolution to follow certain principles in life.

A father in labouring for the support and comfort of

his family does not need to have that end definitely brought before him in every new effort that he makes, and every fresh plan that he proposes to himself; and yet it is well for him that he has daily intercourse with them to keep alive those affections which are his motives in such exertions. It is at the formation of such moral principles or habits that we should aim, while at the same time the soul should be refreshed by familiar and frequent contemplation of the things that concern its spiritual and eternal welfare; of these principles the most important is the obedience of faith. It is not therefore the presentation of what may be regarded as the most powerful motives that is always the most efficacious way of affecting the heart; for unbelief is dexterous in weaving sophistries around the soul by which the special application of these things is evaded; and until these are torn away it remains in darkness; while often through the instrumentality of some much inferior motive, God, in the exercise of his sovereign power, "causes the light of the knowledge of his own glory to shine upon us in the face of Jesus Christ."

These seem to me to be the principles upon which a Course of Biblical Instruction might be conducted; but lest you should imagine what I have proposed to be impracticable, I shall in another letter make a few remarks as to the manner in which they may be carried out.

I remain, your's truly,

T. D. P.

ENCOURAGEMENT TO SELF-IMPROVERS.

(*From the Christian's Penny Magazine for August.*)

YOUNG MEN OF ENGLAND,—Despair of nothing! To humble reliance on the help of God and patient labour, all things are possible. Example is the best argument. The most impressive proof at present in existence is supplied by Elihu Burritt, who was born in New Britain, Connecticut, in the year 1811, of honest and respectable parents. He enjoyed the privilege of attending the "District school" for some months every year, till he was sixteen years old; and by his diligence and attention

to his studies he became well versed in the elementary branches of an English education, and by cultivating a taste for reading, he acquired much valuable information. When he arrived at the age of sixteen his father died, and he was apprentieed to the trade of a *blacksmith;* and when the term of his indenture had expired, and he had attained his legal majority, he had gained the reputation of being a young man of good moral and *religious* character, a skilful workman in his vocation, and one who cherished an ardent attachment for books. The BIBLE was the first book which he thoroughly studied, and at a very early age he was familiar with almost every passage in the Old and New Testaments. He next availed himself of the opportunity of reading afforded by the "Social Library" in the town in which he lived, and afterwards was dependent on the kindness of his friends. Before he reached the age of twenty-one he was conversant with the English classics, both in prose and poetry, and passed delightfully many of his leisure hours in poring over the pages of Milton, Young, Thomson, Cowper, Addison, &c. In the winter of the year in which he attained his majority he commenced, under the direction of a brother-in-law, who was an accomplished scholar, the study of mathematics. About the same time he entered on the study of the Latin language, for the purpose of reading Virgil in the original. He soon after turned his attention to French, which he mastered with wonderful facility. He then acquired the Spanish, and afterwards the Greek and German languages. During two winters he devoted nearly all his time to study, but he was occupied a large portion of his time during spring and summer in working at his trade as a blacksmith, and, in this exemplary way, acquiring the means of subsistence.

When about twenty-three years old he accepted an invitation to teach a grammar-shcool, but this employment did not suit his convenience or his inclination. He was then engaged for a year or two as an agent for a manufacturing company, when he returned to his *anvil*, and has since been industriously engaged in the honourable occupation of a blacksmith, to which he was apprenticed in his youth, but devotes all his leisure hours to literary pursuits. After having mastered the Hebrew, Greek, and Latin languages, and all the languages of modern Europe, he turned his attention to Oriental literature, and in order to avail

himself of the facilities afforded by the valuable library of the American Antiquarian Society at Worcester, he removed to that place, where he has ever since resided, and been regarded as a useful and exemplary citizen. By dint of hard labour he has become a proficient in the most difficult languages of Asia, and in many of those languages of Europe which are now nearly disused and obsolete—among them are Gaelic, Welsh, Celtic, Saxon, Gothic, Icelandic, Russian, Sclavonic Armenian, Chaldaic, Syriac, Arabic, Ethiopic, Sanscrit, and Tamul! It was stated in a public meeting, in 1838, by Governor Everett, that Mr. Burritt by that time, *by his unaided industry alone, had made himself acquainted with* FIFTY LANGUAGES. Mr. Burritt shows no disposition to relax from his labours. He usually devotes eight hours to labour, eight hours to study, and eight hours to *physical indulgence and repose;* and, by pursuing this course, he enjoys the advantages—vainly coveted by many literary men—those connected with "a sound mind in a healthy body." Nor does he confine his labours to the mere acquisition of literary wealth—he also diffuses it with a liberal hand. He has written many valuable articles for periodicals of high standing; he has delivered many lectures which have been replete with interest and valuable information; and has been repeatedly listened to by large and highly respectable audiences in New York, Philadelphia, and other places, with edification and delight.

Let it be deeply impressed upon your heart, that *toil is the unalterable condition of attainment.* If you take it into your head that you are endowed with *genius*, and, therefore, exempted from the necessity of severe and continued exertion, it is all over with you. You will *never* arrive at large and solid attainments. This allegation is finely exemplified by the case of Burritt, who, in reference to himself, says, speaking of his friends—"None of them ever thought that I had any particular *genius*, as it is called—I never thought so myself. All that I have accomplished, or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant-heap—particle by particle, thought by thought, fact by fact. And if I ever was actuated by ambition, its highest and farthest aspiration reached no farther than the hope to set before the *young* men of my country an example in employing those fragments of time called 'odd moments.' And I should

esteem it an honour of costlier *water* than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American *working men* to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of mind. These are the views and sentiments with which I have sat down night by night, for years, with blistered hands and brightening hope, to studies which I hoped might be serviceable to that class of the community to which I am proud to belong. This is my *ambition*. This is the goal of my aspirations. But not only the *prize* but the whole *course* lies before me, perhaps beyond my reach. 'I count myself not yet to have attained' to anything worthy of public notice or private mention; what I *may do* is for Providence to determine. With regard to my attention to the languages (a study of which I am not so fond as of mathematics) I have tried, by a kind of practical and philosophical process, to contract such a familiar acquaintance with the head of a family of languages as to introduce me to the other members of the same family. Thus, studying the Hebrew very critically, I became readily acquainted with its cognate languages, among the principal of which are the Syriac, Chaldaic, Arabic, Samaritan, Ethiopic, &c. The languages of Europe occupied my attention immediately after I had finished my classics; and I studied French, Spanish, Italian, and German, under native teachers. Afterwards I pursued the Portuguese, Flemish, Danish, Swedish, Norwegian, Icelandic, Welsh, Gaelis, Celtic. I then ventured on further east into the Russian empire, and the Sclavonic opened to me about a dozen of the languages spoken in that vast domain, between which the affinity is as marked as that between the Spanish and Portuguese. Besides those, I have attended to many different European dialects still in vogue. I am now trying to push on eastward as far as my means will permit, hoping to discover still farther analogies among the Oriental languages, which will assist my progress."

Young men of England! there is a pattern for you. If you are wise, this history, which you have for the fraction of a farthing, may be worth hundreds and thousands to you here, and millions of millions in the world to come! Awake to the glory of growing in knowledge and doing good to mankind.

MAN RESPONSIBLE FOR HIS RELIGIOUS BELIEF.

(*For the Christian Magazine.*)

A man is sometimes found, after deliberation and enquiry, with a consciousness of sincerity and reasonableness, to reject the claims of the Bible to be considered the word of God, and the inspired expositor of the way of life. Is he guilty, or not guilty, before God for his unbelief? Is his infidelity his sin, or his innocent misfortune?

This is a question of which the philosopher of the world takes one view, and the Bible another. The former holds that a man's faith is not in his own power, any more than his assent to a mathematical demonstration; that it is determined necessarily by the evidence presented to him, and the constitution of his mind, over neither of which he has control. Whence, after he has made the best enquiry that he can into the evidence, he cannot be responsible for the result, whether it be belief or unbelief. On the other hand, the Bible repeatedly declares the unbelief of those to whom the gospel is declared, to be their crowning sin, and to incur final condemnation. To have heard, and have rejected, is worse than to have never heard. Unto unbelievers, the rejected gospel is not neutralized nor powerless, but becomes the positive savour of death unto death. Which of these solutions of the question is right?

Now, were the reception of the gospel merely an intellectual act—were it nothing more than the result of a critical investigation of external evidence by the reasoning faculties, like the reception of a scientific theory, —then a failure to believe, after due consideration of the evidence, could not have a moral character, nor be registered among sins. The philosopher's solution would be more reasonable than the Bible's, if the record and doctrine propounded for his acceptance were only speculative, matters of the intellect alone, in the same sense and degree that doctrines of physics are. If in such a case his enquiry led him to disbelief, it would be either that the evidence within his reach was insufficient, which

he could not help; or that his mind was so constituted as not to be convinced by it, a constitution which he did not frame; but morally, he could not be held responsible for his unbelief, as a fault to be reckoned to him for guilt, and desert of penal visitation.

The Bible, however, announces itself to be of a very different character from the speculative or merely scientific. It professes to speak not only to the intellect, but still more to the heart, the affections, the moral feelings and faculties of man's spirit. It claims not only an intellectual assent, but a harmony and obedience of the will and desire. The faith which it demands is more than rational conviction; it is affectionate affiance. With the *heart* man believeth unto righteousness. Man has in his nature much besides reason and intellect. His sense of moral good and evil is a faculty of a very different kind. He has spiritual wants, fears, and aspirations, the operations of the spiritual, independently of the rational, part of his complex being. While the Bible addresses him altogether, as a being corporeal, intellectual, and spiritual, it makes its chief and ultimate appeal to his spirit. There is an exhibition of external evidence to the intellect, sufficient to arrest and prepossess in favor of the revelation, and though not to convince irresistibly by absolute demonstration, yet to make a candid and thoughtful mind feel that disbelief and rejection, in the face of such evidence, cannot be less than a most serious and responsible act. But instead of stopping short there, the Bible then has yet its grand appeal to make to man's spiritual part. It professes to speak truths to him, to which his spirit instinctively responds, to offer him that good for which his spirit, uneasy and dissatisfied, darkly sought and pined. Its assumption is, that the man who considers its revelations, in the state of feeling which morally befits him, will feel within himself that they are true and sure, such as he needs, and such as he can trust; and that, not on the ground of external evidence, sufficient to satisfy the reason, but because he feels that his spirit has met God in his word, and is in the region of divine illumination, and grace, and peace, and truth.

It is by bringing out clearly these two distinct kinds of evidence of the authority of the Bible, addressed to different parts of man's nature, that the scriptural condemnation of the unbeliever is to be vindicated, and the

view of the latitudinarian philosopher exposed as partial and erroneous. All that goes to prove the historical accuracy of the facts in the Bible, and to heighten the logical probability of the truth of the doctrines which it teaches, and of its general inspiration, is external evidence addressed to the reason. It is not pretended that this, taken altogether, amounts to demonstration, or must force the assent of the intellect. Its separate parts are open to many cavils and objections, at which the mind may fairly hesitate; and some minds will look only at the fragments of evidence in detail, and seem unable to appreciate its cumulative nature, and the great resulting strength which it exhibits when put together. And even when it is taken in its cumulative form, as a collection of testimonies and arguments of the most varied and independent kind, all harmoniously tending to establish the one great point, yet after all we obtain but a logical probability,—a probability indeed, than which there are few stronger in the world, but yet short of demonstrated certainty, and one with which some doubt would co-exist in the estimation of pure reason, uninfluenced by habit or prejudice or desire, and unaided by any other faculty.

External evidence, therefore, leaves us in this position, bound to approach the Bible with respect, and to examine it with care and diligence, as being most probably the word of God, although not convinced by irresistible demonstration that it is so. But then comes the other class of evidence, arising out of the operation on our spirit of the peculiar contents of the Bible. We have, without the Bible, a certain degree of knowledge of good and evil, a sense of sin, an apprehension of righteous judgment, a longing for the peace and favor of God. The teaching of the Bible, whether we receive it as authoritative or not, increases that knowledge and those feelings, by the light which it throws on our spiritual condition, and by which we cannot help being to some extent illuminated. The doctrines of the Bible meet us thus inwardly constituted; and it is its own assertion, confirmed by the experience of thousands of believers, that when justly considered, they approve themselves to our spiritual nature, meet the wants of which it is conscious, and become to our spirit their own witnesses of their divine origin. Their contact with the honest heart is not that of propositions in the letter with the intellect; but of the

divine and quickening Spirit who inspired them, with the human spirit of his own formation, and, though fallen, still the object of his saving love.

Hence the enquirer has no right to reject the claims of the Bible, after a mere intellectual discussion of its external evidence; for there is this higher evidence, also demanding his attention, to which the other is introductory and complemental, and whereby an appeal is made to his spirit, to which he is bound morally to give a candid and solemn hearing. Deafness to this appeal is the result, not of blameless intellectual infirmity, but of moral obliquity, and wilful resistance of the heart to a perception and acknowledgment of his spiritual case. He ought to cultivate such a state of feeling as would lead him to an experimental recognition of the real suitability of the gospel to his spiritual wants, and that recognition would form a sure foundation for faith. That his feelings are otherwise is his fault; for they have become so in opposition to his conscience and experience, and are inappropriate and false, a moral perverseness for which he is accountable. A wrong view of himself was pleasanter than the just one; therefore he wrought himself into error, and now finds the gospel contrary to his cherished ideas, and disturbing to the self-complacency in which he has contrived to wrap himself. The evidence of appropriateness to his true condition is then inappreciable by him, and therefore he cannot believe.

The Bible contemplates man as being held in bondage by sinful affections, and in peril of eternal wrath because of his guilt. To him, as such, it offers from God free pardon and cleansing grace. To feel, then, that the Bible meets his case, a man must have this particular tone of spirit. He needs to acknowledge unworthiness and vileness, to desire an escape from his lost estate, and to be humble enough to accept it of grace, giving all the glory to God. In this state of mind alone a man can truly believe, because in no other state than this can he appreciate that inward evidence of correspondency to his condition and wants, on which faith is based. But such a state of mind is repugnant to many, and they struggle against it, and therefore also against the Bible which declares and addresses it. They resist conviction of sin, because it humbles and makes them uneasy. They turn from the offer of grace, because it involves the con-

fession of their unworthiness and incapacity. Finding the language of the Bible unsuitable to what they endeavour to feel themselves to be, and distasteful to their spirit, the effect of the external evidence is opposed and weakened, instead of being strengthened, and scepticism, latent or avowed, is the natural consequence.

The state of the case is therefore as follows. The Bible claims man's belief on two grounds, jointly sufficient; which are, external evidence addressed to the reason, and internal, to the spirit. For rejection of the former, merely as an intellectual result, he would not be responsible, provided he had bestowed his best attention on the subject. But for rejection of the latter he is responsible, because it arises out of a moral wrongness of heart for which he is blameable. He ought to have been in that frame of spirit, which responds to the Bible, and feels it to be the word of the power and grace of God. It is his fault that he is not so, and therefore has no sympathy (so to speak) with the propounded revelation. The cause of his unbelief, and therefore the unbelief itself, are his sin. Had his spirit not been rebellious and proud and uncandid, God's word, speaking to his wants and echoed in his heart, would have come to him in demonstration of the Spirit and of power, and been gladly embraced, and been found sweeter than honey, more precious than rubies. Every deficiency of external proof would have been compensated by the irrefutable testimony of his spirit to the truth of that on which it had laid its vital grasp, and to which it felt that its life and peace and hope were due. That he casts the Bible from himself as untrust-worthy and refuse, is because he is morally unfitted to receive it; and for that culpable unfitness and its consequences he must answer to God his Judge.

AN "ANGEL VISIT."

(*From the Spirit and Manners of the Age.*)

On the evening of one thirty-first of December, I had been cherishing the humiliating and solemn reflections which are peculiarly suitable to the close of the year, and endeavouring to bring my mind to that view of the past, best calculated to influence the future. I had attempted

to recall the prominent incidents of the twelve months which had elapsed; and, in this endeavour, I was led frequently to regret how little my memory could retain even of that most important to be remembered. I could not avoid, at such a period, looking forwards as well as backwards, and anticipating that fearful tribunal at which no occurrence shall be forgotten; whilst my imagination penetrated into the distant destinies which shall be dependant on its decisions. At my usual hour I retired to rest, but the train of meditation I have pursued was so important and appropriate, that imagination continued it after sense had slumbered. "In thoughts from the visions of the night, when deep sleep falleth upon man," I was mentally concerned in the following scene of interest:—

I imagined myself still adding, link after link, to the chain of reflection, the progress for which the time for repose had interrupted; and whilst thus engaged, I was aware that there remained but a few moments to complete the day. I heard the clock as it tolled the knell of another year; and, as it rung slowly the appointed number, each note was followed by a sting of conscience, bitterly reproaching me for my neglect of precious time. The last stroke was ringing in my ears—painful as the groan announcing the departure of a valuable friend—when, notwithstanding the meditative posture in which I was sitting, I perceived that the dimness of the apartment became brighter; and on lifting my eyes to discover the cause, I was terrified at perceiving that another being was with me in my seclusion. I saw one before me whose *form* indeed was human; but the bright burning glance of his eye, and the splendour which beamed forth from every part of his beautifully-proportioned form, convinced me, at a glance, that it was no mortal being that I saw. The elevation of his brow gave dignity of the highest order to his countenance; but the most acute observation was indicated by his piercing eye, and inexorable justice was imprinted on his majestic features. A glittering phylactery encircled his head, upon which was written, as in letters of fire, "*The Faithful One.*" Under one arm he bore two volumes; in his hand he held a pen. I instantly knew the Recording Angel—the secretary of the terrible tribunal of heaven. With a trembling which convulsed my frame, I heard his unearthly accents. "Mortal!" he said, "thou wast longing to recall the

events of the past year—thou art permitted to gaze upon the record of the book of God. Peruse and be wise." As he spoke thus, he opened before me one of the volumes which he had brought. In fearful apprehension, I read in it *my own name*, and recognized the history of my own life during the past year, with all its minutest particulars. Burning words were those which that volume contained; all the actions and circumstances of my life were registered under their respective heads in that dreadful book. I was first struck by the title "*mercies received.*" Some were there the remembrance of which I had retained—more which were recalled, after having been forgotten—but the far greater number had never been noticed at all. Oh! what a detail of preservations—and deliverances—and invitations—and warnings—and privileges—and bestowments! I remember that "Sabbaths" stood out in very prominent characters, as if they had been among the greatest benefits. In observing the recapitulation, I could not but be struck with one circumstance—it was, that many dispensations, which I had considered *curses*, were enumerated here as *blessings*. Many a wo which had riven the heart—many a cup whose bitterness seemed to designate it as poison, was there, verifying the language of the poet—"Even crosses from his sovereign hand, are blessings in disguise." Another catalogue was there—it was the enumeration of "*transgressions.*" My hand trembles as I remember them! What an immense variety of classes! Indifference—thoughtlessness,—formality—ingratitude—unbelief—sins against the world—against the church—against the Father—against the Saviour—against the Sanctifier—stood at the head of their crowded battalions, as if for the purpose of driving me to despair. Not one sin was forgotten there—neglected Sabbaths—abused ordinances—misimproved time—encouraged temptations;—there they stood, with no excuse, no extenuation. There was one very long class I remember well—"*idle words;*" and then the passage flashed like lightening across my mind—"For every idle word that men speak, they shall give account in the day of judgment." My supernatural visitant here addressed me—"Dost thou observe how small a proportion thy sins of commission bear to those of omission?" As he spoke, he pointed me to instances in the page like the following:—"I was hungry and thou gavest me no

meat"—"I was thirsty and thou gavest me no drink"—"I was sick and thou didst not visit me." I was conscience stricken. In another part of the record I read the title "Duties Performed." Alas! how *small* was *their* number! Humble as I had been accustomed to think the estimate of my good works, I was greatly disappointed to perceive that many performances on which I had looked back with pride were omitted, "because," my visitor informed me, "the *motive* was impure." It was, however, with feelings of the most affecting gratification, I read beneath this record, small as it was, the following passage:—"Whosoever shall give a cup of cold water only in the name of a disciple, he shall in no wise lose his reward"

Whilst I gazed on many other similar records, such was the intense feeling which seemed to be awakened within me, that my brain grew dizzy, and my eye became dim. I was awakened from this state by the touch of my supernatural instructor, who pointed me to the volume in which I had read my own terrible history, now closed, and bearing a seal, on which with sickening heart I read the inscription "Reserved until the day of judgment." "And now," said the Angel, "my commission is completed. Thou hast been permitted what was never granted to man before. What thinkest thou of the record? Dost thou not justly tremble? How many a line is here, which, "dying, you could wish to blot!" I see you already shuddering at the thought of the disclosure of this volume at the day of judgment, when an assembled world shall listen to its contents. But if such be the record of *one* year, what must be the *guilt of your whole life*? Seek, then, an interest in the blood of Christ, justified by which, you shall indeed hear the repetition, but not to condemnation. Pray that, when the other books are opened, your name may be found in the book of life. And see the volume prepared for the history of another year; yet its page is unsullied. Time is before thee—seek to improve it; privileges are before thee—may they prove the gate of heaven! judgment is before thee—"prepare to meet thy God." He turned to depart; and as I seemed to hear the rustling which announced his flight, I awoke. Was it *all* a dream?

THE ST. HELENA MISSION.

[The following letter from the missionary church at St. Helena under the pastoral care of Mr. BERTRAM, gives an account of the pecuniary necessities of that church. As the Mission originated here, and as many of the christians of Cape Town take a deep interest in its efforts,—which have been reported, from time to time, in the pages of the *Christian Magazine*,—we hope that they will be ready to help this infant Church "as the Lord has prospered them." We are gratified to hear that God's blessing appears to be resting on the labours of the Mission, and we hope and trust that at that isolated spot many souls may yet be born unto God. Donations in aid of this object will be thankfully received by the Revs. GEORGE MORGAN, and J. C. BROWN; Mr. STEEDMAN, and Mr. A. S. ROBERTSON.]

The Christian Brethren of the Missionary Church St. Helena to one of the Ministers at Cape Town.

Dear Brother,—Having received a letter from Mr. Steedman by which we were much cheered, in consequence of the christian love and sympathy exhibited thereby, we find it both our privilege and our duty to write a few lines to you.

Knowing the calamities the unfortunate Kaffir war has brought upon your colony, by which the christian exertions of the brethren at Cape Town would be fully and urgently exercised, we were not a little surprised when we learnt from the communication of our dear brother that in consequence of a private account of the exigency of our circumstances, about £40 were collected from a few individuals, and that more extensive efforts could have been made had there been any application from the Committee or Church generally. Seeing hereby that our brethren are warmly interested in the advancement of the Lord's cause on this little Island, we take courage to lay before you the following particulars, by which we shall at least have the satisfaction of making our friends acquainted with our present state.

Immediately after Mr. Bertram's arrival it was intended to raise the sum of £500 for the erection or purchase of a house, but finding that it could not be done, eligible premises were procured on a lease for five years at £24

a year; but owing to their dilapidated state, from the small amount collected (£253) the sum of £230, was expended to put the place in a fit state, by the erection of benches, pulpit, alterations, and fitting up part of the same for the reception of the Minister and his family. We had intended to purchase the premises for £550; and made a proposition to the owner to that effect, hoping that we should have been able to raise the money by voluntary subscription. The owner who is now in India having answered our application by accepting of our offer, the agent here has submitted to our proposal of paying the sum of £550 in four yearly instalments with interest at 5 per cent per annum; and the Committee stand pledged to the due fulfillment of the terms. To meet this amount, six of the brethren have agreed to contribute £20 per annum each for the four years; thus a portion of the purchase money still remains to be made up, and the efforts made by the brethren in this behalf necessarily circumscribe the resources for the support of the Minister.

These are our pecuniary difficulties, but we doubt not that the Lord who hath helped us hitherto, will remove all of these obstacles as we progress, by stirring up our friends, or in other ways as his wisdom may direct.

You will perceive by the enclosed account current of our treasurer, that during the past year upwards of £380 have been raised; so that with the reflection that our Church is but poor in this world's goods, being confined principally and almost entirely to the poor, you will be satisfied that grace has not been bestowed in vain.

Fervently commending you, with the rest of our brethren at Cape Town, to the protection and favor of the only wise God our Saviour,—

We remain, with great esteem,
Your servants in the Lord,

James McGregor Bertram,
Thos Charlett,
Allan Grant Bowie,
W. Carroll,
W. H. Janisch,
J. Elliott,
H. Frey.
} Committee.

St. Helena, 4th Sept. 1846.

Poetry.

THE HOME OF THE SOUL.

Oh! where shall the soul find relief from its woes,
A shelter of safety, a home of repose?
Can earth's highest summit or deepest hid vale
Give a refuge no sorrow or sin can assail?
No, no! there's no home!
There's no home on earth, the soul has no home!

Shall it leave the low earth, and soar to the sky,
And seek for a rest in the mansions on high?
In the bright realms of bliss shall a dwelling be giv'n,
And the soul find a home in the glory of heaven?
Yes, yes! there's a home!
There's a home in high heaven, the soul has a home!

Oh! holy and sweet its rest shall be there;
Free for ever from sin, and sorrow, and care;
And the loud hallelujahs of angels shall rise
To welcome the soul to its home in the skies;
Home! home! home of the soul!
The bosom of God is the home of the soul!

F. S. Key.

A COLLOQUY WITH MYSELF.

BY BERNARD BARTON.

As I walked by myself, I talked to myself,
And myself replied to me;
And the questions myself then put to myself,
With their answers, I give to thee.

Put them home to thyself, and if unto thyself
Their responses the same should be,
O look well to thyself, and beware of thyself;
Or so much the worse for thee.

What are riches? Hoarded treasures
May, indeed, thy coffers fill;
Yet, like earth's most fleeting pleasures,
Leave thee poor and heartless still.

What are pleasures? When afforded
But by gauds which pass away,
Read their fate in lives recorded
On the sea-sands yesterday.

What is fashion? Ask of folly,
She her worth can best express,
What is moping melancholy?
Go and learn of idleness.

What is truth? Too stern a preacher
For the prosperous and the gay;
But a safe and wholesome teacher
In adversity's dark day.

What is friendship? If well founded,
Like some beacon's heavenward glow;
If on false pretensions grounded,
Like the treacherous sands below.

What is love? If earthly only,
Like a meteor of the night;
Shining but to leave more lonely
Hearts that hailed its transient light:

But when calm, refined, and tender,
Purified from passion's stain,
Like the moon, in gentle splendour,
Ruling o'er the peaceful main.

What are hopes—but gleams of brightness,
Glancing darkest clouds between;
Or foam-crested waves, whose whiteness
Gladdens ocean's darksome green.

What are fears? Grim phantoms throwing
Shadows o'er the pilgrim's way;
Every moment darker growing
If we yield unto their sway.

What is mirth? A flash of lightning,
Followed but by deeper gloom:
Patience? More than sunshine brightening
Sorrow's path, and labour's doom.

What is time? A river flowing
To eternity's vast sea,
Forward, whither all are going,
On its bosom bearing thee.

What is life? A bubble floating
On that silent rapid stream;
Few too few its progress noting,
Till it bursts, and ends the dream.

What is death, asunder rending
Every tie we love so well;
But the gate to life unending,
Joy in heaven! or woe in hell?

Can these truths by repetition
Lose their magnitude or weight?
Estimate thy own condition,
Ere thou pass that fearful gate.

Hast thou heard them oft repeated?
Much may still be left to do:
Be not by *profession* cheated,
Live—*as if thou knew'st them true!*

Religious Intelligence.

Young Men's Christian Association.—On Tuesday evening 13th October, the annual public meeting of the *Young Men's Christian Association* took place in the Lutheran Church,—Rev. Dr. Adamson in the chair. The meeting being opened with prayer and praise, the chairman called on Mr. N. J. Hofmeyr to read the report, from which it appeared that the committee had been actively engaged in spreading about 1600 copies of the Holy Scriptures (we have learned on very good authority that this is a mis-statement, the amount being 2014) and upwards of 7000 religious tracts; these bibles have been sold at cost price, and, in several cases of extreme poverty, have been distributed gratis. The Society has also supported a mission station at Clanwilliam, under the superintendence of Mr. Smit, whose schools are in a very flourishing condition, and attended by 130 scholars.

The report being read, Mr. Hofmeyr stated that as he was about to leave his native country, to prepare himself for the great work of the ministry, he could not refrain from giving vent to his feelings on this critical occasion. Having compared the different branches of christian duty to the various political improvements which are going on at present in this colony, he very forcibly urged that we should be as actively engaged in the former as in the latter. Mr. Smit, the Society's Missionary, addressing the meeting, impressed on all the duty of seeking the temporal and eternal welfare of their fellow creatures, enforced from a consideration of the delights resulting therefrom. The Rev. Mr. Stegmann next addressed the meeting, urging on those present the duty of every Christian to further the object of this

soeiety, as being a portion of God's work on earth, and also pointing out the wide field of labour still unoccupied in this colony, and the great laek of labourers.

The meeting was well attended, and every one seemed highly interested in this infant soeiety. Annual subscriptions or donations will be thankfully reeeived by any of the members of committee.—(*Communicated.*)

Wynberg & Rondebosch Christian Instruction Society.—The eommittee of the above Society held their Fifth Annual Meeting in the Wesleyan Chapel, Rondebosch, on Monday evening, the 31st of August, J. Bourne Esq., in the ehair. J. Hawkins, Esq. E.I.C.S. read the report, whieh is now published for general circulation, and contains a powerful appeal on behalf of this Society, whieh is formed on the principles of the London City Mission, and is in every respect admirably adapted to meet the pressing wants of the scattered population of the district. The agency it employs is just suited to the character of the people, while that of a higher class would not be so likely to accomplish the same work, were it even attempted. The meeting was addressed by the Revds. G. Stegmann, Brown, Ridgill, Dr. Philip, Dr. Abercrombie, and A. J. Cherry, Esq. H.C.S. who were listened to by a crowded assembly with the deepest interest to the last. The attendance was more than usually numerous, the chapel being crowded to excess. The interest produeed upon the minds of the audienec was deep and powerful, and, we trust, may lead to permament results, by a large increase of supporters to a Soeiety whose sole objeet is to make known a Saviour's love, and to point sinners to the Lamb of God who taketh away the sin of the world.—(*Communicated.*)

Free Church of Scotland.—The Rev. Ebenezer Miller, M.A., (formerly Minister of the English Presbyterian Church at Rotterdam,) and the Rev. Mr. Gorrie, both of the Free Church of Scotland, commenced their ministry in Cape Town, on Sunday last, in the Hall in Long-street, corner of Hout-street. It must be gratifying to the friends of this Church, and to all who feel an interest in the revival of godliness whieh has recently taken place in Scotland and elsewhere through its instrumentality, to know that the general assembly have resolved on establishing a station in Cape Town, with a view

to promote its principles, and thereby to extend the boundaries of the Redeemer's Kingdom in this colony. The abovementioned gentlemen have been appointed by the assembly to occupy this station, and they purpose continuing to hold Divine Service in Long-street, both in English and Dutch, every Lord's Day until more suitable premises can be procured.—*Commercial Advertiser.*

The Casket.

RELIGION.—Religion is a permanent, all-pervading, unchanging principle, possessing a kind of universality of nature. It must go with us, not only into the sanctuary of God, or into the closet of private devotion, but into *all* places; it must regulate our conduct, not only towards the *church*, but to the *world*: it must operate upon us and influence us, not only on sabbath, sacramental, and fast days, but at *all* times; and must dictate, not only how we pray, and read the Bible, and keep holy the Lord's day, but how we buy, and sell, and get gain. Religion has no exclusive time, or place, or sphere of its own, but is a matter of all times, places, and scenes. Though heavenly in her origin, her nature, and her destiny, she is not so purely ethereal as to turn away from the scenes of this low diurnal sphere as beneath her notice, and unworthy of her control. "Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words," Prov. i, 20.—*J. A. James.*

GROWING IN KNOWLEDGE.—Let christians set apart time not only for reading, but *studying* the scriptures; let them read theological books which explain and prove the doctrines of the gospel; let them commit to memory the admirable definitions of these doctrines contained in the Assembly's Shorter Catechism; let them attend upon the preaching of the word, with a view not only to be comforted, but to be instructed. The exclusive object for which some persons hear sermons is to obtain a little comfort. They sit waiting and watching for some sweet and savoury assurance, some well known, hacknied, consolatory topic, some lively appeal to the experience; and until this comes they think lightly of every thing else. The minister may have given the clearest elucidation of some dark and doubtful passage, the most profound discussion of some sublime doctrine, the most masterly defence of some disputed truth; but to the mere comfort-hunters, all this is nothing else than the husk or the shell, which is to be cracked and thrown away for the kernel of a little christian experience. From such sermons they go home, with hungry and cheerless appetites, complaining that they have found it a lost opportunity. Let me not be mistaken. Comfort ought to be sought for, but always through the medium of knowledge. The best warmth is that which comes, not from ardent spirits, but from the sun, which sends his heat to the frame in those beams which convey light to the eye. The fact is, that some people's religion is of that weak unhealthy kind, which is supported only by elixirs and cordials.—*ib.*

THE BIBLE.—The Bible indeed is no ordinary book, and must be studied with no common diligence, no slight reverence, and no trivial assistance; but when so studied it opens a field alike rich and inexhaustible. It comprises the largest variety of materials, with the closest unity of design, and the most majestic harmony of proportion. All tends to one purpose, all centres in one object, the glory of God in the salvation, the sanctification, the perfection of his intelligent creatures; or, to speak all in one comprehensive phrase, the final union of all things in Christ, and under Christ, as head over all things to the church. And be it observed, that throughout the announcement of this vast design, no capacity, or taste, or disposition of man, is left without its proper food, its just excitement, and its full employment.—*Bishop Jebb.*

HUNTING.—I beseech you, do not call in argument, to defend a pastime which has no alliance with reason. Call it a wild passion, a brutal propensity, or anything that indicates its nature; but to give it any connexion with reason, is making a union between black and white. But it is manly, forsooth, to hunt; manliness, I should suppose, implies some mode of action that becomes a man. Hunting might formerly, for aught I know, have been a manly exercise, when the country was overrun with boars and wolves, and it was a public service to extirpate them. But to honour with the name of "*manliness*" the cruel practice of pursuing timid animals, to put them to death merely for amusement, is, in my opinion, perverting the meaning of words. I have certainly no objection to take the lives of animals for food, and grant that if they were suffered to multiply they would become noxious. What I mean is, that I cannot allow the destruction of them to be an amusement. I knew a gentleman who took great delight in knocking down an ox, which he performed with much dexterity; and it was his common amusement to go among the butchers on a slaughtering day, and give two or three of them a shilling a piece to let him be their substitute in that operation. You call such a man a brute; and he surely was one. But you would find it difficult to show that the circumstance of riding upon a horse, and bawling after a pack of dogs, makes the amusement less brutal. If hunting be a more genteel species of butchery, it is certainly a more cruel one—*Stillingfleet.*

There is seldom a line of glory written upon the earth's face, but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stoop not to decypher the spotted and worn inscription of the other, get the least half of the lesson earth has to give.—*Faber's Sights and Thoughts.*

It is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.—*Bacon.*

WHY TRUTH IS HATED.—This same truth is a naked and open daylight, that doth not shew the masks, and mummeries, and triumphs of the world, half so stately and daintily as candle-lights.—*ib.*

A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion.—*ib.*

DIGNITY OF THE CHRISTIAN.—Christians should act as becomes the dignity of their rank. Particular stations and conditions require particular modes of action. There is a course proper for the ruler of a nation, and for a private citizen; and there is a course proper for a child of God, a brother of the Lord Jesus Christ. He should exhibit all the integrity, generosity, kindness, and courtesy which become his rank. Shall he labour for the attainment of low ends, shall he associate with low companions, shall he exhibit a grovelling spirit? How unworthy a sight were it, to see the chief magistrate of a nation gathering refuse articles in the street! Is it not more so to see a son of God scrambling for the baits which Satan sets before his followers? Christians should feel zealous for the honour of their Father. The affectionate child is zealous for his father's honour. He will carefully avoid everything in his own conduct that tends to dishonour his parent, and will strive to induce others to do the same. Christian reader, how is it with you? Are you careful for God's honor? Do you have distinct reference to his honor in your walk and conversation? Does it give you pain to hear his name dishonoured, and his cause reviled?—*Christian Witness.*

NEGATIVE RELIGION.—In these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a *negative religion.*

They do not profane the sabbath.
They do not neglect the ordinances of God's house.
They do not live without a form of prayer.
They do not take the holy name of God in vain.
They do not defraud their neighbour.
They do not neglect the poor and needy.
They do not run a round of gaiety and folly.
They are not seen on the race ground.
They do not frequent the theatre.
They do not take their place at the card table.
They do not appear in scenes of riot and dissipation.
They are not drunkards.
They are not swearers.
They do not bring up their children without some regard to religion.
They do not cast off the fear of God:—

But

They do *not* love Him, Deut. v, 10: vii, 9. Matt. xxii, 37—38.
They do *not* experience his love shed abroad in the heart; Rom. v, 5. because—
They have *not* received, because—
They have *not* asked, with real purpose of heart, for the gift of the Holy Ghost, Luke xi. 13; and therefore—
They do *not* perceive the love of God, 1st John iii, 16; *nor* love him because he first loved us, 1st John iv, 10—19.
They do *not* enjoy the vital heartfelt religion of, Rom. viii, 1—39.
They do *not* give God their hearts, Prov. xxiii, 26; Isa. xxix, 13.
They do *not* delight themselves in him, Ps. xxxvii, 4.

They do *not* esteem his word more than their necessary food Ps. cxix, 97—103, iii.

They do *not love* the habitation of his house and the place where his honor dwelleth, though they attend it. Ps. xxvi, 8.

They do *not* enjoy the peace of God, which passeth all understanding, Phil. iv, 6—7.

They have *not* been born again of the Spirit, John iii, 3—5, are *not* delivered from the power of darkness; not translated into the kingdom of God's dear Son; Col. i, 13.

The have *not* passed from death unto life, John v, 24; consequently—

They *cannot* be new creatures in Christ Jesus, 2d Cor. v, 17.

Therefore, alas! they *cannot* enter into the kingdom of God. John iii, 5.

Oh, that every reader may pause, and consider his own state before God, and be led to pray, "Examine me, O Lord, and prove me; try my reins and my heart; see if there be any wicked way in me, and lead me in the way everlasting," Ps. xxvi, 2; and if convinced that he is *not* yet in that way, let him "seek the Lord while he may be found, call upon him while he is near, and let him return unto the Lord and he will have merey,—and to our God, for he will abundantly pardon."

SIN.—Men are not easily convinced and persuaded of the deep stain of sin; and that no other laver can fetch it out, but the sprinkling of the blood of Jesus Christ. Some that have moral resolutions of amendment, dislike at least gross sins, and purpose to avoid them, and it is to them cleanness enough to reform in those things; but they consider not what becomes of the guiltiness they have contracted already, and how that shall be purged, how their natural pollution shall be taken away. Be not deceived in this, it is not a transient sigh, or a light word, or a wish of *God forgive me*; no, nor the highest current of repentanee, nor that which is the truest evidence of repentance, amendment: it is none of these that purifies in the sight of God, and expiates wrath; they are all imperfect and stained themselves, cannot stand and answer for themselves, much less he of value to counterpoise the former guilt of sin; the very tears of the purest repentanee, unless they be sprinkled with this blood, are impure; all our washings without this are but washiogs of the blackamore, it is labour in vain. There is none truly purged by the blood of Christ, that doth not endeavour after purity of heart and conversation; but yet it is the blood of Christ by which they are all fair, and there is no spot in them.—*Leighton.*

It was a wise injunction to Timothy, "to be instant in season and out of season," because we often fancy that a word would be out of season when in fact it would be seasonable.—*Arnold.*

I look round in the school, and feel how utterly beyond human power is the turning any single human heart to God. Some heed, and some heed not, with the same outward means, as it appears, offered to both, and the door opened to one no less wide than to another. But "the kingdom of God suffereth violence;" and to infuse the violence, which will enter at all cost, and will not be denied, belongs to Him alone whose counsels we cannot follow.—*ib.*

ATHEISM.—I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind.—*Bacon.*

SAUL SOLOMON & Co. "GAZETTE" OFFICE, CAPE TOWN.

THE

CAPE OF GOOD HOPE

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THE PARABLE OF THE LABOURERS IN THE VINEYARD.

(*For the Christian Magazine.*)

Of all our Lord's parables the most difficult of precise and satisfactory interpretation, in our opinion, is that of the labourers in the vineyard. It is plain, that several of the features of it, and those of a prominent character, are not meant to be rigidly expounded, so as to find a counterpart in the things signified by the similitude, but are only introduced to give completeness and force to the story. On these, therefore, the exposition must not insist, nor be built. They appear to be mainly the three following.

1. The absolute equality of the hire given to the different labourers. The very moral of the parable forbids us to interpret this part strictly. Instead of being intended to teach, that the last and first (in whatever sense the phrases are to be understood) shall be ultimately equal, the parable was framed to illustrate the truth that their order shall in many cases be actually reversed, so that the last shall become first, and the first last. The *disproportion* therefore of the hire to the

time of service, determined by the hour of call, is the essential feature, and not the *equality*, of the hire bestowed on all the labourers.

2. The murmuring of the earliest-hired at the householder, for giving as high wages to the latest hired as to them. It does not seem possible to suppose that this feature has anything strictly corresponding to it in the things represented by the similitude; for that would exhibit to us some of the righteous, in the day of Christ, murmuring at the gracious sentence which admitted them and their brethren to the fruition of the glory of God. Whereas, so far from such an arrogance being shown by them, as that they should remonstrate against the decision of the Judge on the ground that it slighted their pre-eminent merit, we have them remarkably pourtrayed as surprised at the grace which reckons their deeds worthy of so high a reward. "Lord, when saw we thee an hungred and fed thee, or thirsty and gave thee drink? &c."

3. The assignment of the wages (legal right being respected) according to the absolute pleasure of the householder, without reference to the labour performed. The earliest hired, against whose vigorous performance of their work nothing is hinted, received precisely their legal hire of a denarius. All the rest received a gratuity over and above their due. That gratuity is represented as having its origin only in the householder's will; he would do what he would with his own. There is no reason whatsoever, given or alluded to, why the later hired should have enjoyed this unearned gratuity rather than the first hired. Now this feature also cannot, we think, have a counterpart in the realities signified; for the promise on the matter which God has made to his people seems clearly to announce, that the rewards which he will assign to them in the judgment shall be proportioned to their works. The promise itself has emanated from God's good pleasure and sovereign will; but, being made, it excludes a future arbitrariness in determining the proportion of the respective rewards of the righteous. Such appears to be the tenor of our Lord's solemn declaration, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

Removing, then, these superfluous (so to speak) features

from the illustration, we find that remaining part of it, which is to have realities assigned to its emblems, within a small eompass. Labourers are hired at different times of the day, and the wages they respectively receive are not neeessarily determined by the hours at whieh they were set to work, but have their proportion regulated by some other rule. If some of the later hired have less given them than some of the earlier, others again have as much, and others even more, so that the last may become first, and the first last. And this is eonsistent with equity, so that any self-exalting comparison of themselves by the earlier hired with the later would be unfair and ineonsistent with a right frame of mind. And then a moral is added, hinting still further that some of the class, in a manner pointed at by the murmuring labourers, would fail altogether to attain reward, and would be finally rejeeted and reprobate. Such seems to be the redueed form of the story, when only those things are left in it whieh are strietly applieable to the illustrated case. The exposition will now depend on the answers to these two questions. 1st,—Whom do the labourers represent? 2d,—What is signified by the hiring at different hours? On these questions we will endeavour to throw some light, although we feel that the subjeet will still be left in the indistinetness of twilight, rather than brought into the full beam of day.

It will perhaps further our purpose, first to state several of the different expositions which have been given of the parable. We express them in a brief general form, from the impression they have left on the memory, without referenee to any particular shape in which expositors may have put them.

1. The parable is sometimes supposed to be aimed at the Jewish prejudiees against the admission of the gentiles to an equality with Israel in the kingdom of God. The labourers first hired, and afterwards exhibited as murmuring because of the gift of equal reward to the others, are held to be emblematie of the Jewish converts before the gospel was sent to the gentiles. The later hired labourers, despised by the first but yet made equal to them, are esteemed to represent the gentiles, afterwards ealled through successive ages into the ehureh of God, and admitted to its highest privileges. Hence the purport of the parable would be an intimation of the

breaking down of the middle wall of partition, whereby both should be made one in Christ, accompanied by a warning to the Jews not to murmur at this dispensation. And as the moral goes further than the emblems, hinting that many of the murmuring class would be absolutely rejected, it would be on the whole pretty nearly equivalent to the saying, "Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness." To this view it may be objected, that there is nothing in the occasion of the parable, or in its terms, or application, to suggest the comparison between Jews and Gentiles as such, or the abolition of Israel's national privileges, or the ingrafting of the Gentile into the vacant place of the rejected Jew. In the parables of the husbandmen and the marriage of the king's son, where these matters are treated, the distinction between the two great classes of Jew and Gentile is clearly marked. But here there seems to be no trace of it; the only difference between the several parties being their engagement at successive hours of the day.

2. Another view, accordingly, puts out of the case the contrast between Jew and Gentile, and makes the labourers representative of the persons added to the church in the different periods of its course, without regard to their race. It might be that there were more Jews among the earlier converts, and more gentiles among the later; but this does not form the ground of contrast, nor is noticed in the parable. The real difference on which the parable turns is, that some entered the vineyard in the morning, others at later periods of the day. This seems a natural application, without refining upon it to make the hours named designative of particular epochs of the church's course, which however, although apparently far fetched, is not impossible. Those, then, who had entered the church in its infancy, when the world was hostile, and Christ crucified was a general stumblingblock and foolishness, might say that they had borne the burden and heat of the day, because of the sacrifices which their profession demanded, and the persecution to which it exposed them. Those called later, when the church had become more established, and the cross more creditable, might seem

to the first to have a less burden to bear, and an inferior claim to be rewarded, than their elder brethren. And the comparison might tend to foster self-conceit in the earliest converts, inconsistent with christian humility or a christian estimation of their brethren who should follow. Hence the intention of the parable would be to check arrogance in the first called, and to teach them that while God would give every one his due, he did not esteem them as particularly deserving simply because of their priority in time, or roughness of external circumstances. And the moral would become a warning that even among the first called, by whom the invitation was apparently accepted, there might be reprobates; yea, that a man who had outwardly joined himself to the infant and oppressed church, and borne labour and persecution in his profession, and therefore thought himself among the first, might after all be a cast-away. The objection to this explanation is, that it involves a contrast between the earliest and the later periods of the church which is not true in fact; subsequent ages having witnessed quite as fierce persecutions as the apostolic age.

3. There is a third view of the parable, of a very different character. According to it, the labourers standing idle represent unconverted persons; the hiring of them corresponds to the effectual and converting call of the Spirit; and the successive hours are emblems of different periods of man's life, reckoned altogether at twelve hours,—a full labouring day. Those who are hired early in the morning represent persons converted in early youth; those at the sixth hour persons converted in the middle of their life; those at the eleventh hour persons converted shortly before death, and generally speaking in old age. The general purport of the parable, according to this application of its figures, is held to be, that God's grace is equally effectual at all periods of life; and its particular and emphatic point, that no man need despair of finding mercy while life lasts, nor need others despair of him, but that even in his latest days, at the eleventh hour, after a life of unbelief, grace may visit his heart, and salvation be secured. It is possible, perhaps, that the parable may afford some such secondary and indirect sense as this, through deduction from a principle contained in it, or by analogical application; but that its primary sense and main intention are fairly exhibited in

this exposition, there seems to be no ground for maintaining. In the circumstances which occasion the parable, there is nothing which leads us to expect, that anything is about to be said in illustration of the fact, that different men are converted at different periods of life, and some even at the latest; the subject in hand is of quite another nature. Nor does the construction of the story really correspond to the essential requirement of this interpretation, The persons whom it supposes to be converted late in life, and therefore to be held up as encouraging instances of the triumph of grace when the probability of conversion seemed at the lowest, must have been frequently called before into the vineyard, but have refused to go. Otherwise there could be no unusually striking triumph of grace in their case, there having been no prolonged resistance, and growing hardness of heart, and accumulation of the guilt of unbelief; and the popular phrase, "mercy at the eleventh hour," would lose its point and emphasis. But in the parable, no previous call had been given to the latest hired, nor is it hinted that they were faulty for not entering the vineyard sooner. They went as soon as they were bidden. They had stood all day waiting to be hired; that they were not engaged sooner they could not help. Nor is their late engagement represented as anything unusual, or indicative of an extraordinary kindness or charity on the part of the householder. The stress is laid on their receiving a whole day's wages for an hour's work; not on their being hired at the eleventh hour, but on their being overpaid. Whereas the proposed interpretation lays the stress on their being hired at all at so late a period, and takes little account of the extra amount of wages given them. Moreover, the concluding moral has no connection with this interpretation: it is left isolated and without application. For if the parable is simply describing the different periods of life at which men are converted, some in infancy, others in youth, middle age, declining years, and the close of life, and their equality at last in the kingdom,—with what propriety or sense can it be added, "So the last shall be first, and the first last, for many be called, but few chosen?" For these reasons therefore we think that the exposition we are considering cannot be admitted as the interpretation of the parable.

Merely observing now that the second of the foregoing

explanations appears to be the least unsatisfactory, we will pass to an examination of the occasion on which the parable was delivered. It is obvious that St. Matthew's narrative, beginning with the account of the rich young man, and ending with the parable, is continuous. Each succeeding part grows out of the preceding. The young man, attached to his possessions more than to Christ, declines to give up all and follow the Saviour. This leads the impetuous Peter, after a short conversation on the danger of riches, to say rather vauntingly, "Lo, *we* have forsaken all, and followed thee, what shall we have therefore?" There are a tone of conceit and an assumption of merit in this speech, which seem to invite an admonition from the Lord. Christ, however, does not immediately administer it, but graciously acknowledges his apostle's devotedness to him, and promises high reward to them, and to all others who should make sacrifices for his sake. But then, in an indirect shape, he gives a warning rebuke. He intimates that many who were first should be last, and the last first. That is, many who considered themselves vauntingly to be first in devotedness and merit, should find themselves in the lowest place; while others whom they slightingly esteemed as far behind themselves would be found to take precedence of them. To illustrate this saying, the parable was spoken; and the saying is repeated at its close, with the addition, "for many be called, but few chosen."

We think it therefore indubitable, that the primary intention of the parable was to check such a spirit as Peter had just exhibited, and which is common to the fleshly heart in similar circumstances. Pursuing this idea, we obtain the following results. The persons in the parable who correspond to the vaunting, reward-claiming Peter are the murmuring labourers. As Peter's profession had subjected him to the loss of all, so they had borne the burden and heat of the day. As Peter thought himself entitled in consequence to a pre-eminent recompense, so they murmured and thought it unjust when they received no more than others. And as the persons, with whom Peter by implication contrasted himself, were obviously such as had not given up all for Christ, so the late hired in the parable, against whose recompense the others murmured, will represent such as, being true followers of Christ, yet are not placed in such external

circumstances as to be required to make a surrender of worldly good for his sake.

Taking this view, we obtain the following solution of the two questions we originally put. The labourers will represent members of Christ's visible church; perhaps, specially, ministers, as Peter was; but generally, members of all kinds. The two classes into which they are divided in the parable, the early and the late hired, become in the interpretation, those that suffer outwardly for religion, and those who live in times when external loss does not attend their profession. The contrast, which in the similitude is formed by the different hours of hiring, in the things signified does not depend on *time*, but merely on the difference between a persecuted and an unpersecuted state of the church;—the introduction of the idea of time into the parable being for the sake of assigning a heavier toil to the representatives of the sufferers for religion in troublous times. Hence the purport of the parable will be a lesson to those who suffer externally for Christ's sake not to be conceited on that account, as if they had any extraordinary merit thereby; or a right to claim special reward; nor to think slightingly of their brethren whose lot is cast in smoother days, as if God esteemed outward sacrifices and sufferings more than the inward conflicts of the holy heart. The moral will go a step further, and solemnly warn those who think themselves great confessors for Christ, that after all it is not impossible that they should be unsound in heart, and turn out to be some of the many called who are not included among the few chosen.

It will be observed that the view now arrived at agrees in substance with the second of the above expositions, without involving the error of fact which arose from the interpretation of the hours to represent successive periods in the church's course. It will also be noticed that two general principles are thus illustrated by the parable. First, that no christian has a right to make a boast before God of his services and sufferings in the cause of Christ, for the purpose of claiming a higher reward than is given to others who seem to have served and suffered less. Secondly, that external sufferings and services, occasioned by particular circumstances, do not necessarily rank in God's sight, as to intrinsic value, above the holiness of a quiet life, in times when providence does not call to

great sacrifices or conspicuous exertions. Now these principles have an analogical application to the comparison between persons converted in youth and age. The christian who has followed Christ many years may not exalt himself in merit over his brother converted late in life, saying unto God, "Lo, I have served thee these many years; what shall I have therefore?" Nor does the mere fact of his having been converted early, and lived long in Christ, ensure him an ultimate superiority of reward. The aged convert, in the short time that remains, may surpass him in holiness, through livelier faith and more earnest obedience; and in that case he will have higher station in the kingdom to come. Thus the last may be first, and the first last. It is in this way, but no other which we can perceive, that the parable can be brought to bear on the subject of conversion at different periods of life.

In conclusion, we repeat our feeling of the difficulty of the parable, and invite further light upon it from our readers, for which they will have our cordial thanks.

BIBLICAL INSTRUCTION.

LETTER II.

My dear Friend,—I have in my former letter done little else than state the ends to be sought; I cannot leave the subject without showing the practicability of what I have said, by a few remarks upon the manner in which these principles are to be applied.

It is unnecessary that I should enter into details respecting the general management of your school. The excellence of those manuals which have been published containing accounts of the system pursued in the Borough-road, the Edinburgh Sessional, the Glasgow Normal, and other famous schools, precludes any such necessity; and I do not feel myself experienced enough in the practical working of these systems to pass strictures upon them. I have only regretted that some schoolmasters who have assented to their excellence have set them on one side, from being prevented by circumstances from carrying out all their details. The proper use to be made of such manuals is to study the spirit and the

leading principles of the systems they set forth, and to adopt and apply these so far as our circumstances may allow.

Others taking a superficial glance have been disgusted with what they have styled the antics taught the children, as if this were the whole of what they learnt, failing to discern the vast importance of the ends gained by such mechanical movements. I conceive the spirit of these systems to be capable of explanation in a few words,—that as it is perfectly obvious that the amount of proficiency in any branch of knowledge is in proportion to the *Attention* bestowed upon it, therefore the more orderly the school is as a whole, and the greater the attention secured in each individually, the more rapid the progress.

I am not going to enter into the question whether this end is to be gained by corporal punishment or otherwise. My main object is to impress upon you that as you desire the advance of your pupils this Attention is essential. I would rather see an extreme of severity (unnecessary as I believe it to be) than the disorder arising from indulgence; for in a disorderly school the pupils do not learn relatively less, but I had almost said absolutely nothing. Maintain, therefore, your authority, by whatever means you may deem most suitable, that you may secure that order which I have spoken of as vital to your success.

While the means by which this end is secured are secondary in importance to the end itself, it is not absolutely a matter of indifference which you adopt.

There is very much reason to fear that when the diligence of the pupils is occasioned by severity, that their desire to pursue such studies would cease as soon as the inducement was withdrawn and that on leaving school they would lose all eagerness in the pursuit of knowledge. Greater results are unquestionably obtained if the same order can be gained by means chiefly moral. Whatever may be the plan adopted it is extremely desirable that the children should perceive, that the strictness of your discipline within the school room, and the playfulness or affection of your intercourse with them without, arise alike from your love and desire for their welfare.

Next to order, regularity, and method, may be placed variety of occupations as conducing to the same end. Knowing as we do that the youngest children can least

of all bear the monotony of a single study, it is surprising to see the lowest classes in some schools kept almost the whole day at reading. This is so glaring an oversight that it can arise from nothing but carelessness. The mind after a time becomes so wearied that it is incapable of learning at all, and there is not by any means the progress made by two hours a day spent in this exercise, that would have been gained by devoting a quarter of an hour to it daily, and turning during the remaining school hours to other occupations.

It would be best, therefore, to commence writing, arithmetic, memory, and moral lessons simultaneously with reading in the very lowest forms of the school, and to continue the same branches with such additions and variations as may be deemed suitable to the more advanced state of the children in all the classes upwards.

A more rigid application of these obvious principles would, I am sure, make the amount learnt by children at school much greater, and many attainments that can scarcely be said to have been made when they leave, would be acquired at a much earlier period, and leave room for the introduction of others at present considered hopeless.

It is a very favourite topic of declamation against our grandfathers (who were not such fools, after all) that they did not make the studies themselves so interesting as they should have done, whereas if education be the training of a child into those habits that fit it for *life*, there are few habits more needful than an ability to do what is in itself irksome, either under the pressure of a necessity or for the sake of the end to be gained thereby. The degree to which the tastes and inclinations of children are consulted in the present day respecting their own education, is little calculated to prepare them for the stern realities of life. While therefore they should, as much as possible, be instructed in the ends for which these exercises are required of them, an ultimate reference to your authority should always be ready to enforce their diligence in the discharge of the duty in question.

The last remark I have to make upon the spirit of those systems which have been so extensively adopted is, that upon the training you give your monitors, and upon their sympathy with yourself in seeking the welfare of the rest, will depend to a very great extent the efficiency of the whole school.

Respecting the moral instruction of which I have endeavoured in the previous letter to point out the elements, I cannot see any great difficulty. In specifying the exercises to be given it was not meant that the order there mentioned was to be pursued, nor that each of the things enumerated was to be taught at a distinct time. Several of the ends proposed might be gained by one and the same lesson. There is no need for separate exercises of reading, thought, interpretation, and direct moral teaching, but all these ends may be combined in the same lesson.

Nor is such moral instruction any new thing. It is practised in many families, and as a system has arrived at considerable, completeness in many Bible classes and Sabbath schools. The success of such instructions has also been very remarkable, and all that is here suggested is that it should be given *daily*, and not merely once a week. Some of the points mentioned in the preceding letter should also be kept more clearly in view than is commonly done, and the children led to make their own remarks, and adduce their own illustrations, rather than be lectured by the teacher.

From the novelty of the exercise the children will at first only wonder at the idea of their being expected to think for themselves; but a little patience and care will bring them into the habit, which may then be improved by progressive exercises. Were you to adopt the Assembly's Shorter Catechism as a lesson book for the highest classes, very excellent exercises might be given in elucidation of its meaning. But my idea of a systematic course of Biblical Instruction does not correspond with the idea of a systematic course of Theology. This last prescribes a certain philosophical order in the illustration of theological truths as best showing their relative importance. I would rather urge the frequent repetition of the chief doctrines as occasion is presented in the inculcation of the numerous duties and promises to which they have relation. Supposing that you pursued what may be styled the theological system, children might be absent at periods when you were teaching the most important doctrines, and thus acquire mistaken ideas of divine truth from only hearing the rest.

From the circumstances in which you are placed it will be advisable for you to adopt some system which,

while it will employ your monitors to a considerable extent, will yet bring the children really under your personal instruction and examination.

The plan I have to recommend is one that has had many years trial, and I can from careful observation testify that it has been accompanied by great success. Having resided for several months in the neighbourhood of Christ church, Hants, where the method of sabbath school teaching to which I allude had been long introduced and pursued by the Rev. D. Gunn, I had opportunity to see its beneficial effects upon the morality, intelligence and condition in life of an agricultural population, as contrasted with the ignorance and brutality of those who had not enjoyed such privileges. I will briefly give an account of the plan pursued, without professing that it is perfect or new, or has anything to recommend it besides its simplicity and sound sense.

A Sabbath school taught upon this plan was divided into three or four great classes of readers each containing from 30 to 100 scholars and having a monitor for every five or six scholars, the monitors themselves being raised out of the classes. There were three distinct meetings of the school upon the sabbath, for the instruction of the monitors in the lesson to be taught the children, for the instruction of the children by the monitors, and for the examination of both monitors and scholars by the minister or superintendent.

The meeting for the instruction of the monitors was held publicly, in the evening before the service, and was accompanied by devotional exercises. The order pursued was to call the monitors of No. 3, or the lowest class, who then received certain questions and answers, generally ten or twelve, upon the lesson in course for the next sabbath, this lesson being the same that No. 2 had received upon the preceding sabbath, and had been examined in during this same afternoon. In the same manner No. 2 received the lesson that No. 1 had been examined in that day, and No. 1 a new lesson. Each monitor in turn was asked each question, and repeated its answer, and then the paper upon which they were written was handed to the foremost, that they all might copy and study it during the week. One great advantage was that the monitors were raised out of the classes themselves, had had considerable experience of the method employed by their superin-

tendent, and were not left to their own feebleness or errors, but it was secured that they should convey sound instruction. At the same time every encouragement was given to them to study the lesson during the week, and I know that many of them were thus led to think of the subjects, and to add to the written questions and answers illustrations of their own. If it should be thought that such a plan exercises the minds of the monitors and children too little, this might be obviated by reducing the number of questions and answers with which they are supplied by the superintendent, and leaving them for the rest to the exercise of their own powers of observation.

The lessons were drawn alternately from the Old and New Testaments, and generally from the historical books. It was the aim to introduce in each lesson one moral principle as drawn from the narrative, in addition to the observations made upon it, and the information given.

On the following sabbath morning, each monitor took his little class, and thoroughly taught them individually the answer to each question, with such additional illustrations as he had gathered. And in the afternoon the superintendent summoned each class into the chapel and examined them upon the lessons, adding other questions to see that they had not merely learnt it by rote, the monitors answering in turn with the rest. The questions were asked, not generally, to see who could answer them, but individually, and the moral sentiments of the class appealed to in the case of those who were negligent. Those who would otherwise have left school for some time on account of their maturity were thus retained under good instruction, with the honorable stations of teachers and monitors, and the whole congregation could be present to partake as listeners of the instruction given.

The effect of these schools has been so great, even from the instruction thus given on the sabbath, that I am persuaded an immense amount of scriptural knowledge might be conveyed, and great moral effects produced, with the help of God's Spirit, by the more frequent if not daily adoption of the plan in our schools. The plan here proposed offers some little trouble to the superintendent in the preparation of the lessons, but not so much as should render it impracticable. A work has however lately come to my notice which would to a great extent remove this difficulty. It is entitled Zahn's Bybelsche Geschiede-

nissen, being translated from a German work into the Dutch. There are about 160 narratives from the Old and New Testament, somewhat abridged but still retaining scripture language; to each of these narratives is appended a moral lesson containing three inferences and a few explanations, and this work could at once be placed in the hands of both monitors and scholars, or made the basis of still further explanations. I send you herewith a copy of the work for your own examination. Should you deem it desirable to adopt it, say how many copies you could dispose of in the school and among the adults, that it may be seen whether there is encouragement to have an edition of the work printed here. The price would be 1s. 6d. to 2s.

There is one element in the Christ church system that I must not forget, upon which its ultimate efficiency, and indeed the efficiency of instruction in general, depends, and that is the recapitulation at fixed periods of what had been previously learnt. In general it is advisable that in futherance of this end periodical examinations should be made quarterly, or half yearly, and that a certain time previously should be devoted to the revisal of what has been acquired during the preceding period; such examinations constitute the great excellency of English university education. They are essential to accuracy of acquirement, as well as to real accumulative progress (if I may use such an expression) and they are moreover an object of emulation to the scholar. At the same time beware that it is not a mere farce, but a real, sincere thing.

My remarks have now come to an end; and if you do not cordially agree with the plans I have proposed I am sure you will sympathize with me in the ends I seek. I believe that the end is by the grace of God attainable, and the means I have suggested natural and practicable. Difficulties will arise and occasion you much discouragement. What wonder that they should? It is not with flesh and blood that we are contending, but with the power of depravity in the soul, with the principalities and powers of darkness. Still the weapons of our warfare are mighty through God to the pulling down of strongholds, casting down vain imaginations, and every high thing that exalteth itself against the knowledge of God.

With prayers for your success,

I remain, your's truly,

T. D. P.

THE PATRIARCHAL HOPE OF IMMORTALITY.

We are much obliged to our Correspondent *Theta*, for his explanatory remarks printed in our October Number. They have removed much of the difficulty that we felt respecting the soundness of some of his sentences, on which we made a note last May. It may be worth while, however, briefly to shew the ground of our difference from him, now greatly lessened, and reduced to insignificant dimensions.

With Theta's two positions,—that it was no part of the legation of Moses to propound the doctrine of a future state, and that the doctrine was but obscurely revealed by the later prophets,—we did not quarrel. But we thought we discerned a third position, of which the explanation takes no distinct notice. It seemed to us that the knowledge which the elder saints possessed concerning a future state, was limited to that which the portion of Scripture, extant in their days, literally and directly conveyed. They were supposed to come to the Old Testament without any previous knowledge; and therefore to see in it nothing more than appeared literally on its face. Their ignorance was made proportional to the silence of the Pentateuch on the subject, as if they had no collateral source of information. Hence it followed, that they were left in great doubt, both before and after the giving of the Law, whether man lived on in another world, or whether he perished utterly like the beasts. The sentence which appeared to express this conclusion most distinctly was the following,—"Promises there were, attached to obedience under the Mosaic economy, *but they were promises of temporal prosperity,* but under the christian dispensation &c." We took this to mean, that the saints under the Mosaic dispensation had only temporal promises given to them; and the phraseology immediately brought before our mind the Anglican article, "They are not to be heard, which feign that the fathers did look only for transitory promises." Both in substance and form, the one statement looked like a direct contradiction of the other.

Our question was about the amount of knowledge of

a future state possessed by the older saints, and not about the *source* from whence it was derived. We now perceive that Theta meant to allow them more knowledge than we apprehended, derived not from the Old Testament by itself, but from independent sources, or through intimations which suggested a secret meaning in the Scripture. After all, though, he must allow us to say, that we think his admissions do not come quite up to the strength of St. Paul's assertion concerning the patriarchal saints, who lived before a letter of the Old Testament was written, "these all died in *faith*, not having received *the promises*, but having *seen* them afar off, and were *persuaded* of them, and *embraced* them;"—faith is based on the word of God; the hope of faith rests on a promise; these saints held in their possession God's new written word and promise concerning the future. What they knew would be handed on from father to son in the chosen line, and would thus be supplementary to the elementary portion of written revelation which was afterwards given, and would furnish the believer with a key to some of its inner and spiritual contents. Wherefore, as we must allow the patriarchs to have had a certain, though not particular and circumstantial, knowledge of a future state, although they had no scripture to teach them,—so we must admit their believing descendants to have *known* more of a future state, than the scripture in their hands literally declared. That, in process of time, the supplementary tradition should grow dim to the mass of the people, and Sadducean sects should flourish, is but in accordance with the usual progress of human corruption.

SHAGDUR, THE SON OF KENNAT.

Shagdur, whose name occurs in connection with that of Tekshie in the account already given of the latter, is a character no less interesting. He is thus noticed in the letter from Mr. Stallybrass which first informed the friends at St. Petersburg of the effectual working of God's Spirit upon the hearts of the Buriates.

"He is the young man who has been the teacher ever since the school was commenced here. It is now nearly five years since he came to me, and during the second year; he gave evidence that he had paid great attention

to the things which he had heard, and that impressions of the truth, and of the importance of attention to the truth, had been made upon his mind. He accordingly heard the truth, and did many things, gladly. I therefore regarded him as a hopeful character but there was evidently an unwillingness to take the consequences in which an open and unreserved avowal of Christ before men might involve him; and as he heard the truth daily these impressions have from time to time been alternately revived and neglected, or apparently effaced. As my beloved wife, now no more, always took a great interest in him, and manifested great kindness towards him, her removal affected him much; and what he heard at that time, both from brother Yuille, who visited the Khodon on that occasion, and from myself, seemed to revive former impressions. But these again disappeared, and during the last six months his case appeared less hopeful than during any period of the preceding four years; but I knew not what was passing in his mind. He was striving with convictions, determined to overcome them, and he had resumed the worship of his idols, which he had relinquished for years.

"How easy to the Almighty Spirit are things which are impossible with men. This has been, I think, remarkably displayed in him. The word of truth, has been applied to his heart with resistless power, and all opposition and difficulty and fear of consequences have at once disappeared. The means by which he appears to have been awakened, was a sermon which I preached, three Sabbaths ago, from Revelations iii, 20,—Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"While speaking I felt much on account of those at whose door Christ had as it were been *knocking* for many years, but who still refused to admit him. In the evening Shagdur came to my study, looked very strangely for a few moments, then burst into tears and wept most bitterly. I enquired the reason, fearing to suppose that it arose from any spiritual cause. In reply he began by saying,—'The word of God makes all things manifest. This word I have long heard, and I have been convinced of its truth, but I have been endeavoring to hide and to stifle my conviction; but I can now resist no longer.

What must I do to be saved?' Oh these words! They were indicative of the anguish of his soul, but they were the sweetest sound from a heathen lip, which had saluted my ear since I had left my native land! I referred him to the reply of Paul and Silas to the jailer, with which he was familiar. 'Believe on the Lord Jesus Christ and thou shalt be saved.' 'But can *I* expect to be saved?' he asked. 'Undoubtedly,' I replied. 'Then henceforward may He be my only Lord and Saviour!' was his joyous rejoinder.

"After some more conversation I commended him in prayer to the compassionate Saviour, who had, I trusted, knocked effectually at the door of his heart,—mingling my own tears of adoring gratitude with his of distress and true contrition. Many things are feigned, but there is nothing of which I am more deeply convinced than that there was no feigning here. Whatever the issue may be I think I shall never doubt his sincerity at that time; and the state of his mind and his conduct since have been very gratifying.

"On the following day, hecalled around him his boys (in number about fifteen,) told them of the change he had experienced in his mind, of his regret that he should so often have been sinfully angry with them and used improper words in scolding them; he then exhorted them seriously to consider their state, and prayed with them. The next day his father and his sister came to visit him; with them also he talked and prayed, and they were much affected. By them he sent a message to his wife, desiring her to abstain from working on the Sabbath, and from worshipping the idols *till he should come home.* During the week he was desirous of going home but circumstances prevented him.

"On the Monday of the week following he asked permission to go home, but said nothing to me of his design. When he came back the next day I heard that he had gone home for the purpose of burning his idols. My children had some intimation of his intention to put them away, and my daughter wrote a note to him, advising him not to sell them, as by that means he might cause others to commit sin with them. The following is a translation of the note which he wrote in reply. 'Yes I have done as I have said, I would, that I may no more transgress the commands of the most high and

living God who had mercy upon me when I was dead in trespasses and sins. Having prayed to God in the name of the Lord Jesus Christ to give me an unhesitating resolution, disregarding all that my friends plead, I have kept the word which I had spoken before God. Much was said against it, but at length I prevailed. The tempter came to me with various reasons for desisting; but I prayed to God that having believed in the Lord Jesus Christ I might have no more to do with him. My mind then became calm, and the idols which have deceived us so many years I threw into the fire, and with them the table on which they stood; although my father requested some, I would not consent, but burned every thing except the iron bars &c. At the time it came into my mind also, as you write, that if I should give them to any other person I should be the means of making him commit sin.

"This I believe has not been done rashly; although the resolution was soon formed and executed, yet I believe the subject had been previously considered. There was no Jehuism in the act, and yet there was no cowardice or hesitation. Shigemoni's idols were never before so treated here. What he has done must soon be known; it has already given rise to a good deal of talk, and it will no doubt expose him to much reproach. His natural disposition is amiable, and he is rather timid. When entertaining some hope in regard to him on former occasions I not unfrequently feared lest that particular disposition of mind should prove a snare to him; but his firmness in standing forward alone, a young man without wealth or influence, in opposition to the views and feelings of all his people, unaided and unadvised, as the first to renounce idolatry and to destroy his idols, has manifested a decision, a heroism, a strength of principle we did not expect.

"The first time I had a conversation with him, after he had burned his idols, when I asked him if it was the case, he replied in words which powerfully reminded me of Hosea xiv, 8, although that passage he had never seen;—'I believe on the Lord Jesus Christ,' said he, 'What shall I do with idols any longer.'"

Shagdur was then about 25 years of age. As mentioned above, he had been at different times before impressed with the importance of acting upon his knowledge of the

truth. When married, he would on no account allow his marriage feast to be held on a Sunday, but up to the day of his conversion he continued to worship his idols. He had found it hard to act contrary to conviction; but that very evening he found peace. On the Monday he went to Mr. Swan and began conversation, by saying 'I have for a long time been owing to you a sum of money,' and then went on to express great sorrow, that this should have been the case, and to say that he had not the amount at that time, but that he was willing that Mr. Swan should take any thing he had, equal in value to the amount which he owed,—so desirous was he to act upon the light he had received. Mr. Swan, of course, told him that he need not trouble himself at that time, and that that matter could be settled afterwards.

When he told his pupils of the change which had been wrought in him, he prayed with them, and besought them to consider the awful state in which they were, living without God.

When his father and sister went to visit him, they knew nothing of what had passed on the preceding day. He therefore took them aside, told them that he was a believer in the True God, entreated his father to think of the truths which he had so often heard from the missionaries, and told them of the peace of mind which he then enjoyed. Before they parted he prayed with them, and interceded in a most earnest manner for each member of his family by name, and then for the people at large, that they might be blessed, and might be enabled to give up the worship of false gods, and trust in Him who is the true hearer of prayer. All were deeply affected. In the message which he sent to his wife he entreated her for his sake to attend to the request he had sent to her. When he went to burn his idols he was entreated, by his wife and sisters, not to do so, but he was firm; he looked above for strength; he was enabled to do all he wished; and from that hour he seemed to be in the enjoyment of perfect peace; his very countenance beamed with joy and love.

To his instructors he said that God had blessed him, and he trusted that he would also bless his household, whose danger he felt painfully. Though naturally very timid, he acted throughout the whole of the duties of that time with great intrepidity, and decision, going from tent to tent, and from person to person, entreating them to lay

hold on the hope set before them in the gospel. He had got a translation of the New Testament in manuscript; this was read during all the spare time he could command; and marking the passages in regard to which he wished further information, he spent every evening with one or other of the missionaries, hearing, and asking them questions. He seemed to be indeed hungering and thirsting after righteousness.

About a month after the burning of the idols he went to Mr. Stallybrass, and requested him to pay him some of his wages in advance. Mr. S. advised him not to take his wages in advance; but he enquired of him what he designed doing with the money. He said, in reply, that about a year before he had sold one of his idols, that the peron to whom he had sold it was then in the neighbourhood, and that he wished to purchase back his idol, lest it should be the means of confirming others in idolatry. In these circumstances he was at once supplied with the money, and the idol is now in the museum of the London Missionary Society.

Most of the siberian converts were good correspondents, and a good many letters from Shagdur to friends known to him by name and report, as followers of the Lamb, passed through my hands. Of these I do not recollect one which did not contain some original, beautiful, or touching illustration of truth.

The following is a translation of one addressed by him to the mother of Mrs. Swan, who was then labouring amongst the Buriates.

"Shagdur son of Kennet to Mrs. John Cullen Leith."

"Dear Lady Mother.—Being a member or branch of the Lord Jesus Christ at this time, I desire to express my wishes for your happiness. May you indeed be happy. May the favour and blessing of God the quickener, and his son Jesus Christ, be abundantly increased to you and to us. I received your letter and had great joy and satisfaction in reading it. Although it was written in the english language, yet my dear elder sister translated it into my own language; that is she who was nursed upon your lap, and who has been by the good pleasure of Christ sent hither. As I do not know how long I may live on this earth, I wish to be continually asking myself the question, What can I do? I see many around me dying, and my end must come too—Ah! I pray much to God that my first desire may be to make the Saviour's name known to my countrymen. Many people here are sitting in darkness and the chains of sin. Oh may they be made without delay to turn to God! May Christ's name yet be greatly glorified here, and may some of his servants come to us to perform the work he may have for them to do! Dear Madam, while I am writing to you my mind is so

completely filled with joyful thoughts. I do not know well what to write, but I may truly say, that the cause of my greatest joy is the salvation offered through Christ. Oh! how great that salvation is how true it is, and how comforting to us to know that Christ is present every where.

"Oh my Mother! truly I believe in Christ; his pure word is the candle of my heart. At some places I have found people afraid and agitated by various things, they were like trees shaken by the wind having no rest; but I, poor and weak and liable to be agitated too, by fleeing to Christ my hiding place felt myself secure, for though dead my life is hid with Christ in God, and truly in his Cross I have great peace.

"Before I left home, I greatly desired that but one person might accept a book from me, and thus have the means of knowing of the salvation of Christ; but when I saw many people conversing about God and anxiously desirous to receive books, I rejoiced in this, as the favour of God and the will of Christ. Ah! God is truly gracious, Christ has indeed loved me, I was born in a sinful being, and while I was in my natural state. I was clothed in sin and made iniquity my covering; but Christ is now my true shelter, my only hiding place—he did not give me up to be lost in shame. How many there are who commit the things described in the 5th chapter of Galatians, concerning whom the apostle Paul declares,—'They that do such things shall not inherit the kingdom of God,' and of them I too was one, but God called me; Christ shewed me his salvation; he broke the black chain of sin that once fettered me, and then bound me with the new bond of his love. A light has entered into this dark country, and some rays have enlightened the eyes of sinners; the idols here will yet be disgraced. Our people who are now so far from God will yet come to Christ; since my wretched heart has found a satisfying portion in Christ, whom is he not able to save? If Christ enters into such a sinner as I am, whom will he reject? Oh! the sight of many of my friends in a state of unbelief continually reminds me of what I owe to Christ.

"I shall now write to you, my mother, a little about myself. I was born on the west side of the river Uda; when I was a child my mother was taken from me by death; I had sisters but I was my father's only son; once I was obliged to come to the west side of the river Khodon, near to where the mission house stands, to a man from whom I had to receive a sheep skin. In the evening I heard the barking of a very strong-voiced dog; being told that it belonged to Mr. Stallybrass, I enquired the next morning if I might go to see it, my curiosity being excited when I heard that the dog was of the mongolian breed. The man said I might go, and so I went. Being rather afraid of the dog, I went from the yard into the house; on entering the hall, I found Mr. Stallybrass's lady engaged in teaching her children, and the two eldest spoke to me as to an acquaintance. I wished to go away, but they invited me to stay a little longer, which made me wonder; meanwhile some one said the master bids you wait a little longer, and I wondered the more. A young man then called me to go to Mr. S. I went, and after the usual salutation he said, "Friend, can you read and write?" "A little," I replied. "Well, I want a person to write for me, will you stay?" "If my father agrees to it I will," I said, and went away. On arriving at home I related all that had taken place to my father, and, he having consented to the proposal, I came here and entered on my new duties. I found that very morning the people assembled for worship

and Mr. S. read and expounded a portion of the Holy Scriptures, but for a long time I understood little about it, and I remained without thought or reflection. After a time I began to suspect that the gods made by them are no gods, and hearing about the state of sinners, the resurrection, and the future state, I was made to believe these doctrines, but cared little about them. Thus I continued living in sin, and under the influence of the fear of man from day to month and from month to year; the care of the boys in the school was entrusted to me, and I continued till the present time as their teacher.

"One Sabbath day my God and Saviour knocking at my heart, by his blessing opened it. Oh that day! all the sins I had committed came up before me, and I was made to see in a strong light what sin deserved; I seemed ready to be cast into hell fire and eternal misery. But I came to Christ; he heard my cry; he has knocked effectually at my heart. Now I greatly rejoice in Christ. He is the light of my path, and will open to me the door of death. He is the Lord of my heart and my resting place. He is the comforter of my heart's sorrow. His love is the bed I repose on at night. His flesh is my meat. His blood is my drink. That I may never quit his narrow way is my daily prayer. Oh! my mother, I am happy. I embrace his feet, and there my heart and soul are satisfied. Oh! that his precious blood is an incomprehensible unmeasurable depth, I am one of many witnesses. When I was going, thinking of nothing but to see a dog, I received the unspeakable mercy of the most high God, and found the salvation that is in Christ Jesus. What wonderful grace! to whom shall I tell it? Oh, I shall tell it to my brethren, and praise my Lord before all who will hear. He is my heart's golden ornament, although *poor mean Shagdur* has little strength, yet Christ is all powerful; when I think of this my courage is renewed. May you, my mother, enjoy much peace and happiness, I shall not see your face in this world, but we shall meet in Christ's everlasting kingdom.

"Your children here are well; they have not come hither seeking this world's wealth. We and many of our people are witnesses that they have been sent to tell of Christ's love; I, although my father's only son, have now many brethren in Christ's blessed love, and I have now also very many sisters and mothers and fathers. If former friends are estranged and account me no longer a friend, it does not matter if Christ has called me to fellowship with himself. What a word is this! I am unable to think of it. Where Christ's flock is there is my pastnre. Many of Christ's flock are in heaven, and Christ is drawing to himself friends who knew him here. In your country, and in other lands, the disciples of Christ are numerous. If I had *fine long wings* I *would fly to see you* and should come and say *mendy*;* but I am a mere wingless man; however praying before Jesus Christ the true Saviour, my poor heart's desires unite with those of his general assembly, and perfumed, as with the smoke of incense, by his shed blood, your prayers and ours are heard in the presence of God. The holy word of God is printing here; when I see so many books printed I rejoice, and I ask of Christ that if it be his will, I may go again to distribute books; and though I may endure persecution, in this work I hope I shall not care much. Ah, since he has shed his precious blood for sinners, what are the four or five pounds of blood in *Shagdur's body*? Shall I hold it back if Christ requires that I should give it up in his service? Ah! if Christ

* The mongolian word of salutation.

strengthen my heart, I shall not care for the suffering of my flesh; when the soul leaves the body it will soon become dust, so I give it all now, and pray that I may be enabled to serve him and suffer for him with it. As it is written, at the tail of the 2d chapter of Peter's epistle to the scattered strangers,—'I was once as a sheep without a shepherd, but have now returned to the shepherd and bishop of my soul.' Christ is my resurrection; He is my peaceful repose; when I pray before him my heart enjoys content. He is my soul's rejoicing song. Although I die, he will quicken me at the resurrection. Many friends now account me as dead, but then I shall be shewn as made alive. They say contemptuously, 'Poor fellow, he has believed the word of a man,' but on that day they shall say that it is Christ's word I have received. I am now like a piece of tarnished brass, but Christ is my perfect brightness. Ah! may Shagdur's first concern ever be Christ's work, and not what his flesh may esteem good or bad. As I am weak, may Christ strengthen me, to bear whatever he sees fit to lay on me.

"So now, dear Lady Mother, farewell; may the blessing of Christ be upon you and upon us! My dear sister Hannah Swan is a good interpreter between us! What should we do if we had none? How then shall we reward our interpreter? I can give her nothing, *but do you write her a long letter.* Again, dear Lady Mother, I wish you all blessings. When I write to you, and others who like you are in Christ Jesus, I am not ashamed to call you Mother; when people go about here intoxicated they call every woman mother, and are not ashamed; and shall I be ashamed so to address one who is so by the love of Christ? Let us praise and bless God and our Saviour Jesus Christ, in whose great mercy we are made one. Desiring your greatest happiness, I am a chosen Buriate of the Kobdut tribe.

SHAGDUR, *the son of Kennat.*

1835, the tail month of summer's 3d day."

Another I must insert. It is the translation of a letter addressed to his instructor, the Rev. W. Swan; it is dated Selinginsk, Dec. 24, 1835.

"My Dear Sir—While you and I are, by the merciful providence of our Lord Jesus Christ, alive and in health, I desire to lay one little matter before you. It pleased God to give me lately a son; and it has now pleased him to remove the child from me. Every day I think that one member of my body has been taken to heaven; and this thought is like a sweet savor in my heart. And when I think of my dear child as one of the countless assembly who are singing the praises of Christ in heaven, my heart longs to go up and join them; but, although the child, a part of myself, is separated from me, I hope, through my Saviour's power and mercy, one day to meet him in glory.

Now, sir, when my little William was born, the neighbours came in, bearing to it gifts, some gave one copeck, (about one-tenth of a penny,) some two; in all, forty copecks. When the child died, I did not know what to do with this money; but at length a thought came to me, which gave joy to my heart; and about this I write these few lines. Amongst the many letters which go to make up the words contained in the New Testament printed for the instruction of the heathen nations, '*Tonilgakshi*' is often repeated. Now, although these forty copecks may not suffice to pay for more than the dot over the letter in the word *Tonilgakshi*, I beg of you to accept of my little William's money

or that purpose. Dear sir, do not refuse it. I have not given it for you ; but I have given it to print a dot over a letter in the name of my Saviour: and may this be a little memorial of my infant, for the benefit of my dear friends who are yet without Christ!

I remain your scholar,

SHAGDUR, *the son of Kennat.*"

I may mention that this was an only child. Both the parents felt the removal of him to be a very great trial; but Shagdur was enabled at times almost to rejoice that his child had been taken from an evil world to be for ever with the Lord, and then he used to say "I will strive to meet him in that better world, to which I know God has taken him." His wife also, though deeply afflicted, was very much supported by such thoughts. Her mother wished her to send for the lamas that they might pray for the child, and thus get its life prolonged; but she stedfastly refused saying, "I know that they can do no good."

In reference to Shagdur's letter to him, my friend Mr. Swan writes,—

"I hope the foregoing letter will yet meet the eye of many a bereaved parent, to whom it may not have occurred to present to the Lord, in the form of an offering to his cause, whatever belonged to some dear departed child; or whatever they had destined as that child's portion, had the Lord been pleased to continue it to their embraces. And perhaps the reading of this simple effusion of a heart but lately emerged from the degradation of a heathen state, and which has found a sweet solace under its bereavement in devoting the child's mite to the Lord, may induce some to go and do likewise. Some may be able far to surpass this offering, some parents may present, as having belonged to some dear departed infant, what may be enough to print not merely the dots over a letter, but the whole of the Saviour's precious name in some heathen language; others a whole verse, others an entire book, others an edition of the New Testament, or of the whole Bible." *

J. C. B.

THE FORGIVING SPIRIT.

(*For the Christian Magazine.*)

A beautiful thing is a forgiving spirit! It is enriched with all the elements of excellence, and bright with the soft purity of heaven. It betokens an eminence of

[* We regret that we have been unable to insert above half of the series of articles of which the above forms a part; but we have pleasure in announcing to our readers that the whole will be published shortly in a separate volume.—*Ed.*]

station, from which a person can look down on affront, and afford to pardon it. It indicates power of the kind which has a moral nobleness; power within over the passions, a mastery of self, a governance of the nature. It is adorned with graceefulness and tenderness; it bespeaks the gentle condescension of superiority, and the generosity of self-forgetting kindness. The glory of a man, says Solomon, is to pass by an offence. It is godlike to forgive.

Even of God himself, compassion and love to sinners are the highest, most admirable, exhibition. It is true of his almighty power, that he declares it most chiefly in showing mercy and pity. And if his *power*, surely his *love* therein receives its grandest manifestation. There seems, indeed, to be no accounting for the fact that sin has been allowed to enter the world, otherwise than by the supposition that a universe in which there was nothing to forgive, did not afford a sufficient theatre for the display of God's glorious excellence. Creatures were endowed with free will, and suffered to fall, that God might come forth in the character of a God pardoning iniquity, and passing by the transgression of his people. He had inscribed on heaven and earth the omnipotence and omnipresence of his will, and the magnificence of his dominion, but his glory was not full; it needed the crown of mercy; it had yet to radiate from a throne of grace, and to be uttered by the voice of pardoning love. All his noblest works have been done, and his grandest dispensations been ordained to roll in solemn course, in order that in the ages to come He might show the exceeding riches of his grace in his kindness towards the sinners whom he has forgiven.

And as the highest glory of God's excellence shines in his loving kindness and mercy, man's loftiest perfection is his approximation therein unto God. It is written of the Most High, God is love; and of redeemed man it is also written, He that dwelleth in love dwelleth in God, and God in him. Man cannot draw near God in power and knowledge; but in the virtue of forgiveness, and the tenderness of mercy, he may. His vocation is to receive this impress of God's character, to be moulded after this noblest feature of his heavenly Father's lineaments, that he may be known and acknowledged among the families of heaven for a true son of God. I say

unto you, cried the Saviour, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, *that* ye may be the children of your Father which is in heaven; for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust.

B.

THE MOUNT OF OLIVES, AND OTHER LECTURES ON PRAYER.*

This little volume, which has lately reached us, seems to have been received with much favor in England. The preface bears date the first day of the present year, and the title page of our copy is inscribed "fifteenth thousand;" so that a few months have seen it very widely circulated. We do not wonder at its quick popularity, for it is characterised by great freshness and liveliness of thought and style, adapted to take the fancy and keep alive the attention. It exhibits a mind of ready emotion, now earnestly affectionate, then plaintively tender; now luxuriating in playfulness, or running wild almost in the exuberance of illustration, or rising into the regions of poetry, then gravely and happily touching on some spiritual truth in soberer diction; but always earnest and attractive, even while overstepping the strict bounds of verbal accuracy, or periling the gravity of the pulpit. As its title indicates the subject treated, we will be content to give a few quotations characteristic of the mode of handling it.

As a specimen of sentiment we may instance the opening sentence. "The mountains are Nature's monuments. Like the islands they dwell apart, and like them they give asylum from a noisy and irreverent world." Or the following from a later lecture; "Homes of the spirit there are; places that seem to understand us and be in sympathy with us; places that have, as it were, imbibed, and do still retain, something of the joys we once tasted in them; places which make bereavement less awful, loveliness less desolate, happiness more intense, and heaven more near."

* By the Rev. J. Hamilton, National Scotch Church, Regent's Square, London.

Very airy and poetic is the exhortation to joy and praise. "Seek to have your souls often brimming over with holy gladness. Bring them into broad contact with every happy thing around you,—not with every mad and foolish thing—but with everything on which God's countenance shines, and in which his joy-awakening Spirit stirs. Rejoice with a rejoicing universe. Rejoice with the morning stars, and let your adoring spirit march to the music of the hymning spheres. Rejoice with the jocund spring in its gush of hope and its dancing glory; and rejoice with golden autumn as he rustles his grateful sheaves, and claps his purple hands; as he breathes his story of fruition, his anthem of promises fulfilled; as he breathes it softly in the morning stillness of ripened fields, or flings it in Italian sweeps from lavish orchards and branches tossing bounty into mellow winds. Rejoice with infancy as it guesses its wondering way into more and more existence, and laughs and carols as the field of pleasant life enlarges on it, and new secrets of delight flow in through fresh and open senses. Rejoice with the second youth of the heaven-born souls, as the revelations of a second birth pour in upon it, and the glories of a new world image it. Rejoice with the joyful believer when he sings, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold God is my salvation." Rejoice with him whose incredulous ecstasy has alighted on the great gospel secret, whose eye is beaming as none can beam save that which for the first time beholds the Lamb; whose awe-struck countenance and uplifted hands are evidently exclaiming, "This is my Beloved, and this is my Friend." Rejoice with saints and angels, as they rejoice in a sight like this Rejoice with the ever-blessed Three, and with a heaven whose work is joy. Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart."

Some of our author's shorter delineations are characterised by a felicitious touch. As that of *history*:—"It is truth alive and actual, truth embodied, truth clothed in our kindred clay. It is knowledge,—not afloat on the mist-bounded sea, the shoreless abyses of speculation; but knowledge coasting it in sight of the familiar landmarks of time and place; knowledge anchored to this human heart, and coming ashore on this our every day

existence. It is the maxim of the book made interesting, the lesson of the pulpit or the desk made simple and delightful, by being read anew in living men. It is the grace made lovelier, and the attainment made more hopeful, by its exhibition in men of like passions and like affections with ourselves." Or take the following out of one of his exhibitions of the excellence of prayer. "Where is the ship that ever brought home a cargo of heart-comfort? a consignment of good consciences? a freight of strength for the feeble, and joy for the wretched, and life for the dying? But what no vessel ever fetched from the Indies, prayer has often fetched from heaven. Our earth is insulated. It is clean cut off from all intercourse with the most adjacent worlds. But even though the nearest world were peopled by holy and happy beings, and though they could cross the great gulf that severs them from us, they could accomplish little for us. They could not bind up bleeding hearts, they could not wash stains from guilty souls; they could not infuse their own felicity into gaunt and joyless hearts, and they could not transport their own sweet atmosphere so as to heal the miasma of a polluted place, or the misery of a wretched home. But what they cannot do, the Lord himself can do. Prayer is not a message to the moon. It is not a cry for help to the sun, or to the stars in their courses. It is a petition addressed to Him who made the sun and moon and stars. It is recourse to the ever-present and all sufficient God. It is frailty fleeing to omnipotence. It is misery at the door of mercy. It is worm Jacob at the ladder's foot, and that ladder's top in heaven. It is the dying thief beside a dying Saviour, and the same Paradise already open for them both."

The sketch of Paul brought before Nero is a specimen of description almost too lively for the subject. Among all the portraits which our imagination has ever drawn of the high-souled, heroic apostle and martyr; snowed by years and toils, and bearing the scars of many conflicts, the precise notion of "merry innocence" certainly never before found a place. "Nero was a cruel prince, and the people looked on his palace much as they would have looked on a leopard's den. An order has arrived to bring the Gallilean prisoner to the emperor's judgment hall. The apostle had just time to warn a few friends, and like enough they came and condoled with him; but they

thought it prudent not to go with him into court. It might compromise their own safety, and it could do him no effectual good; and he did not urge them. The soldiers arrived, and he went away cheerily with them, the old weather-beaten man,—without his cloak, for he had left it at Troas,—without his friends, for he had left them behind at his own hired house, as forlorn as ever prisoner stood before Cæsar. And how was it that the infirm old man passed, with so serene a look, the dashing swords and scowling sentries at the palace-front? How was it that he trod the gloomy gateway with a step so full of merry innocence and martyr-zeal, and never noticed Nero's lions snuffling and howling in their hungry den? And how was it that in the dim and dangerous presence-chamber, where cruelty sat upon the throne of luxury,—how was it that, with that wolf on the judgment-seat and those blood hounds all around him,—with none but pagans present, and not one believing friend to bear thee company,—how was it, O Paul! that in such an hour of peril, instead of pleading not guilty, and falling down on suppliant knees, thou didst commit the very crime they charged against thee, the crime of loyalty to Jesus, and urge Christ's claims upon Cæsar? Why the secret of this strange courage was, 'At my first answer no man stood with me, but all forsook me. Notwithstanding, the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the gentiles might hear; and I was delivered out of the mouth of the lion.'

We will now add a few examples of our author's exuberant illustrations. This not very flattering emblem of the scholastic metaphysicians must rather have tried the facial muscles of the audience. "If you could conceive the fowls of heaven suddenly seized with a strong desire to get away from this globe altogether, if you could imagine them all at different elevations in the atmosphere, according to the strength of their opinions, or the lightness of their forms, but all, beak uppermost, struggling and fluttering, and screwing their way a little and a little higher in the rarified medium, you would have a very exact idea of the object of metaphysical enquiry, and the position of its several votaries." Hardly less smile-provoking would another illustration be, of the difference in spiritual perception between the man natural and the

man spiritual. "When a man of taste or science climbs a mountain in a bright transparent day, he rejoices in its goodly prospect or curious spoils; but his dog feels no interest in them. He sees the philosopher peering through his telescope, or exploring for the little plants that grow near the summit, or splintering the rocks and putting fragments in the bag; but it never occurs to the spaniel so much as to marvel what his master is finding there. He sits yawning and panting on a sunny knoll, or snaps at the mountain-bee as it comes sailing past him, or chases the conies back into their holes, and scampers down with noisy glee, as soon as the sad durance is over. The disparity between the philosopher and his irrational friend is hardly greater than it is between the believer and the worldling when you bring them together into the domain of faith."

We had marked several other passages for extraction, but our space will only permit us to add one more. "The presence of Christ can turn a dark night into a night much to be remembered. Perhaps it is time to be sleeping, but the November wind is out, and as it riots over the misty hills, and dashes the rain-drift on the rattling casement, and howls like a spirit distracted in the fireless chimney, it has awakened the young sleeper in the upper room. And when his mother enters, she finds him sobbing out his infant fears, or with beating heart hiding from the noisy danger in the depths of his downy pillow. But she puts the candle on the table, and sits down beside the bed; and as he hears her assuring voice, and espies the gay comfort in her similing face, and as she puts her hand over his, the tear stands still upon his cheek, till it gets time to dry, and the smoothing down of the panic furrows on his brow, and the brightening of his eye, announce that he is ready for whatever a mother has got to tell. And as she goes on to explain the mysterious sources of his terror, "That hoarse loud roaring is the brook tumbling over the stones; for the long pouring rains have filled it to the very brim. It is upon the green to night, and had the cowslips been in blossom, they would all have been drowned. Yes, and that thump on the window. It is the old cedar at the corner of the house, and as the wind tosses his stiff branches, they bounce and scratch on the panes of glass, and if they were not very small they would be broken in pieces."

And then she goes on to tell how this very night there are people out in the pelting blast, whilst her little boy lies warm in his crib, inside of his curtains; and how ships may be upset on the deep sea, or dashed to pieces on rocks so steep that the drowning sailors cannot climb them. And then perhaps she ends it all with breathing a mother's prayer, or he drops asleep beneath the cradle-hymn.

"And why describe all this? Because there is so much practical divinity in it. In the history of a child, a night like this is an important night, for it has done three things. It has explained some things which, unexplained, would have been a source of constant alarm, perhaps the germ of superstition or insanity. It has taught some precious lessons, sympathy for sufferers, gratitude for mercies, and perhaps some pleasant thought of Him who is the hiding place from the storm and the covert from the tempest. And then it has deepened in that tender bosom the foundations of filial piety, and helped to give that parent such hold and purchase on a filial heart, as few wise mothers have ever failed to win, and no manly son has ever blushed to own.

"Then for the parallel:—'As one whom his mother comforteth, so the Lord comforteth his people.' It is in the dark and boisterous night of sorrow or apprehension that the Saviour reveals himself nigh. And one of the first things he does is to explain the subject matter of the grief, to shew its real nature and amount. 'It is but a light affliction. It lasts but for a moment. It is a false alarm. It is only the rain-drift on the window; wait till the day dawns, and shadows flee away. Wait till morning, and you will see the whole extent of it.' And then the next thing that he does is to teach some useful lesson. And during those quiet hours, when the heart is soft, the Saviour's lessons sink deep. And last of all, besides consolation under the trial and peaceful fruits that follow it, by this comforter visit the Saviour unspeakably endears himself to that soul."

GOD OUR GUIDE!

There is a peculiar charm, a sort of spiritual fascination, to my mind, in the Psalmist's exulting declaration, —"This God is our God for ever and ever, he will be our guide even unto death." When the spirit feels depressed and exhausted, scarcely able to shape a definite thought, it is sometimes as if the mere repeating over of these inspired words had a soothing influence; they seem to pillow and refresh it, as they glide slowly through its wearied and almost passive faculties. And when one is oppressed by cares and apprehensions, and feels himself like a floating atom on the rolling billow, unable to direct his way, or to control the events which bear along his fortunes,—the future, on which he is ever irresistibly impelled, being all uncertain and obscure,—then again these words appear to have a calming, comforting power, easing the mind of painful anxieties, and rendering it satisfied to be ignorant of the future, and to leave the direction of its unknown course in wiser hands. Let the servant of the Lord who walketh in darkness and hath no light, and who believes that David thus spoke by the Spirit, try whether the meditative repetition of them, in his gloomiest hour of doubt and perplexity, will not kindle in his soul some glimmering of light, and minister to him some portion of that peace which accompanies a confiding resignation of all unto God. For they are words of promise, living words, and life-giving through the Spirit; applied by Him, they are as the olive-branch borne by the dove of peace, and as the voice which rebuked the tempest, and lo! a great calm.

Sad and pained may be the soul's strain for awhile,—complaint struggling with submission, piety contending with despair. The voice of faith, half-choked by distress, may groan rather than sing,—Out of the depths do I cry unto thee O Lord, Lord, hear my voice! I am come into deep waters; all thy waves and thy billows go over me. Is thy mercy clean gone for ever, and wilt thou be favorable no more? Soon the strain becomes softer and more submissive,—I know, O Lord, that it is not in man to direct his steps. It is good for me to draw near unto thee; for in thee alone is my help. I wait

patiently for thee; for whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Peace and reviving trust are not slow to follow resignation;—Though he slay me, yet will I trust in him! I know, O Lord, that in very faithfulness thou hast afflicted me. Thou shalt quicken me again, and bring me up again from the depths. For thou art my helper and redeemer; make no long tarrying, O my God! How natural is it then for hope to take up her cheerful chant,—Salvation is of the Lord! thou shalt guide me with thy counsel, and afterwards receive me to glory. And ere she can finish her recitative, the whole soul breaks out in chorus,—For this God is our God for ever and ever; he will be our guide even unto death.

It is more than fancy, that solid consolation and peace are to be found in the truth that God is our guide. Yes, it is more than fancy, if sober, frequent experience is more than fancy. Many have testified their personal knowledge of the fact, for it has been one of the least dubitable facts of their own history. Of the few who may read these lines, some perhaps can add the attestation of their own experience. As the writer of them has already used the first person, he will employ it again while he mentions an instance which came within his knowledge. Not many years ago, I knew,—better perhaps than he was at that time known to any except God, to whom all our hearts are open,—one on whose spirit a burden lay. Had I regarded him with the eye of a stranger, his apparent cheerfulness and activity might have misled me; but closer intercourse revealed to me that he was inwardly enduring a trial, the edge of which he felt keenly. It was, I believe, one of those trials which are "common unto man," but he was peculiarly sensitive to its pressure. It seemed to cast a shadow over his feelings, and to weave a dark line into his thoughts; and in particular, it had the effect of making him look on the part of his existence between the present, and the portal of death, as an unexplored land, about which, as he knew nothing, he would scarcely hope or wish anything, and into which he would not advance a step that was not marked for him, but would receive rather than choose, and endure rather than enjoy. So far as I could gather his frame of mind, it was somewhat uneasy, and unsatisfied, seeming to want a

resting place; but yet without impatient murmuring, or the gloom of hopelessness. His principle appeared to be, to be busy with present duty, and to leave the future alone. He would sometimes express it in the almost whimsical form, that he was not responsible for himself beyond the performance of the immediate duty appointed him. Well, I found that he was a frequent meditator on the words of David quoted above, and drank from them draughts of patience and resignation. They had been commended to him, I believe, at an earlier period of his trial, by one who had then known him; and he certainly found them a treasure, and used, in hours of distrust or impatience, to call in their aid to calm the troubled waters of his spirit. There appeared to be something soothing to him in the perpetuity they expressed;—"our guide even unto death; our God for ever and ever." How it ended with him, I know not; but doubtless, if through God's mercy to us all, you and I know him hereafter in heaven, we shall find him praising that God who was "his guide even unto death."

How can we go wrong, and bewilder ourselves to our hurt, with God for our guide? It is the perverseness that refuses his guidance, and wilfully turns aside in other paths than he points out, which perils our safety, and makes our peace the sport of accident. Guided by God, we shall wind a safe way through perplexities and dangers, face opposition, sustain disappointment and affliction, and find at last that our journey has been planned by wisdom, and watched over by love, and has been profitable in every stage, and is crowned with gladness at the end. And through the grace of Christ, we can have our God for our guide; our guide through the bright and the dark scenes of life, in whatever proportion they may be mingled for us; our guide through the valley of the shadow of death, into the eternal noon of his presence. God, our guide, while we need guidance; and then, and still, *our* God for ever and ever!

A SENSE OF PROPRIETY.

A most valuable possession in a man's breast is a sense of propriety. Taken in its widest meaning, it is a faculty of most extensive operation. It embraces morals,

even as does conscience; within its domain are the outlying portion of manners and sentiment; and it reaches no less high than religion. It recommends all that is appropriate to our being and condition, whether of thought, feeling, word, or action; it extends from the external demeanour to the loftiest duties and deepest emotions.

If a person knows that integrity, truth, humility, temperance, benevolence, are appropriate to his moral nature, and constitute its excellence, a sense of propriety inculcates on him the cultivation of those qualities, and condemns him for the violation of them. In this aspect, it is identical with conscience.

On a redeemed sinner, called with a holy vocation, the sense of propriety so acts as to teach him that he ought to walk worthy of his vocation, and it thus stimulates him to a pursuit of holiness. It co-operates with the highest motives of the gospel to produce all the fruits of the Spirit towards God and man, because they are all appropriate to one who is loved, justified, and saved, through divine mercy.

A sense of propriety urges and nerves to the performance of duty. For whatever it is proper on the whole for a person to do, under any given circumstances, that it is his duty to do. Hence an apprehension and conviction of *the proper*,—that is, a sense of propriety,—moves him to an earnest, straight-forward performance of duty, without self-considering excuses, unmanning nervousness, or shrinking dread of failure and shame. He perceives what he ought to do, and therefore sets about doing it; and this simplicity of intention and motive many times saves from the discomfiture which is apt to come on volunteering vanity, and selfish consciousness.

A sense of propriety teaches good manners, respect for superiors, courtesy to equals, consideration for inferiors, gentleness of demeanour and kindness of attention in social intercourse, suitability of behaviour to times and places. It forbids a joke at a funeral, a death's head at a wedding, jesting with sacred things, oaths in common discourse, violence in conversation, extravagance of apparel, unseemliness of gesture, disrespect of old age.

It holds within its governance relative obligations.

From man towards woman it requires protection, deference, politeness, tenderness, purity; from woman to man, submission, modesty, affection. It forbids her to be a jilt or a coquette, (if these strange words have any counterpart in things,) or to be vain, frivolous, unduly loquacious, pedantic, forward, vehement. Of a child it demands obedience, affection, and confidence towards its parent; of the parent, love, and care of mind and body for the child. For these things are appropriate to the relations in which the parties respectively stand to each other.

The domain of the faculty is too wide for complete examination; but specimens of its contents will illustrate the rest. A sense of propriety recommends a man of fashion to pay his debts, and to contract none which he cannot pay; forbids a young lady, asked to sing, to preface her lingering compliance with nine excuses of a cold; eschews the impropriety of trumpeting out one's own praises; bestows no morbid sympathies on dexterous villains; avoids giving needless trouble to domestics; guards against causing offence by careless neglect; observes the hours of a family; does not wantonly tread on a valued flower-bed.

In sum, whatsoever is becoming, fit, appropriate, suitable, proper, decorous, that a sense of propriety recommends and teaches; but whatsoever is opposed thereunto, that it esteems offensive, and from that it dissuades.

SCRIPTURAL EXEGESIS.

In John iv, 14, our Lord says, "Whosoever drinketh of the water that I shall give him shall *never thirst;*" and in John vi, 35, "He that believeth on me shall *never thirst.*" It is asked, how these statements are to be reconciled to experience, since so long as the christian lives in the flesh his soul is dissatisfied and thirsting.

The difficulty seems to us to be an unreal, hypercritical one, growing out of an undue pressing of the letter of the phrase beyond its obvious meaning. The lasting effect of the spiritual life-giving water is asserted in contrast to the transient effect of material water. The man who drinks water to quench his bodily thirst in

a few hours thirsts again; he is reduced to the same want as before; he must drink again, or die. His former supply cannot stand him in future stead; nor lead him to a further supply for his renewed thirst. But the effect of the spiritual water is far different. The man who once truly drinks of it is thenceforth in abiding connection with the inexhaustible fountain. He is in Christ; and the Spirit of Christ dwells in him. The means of quenching his soul's thirst are ever at hand. This our Lord affirms in confirmation of his statement, and as the reason of the asserted fact. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be *in him a well of water springing up into everlasting life.*"

It is not that the first draught acts like a charm to prevent the recurrence of desire or appetite thenceforth and for ever. But the gift of the living water is an abiding gift, ensuring the supply so often as the thirst arises. He who has received it can never thirst unto extremity and despair and death; for the means of satisfying his thirst are in his own possession, through the grace of Christ. This our Lord again affirms in John vii, 38. The recipient of the water of life will thirst on earth for a fuller knowledge of God, and through the perverseness and unbelief of the flesh, his thirst may sometimes increase to pain and fainting; but he has the remedy in his power, and the Spirit will graciously provide for its application, before extremity is suffered. His thirst, even here, cannot be that of destitution, nor of perdition. And in the world to come, if his desire for God can still be called a thirst, it is not of want nor pain; but the delightful exercise of the soul's faculties, aspiring ever to nearness unto God, and ever receiving the fulness of his grace. Hence Christ is represented as leading forth his perfected saints unto living fountains of waters, and feeding them with the hidden manna, and the fruit of the tree of life which is in the midst of the paradise of God.

What is the meaning of the "open door," in the message to the Church in Philadelphia, Rev. iii, 8?

The most current interpretation of the phrase seems to refer it to the preaching of the gospel to those who are

without. The *door* is taken to signify an opening for the evangelisation of the heathen; and the message is a call to the church to abound in missionary labour. The ground of this exposition is the use, three times, by St. Paul of the metaphor of an opened door, to express that an opportunity of preaching was afforded him. It is held that the meaning of the metaphor is thus fixed, and must remain the same among the highly figurative language of the Apocalypse.

We do not think that this argument by itself is sufficient to determine the apocalyptic figure to the missionary sense. The metaphor is a common one, of wide application, and otherwise used in the New Testament. Thus, Christ is the door of the fold; entrance by him is for a man's own salvation, and has no reference to a mission to others. St. Luke represents Paul and Barnabas as saying that God had "opened the *door of faith* unto the gentiles;" a door, clearly, for the gentiles to enter by into the church, and not for the preachers to go out by. When therefore an open door is set before a professing church, it may be for the church to go in by it unto salvation, quite as well as for the church to go out by it to convert the heathen.

Now in the message to the Philadelphian Church, there is nothing to fix the metaphor to the missionary sense. With the exception of the disputed figure, there is not a syllable about efforts to convert others, neither of exhortation, nor statement, nor promise. The exhortation is, to hold fast. The statement is, that the church had a little strength, and had kept Christ's word, and not denied his name. The promises are several:—exemption from the coming temptation; the external submission and obeisance of the persecuting Jews, who were of Satan's synagogue; and ultimate permanent citizenship or princedom in the city and temple of God. In all this, there seems to be no more reference to missionary labour than in the epistles to the other churches.

But there are things in the message which suggest that the open door is a door of promise,—a way of entrance offered to the church, whereby her members may go in unto the fruition of high dignity and joy in Christ's everlasting kingdom. The prefixed titles of the Lord point this way, "He that hath the key of David, he that

openeth and no man shutteth, and shutteth and no man openeth." This language is borrowed from Issaiah xxii; and it seems plainly to mean, that unto Christ belongs the sovereignty and government of the city of David, that is, of the kingdom of his everlasting inheritance, and that he alone admits or excludes, and assigns station and honor therein. So runs the general tenor of the Lord's promises of the inheritance. "I appoint unto you a kingdom." "I will give thee a crown of life." "To him will I give power over the nations." "To him will I grant to sit with me on my throne." He, then, who holds the keys of dominion, and alone admits into the glorious kingdom and distributes its honors, sets before the Philadelphian church an open door of entrance into this antitypical city of David, and exhorts her members to perseverance until they had won the offered glory therein.

From the connection of the passage, it appears thus to follow, that the open door was a door of entrance for the church into the everlasting kingdom of our Lord and Saviour Jesus Christ. This inference receives an indirect confirmation from the caution, "that no man take thy crown." What crown? that which is implied in the foregoing offer of admission to the glory of the kingdom. The door into the city of David led to a royal station; those who entered were crowned.

And then comes the final promise, answering precisely to this explanation of the door,—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." He that entered the open door, triumphing over resistance, should thenceforth dwell in the city; he should be as an enrolled citizen, free of all its glorious privileges; high station before God should be his for evermore, for he should be even as a pillar within the temple itself.

In conclusion, the figurative of the message appears to us to be this. The Lord of the heavenly city, holding the keys of admission and government, declares unto the professing church that an open door into it is set before her; and exhorts her members to press forward to an

entrance, promising that whosoever wins his way through, overcoming the opposition of the enemy, shall be an inhabitant and crowned noble therein, even thenceforth and for ever. The struggle is for entrance; the reward is the royalty of the kingdom.

CHRISTIAN UNION.

To the Editor of the Christian Magazine.

Sir,—The attention of the Church at large has doubtless been drawn to the endeavours which are now being made at home with a view to the promotion of extended Christian Union, a subject which must commend itself to the hearts of the followers of Him who prayed "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The conference on this subject, assembled at Liverpool in the first week of last October, was followed by a more extensive meeting held in London in August last, and we cannot but think that it would tend to strengthen the hands, and encourage the hearts of our brethren at home, were they informed that christians in other parts of the world were watching their proceedings with interest, and praying for the blessing of God on their endeavours.

It is under this impression that we venture to appeal to the Ministers and Pastors of Christ's Church to take such measures as they may think proper, to ascertain and communicate to the brethren at home the feelings and desires of christians in this colony, in regard to the movement which has been made for uniting more firmly in the bonds of christian love the members of Christ's body. It has been suggested whether a religious service, partaking largely of devotional exercises, might not be an appropriate method of expressing our sympathy. This point, however, together with the entire management of all details, we cheerfully leave to the discretion of those who may feel interested in the subject.

A Constant Reader.

MANUFACTURE OF SAINTS.

Some well-meaning persons (in Spain) had met with an ancient stone, inscribed with the letters "S. VIAR," and concluded it to be the epitaph of a Saint Viar. Nothing daunted by the singularity of the name, or the total want of evidence in support of his sanctity, they boldly established his worship. But the zeal of his admirers, though it had conferred the honors of saintship, was unable to secure his immortality; for on their application to Urbanus for indulgences, the Roman antiquarians required some proof of his existence. The stone was therefore forwarded to Rome, when it was immediately seen to be a fragment of an inscription to a PræfectuS VIARum, or Curator of the Ways.

A remarkable instance of carelessness in the manufacture of saints is mentioned by Mabillon, as having occurred at Tolosa very shortly before he wrote. An inscription was found in the Roman Catacombs, running thus:—

D.M.
JVLIA. EVODIA. FILIA. FECIT
CASTAE. MATRI. ET. BENEMERENTI
QVAE. VIXIT. ANNIS. LXX.

Upon the strength of this epitaph, raised by Julia Euodia to her chaste and well-deserving mother, containing no signs of christianity, but rather the reverse, the bones found in that grove were esteemed holy, and were attributed to St. Julia Euodia, instead of her "chaste mother."

The romance of the eleven thousand virgins is said to owe its existence to the inscription,

VRSVLA. ET. XI. MM. VV.

which was read "Ursule and eleven thousand virgins," instead of "eleven virgin martyrs."

The history of St. Veronica exceeds all other legends of pseudo-saints in the pertinacity with which it has been supported by the Roman church, in opposition to the learned of her own communion, and in the entire absence of traditional evidence. Its origin and progress have been brought to light by the researches of Romanist antiquarians.

About the darkest time of the middle ages arose the custom of painting the countenance of our Saviour upon pieces of cloth; the accuracy of the supposed likeness, or *icon* as it was called, was attested by inscribing beneath it the words "Vera icon," gradually corrupted into Veronica. Many writers mention these *veronicæ*; as observed by Mabillon, who has cited passages from Romanus, Petrus Casinensis, and Augustinus Patricius. Mabillon also mentions the petition of a certain Cistercian Abbess, dated 1249, to Jacobus de Trecis, the Pope's chaplain, that he would send her a copy of the picture contained in St. Peter's. He complied with her request, and begged her to receive the copy as "a holy Veronica, Christ's true image or likeness." The next stage in the growth of the legend (for it does not seem to be of older date) was the discovery that the original Veronica was an actual impression of our Saviour's features, miraculously taken at some time or other; according to Mabillon, during the agony in the garden; to Ducange, on the way to Calvary; and by another class of persons, as noticed by Baronius, supposed to have been left upon the head-dress in the sepulchre. But the story still wanted something, and Veronica was at length found to be the name of a holy woman who followed our Lord to Calvary; and who, while piously wiping the Redeemer's brow with a cloth, received as a reward the miraculous impression of his countenance. Of this woman, whom Baronius calls Bereniee, there is a colossal statue in St. Peter's at Rome; and what is worse, her image occupies a prominent place in the hearts of an ignorant people.*—*Maitland's Church in the Catacombs.*

BUNYAN'S PRISON SCENE.

(*For the Christian Magazine.*)

Sir.—I send you for insertion in the forthcoming Number of the Cape of Good Hope Christian Magazine an extract from Cheever's "Lectures on the Pilgrim's Progress, and Life and Times of John Bunyan" calculated to prove of service in the present circumstances of our

* For the annual worship of the *Veronica* in St. Peter's,—see, in our Number for last May, "A Stroll About Papal Rome," page 267.

christian community at the Cape, as well as aptly illustrating some passages in our by-gone history.

I am, sir,

A Country Resident.

20*th November* 1846.

The graphie dialogue forms so instructive a sketch in manner as in matter, that it shall be given in his own words. After he had laid in jail for some time, the justiees sent their elerk of the peaee, Mr. Cobb, to admonish him and demand his submission. This man sent for Bunyan, and when he was come to him, he said:—

Cobb.—Neighbor Bunyan, how do you do?

Bun.—I thank you sir, said I, very well, blessed be the Lord.

Cobb.—Saith he, I come to tell you that it is desired you would submit yourself to the laws of the land, or else at the next sessions it will go worse with you, even to be sent away out of the nation, or else worse than that.

Bun.—I said that I did desire to demean myself in the world both as beeometh a man and a ehristian.

Cobb.—But, saith he, you must submit to the laws of the land, and leave off those meetings which you were wont to have; for the statute law is directly against it; and I am sent to you by the justiees to tell you that they do intend to proseeute the law against you, if you submit not.

Bunyan made answer to this that the law by whieh he wss in prison neither reaehed himself nor his meetings, being direeted only against those who met for wicked, treasonable purposes. The elerk argued that Bunyan ought to consider it liberty enough, if permitted to speak to his neighbor privately and alone on the subject of religion; and added that it was his private meetings that the law was against.

Bun.—Sir, said I, if I may do good to one by my discourse, why may I not do good to two? And if to two, why not to four, and so to eight, and so forth. Bunyan's arithmetieal progression would soon make a congregation. Ay, saith Cobb, and to an hundred, I warrant you.

Bun.—Yes sir, said I, I think I should not be forbid to do as much good as I can. If I, by discoursing,

may do good to one, surely, by the same law, I may do good to many.

Cobb.—The law, saith he, doth expressly forbid your private meetings, therefore they are not to be tolerated.

Bunyan argued again that the law only intended mischievous meetings.

Cobb.—But good man, Bunyan, said he, methinks you need not stand so strictly upon this one thing, as to have meetings of such public assemblies. Cannot you submit, and notwithstanding do as much good as you can in a neighborly way, without having such meetings? You may come to the public assemblies and hear. What though you do not preach, you may hear; do not think yourself so well enlightened, and that you have received a gift so far above others, but that you may hear other men preach.

Bunyan answered that he was as willing to be taught, as to give instruction, and that he looked upon it as his duty to do both.

Cobb.—But, said he, what if you should forbear awhile, and sit still, till you see further how things will go?

And now comes into view one of the mighty impulses, which Bunyan had gained, doubtless from the Book of Martyrs, which had come sweeping down through the current of time and revolution from John Wickliffe; Wickliffe's soul and Bunyan's meeting and communing together, across the gulf of more than two hundred years, in this passage, as Bunyan's and Luther's had done, to such powerful purpose, in the great Reformer's commentary on the Epistle to the Galatians.

Sir, said Bunyan, as if he had been speaking scripture,—and it shows what inspiring power the Book of Martyrs had over him,—sir, said Bunyan, Wickliffe saith, that he which leaveth off preaching and hearing of the word of God for fear of ex-communication of men, he is already ex-communicated of God, and shall, in the day of judgment, be counted a traitor to Christ.

Cobb,—Ay, saith he, they that do not hear.

Bun.—But sir, said I, he saith, he that shall leave off either preaching or hearing. That is, if he hath received a gift for edification, it is his sin if he doth not lay it out in a way of exhortation and counsel, according to the proportion of his gift, as well as to spend his time altogether in hearing others preach.

Cobb.—But said he, how shall we know that you have received a gift?

Bun.—Said I, let any man hear and search, and prove the doctrine by the Bible.

Cobb.—But, will you be willing, said he, that two indifferent persons shall determine the case, and will you stand by their judgment?

Bun.—I said, are they infallible?

Thereout spoke the true Protestant.

Cobb.—He said No.

Bun.—Then said I, it is possible my judgment may be as good as theirs; but yet I will pass by either, and in this matter be judged by the Scripture; I am sure that is infallible, and cannot err.

Cobb.—But, said he, who shall be judge between you, for you take the Scriptures one way, and they another.

Bun.—I said, the Scriptures should, and that by comparing one Scripture with another; for that will open itself if it be rightly compared. As for instance, having several passages.

Cobb.—But are you willing, said he, to stand to the judgment of the church?

Bun.—Yes sir, said I, to the approbation of the church of God; the church's judgment is best expressed in Scripture. This answer of Bunyan was admirable; nor can any one do other than admire the wisdom, patience, and pertinency, as well as sometimes wit, and always calmness, of Bunyan's replies. Well, neighbor Bunyan, said Mr. Cobb, indeed I would wish you seriously to consider of these things between this and the quarter sessions, and to submit yourself. You may do much good, if you continue still in the land; but alas, what benefit will it be to your friends, or what good can it do to them, if you should be sent away beyond the seas into Spain or Constantinople, or some other remote part of the world? Pray be ruled.

Jailor,—Indeed sir, I hope he will be ruled.

Bun.—I shall desire, that in all godliness and honesty, to behave myself in the nation whilst I am in it. And if I must be so dealt withal as you say, I hope God will help me to bear what they shall lay upon me. I know no evil that I have done in this matter to be so used. I speak as in the presence of God.

Bun.—I said yes, and that I was to submit to the king as supreme, also to the governors, as to them that are sent by him.

Cobb.—Well, then, said he, the king commands you, that you should not have any private meetings, because it is against his law, and he is ordained of God; therefore you should not have any.

How was Bunyan to get over this? "I told him" says he, that "Paul did own the powers that were in his day to be of God, and yet he was often in prison under them for all that. And also, though Jesus Christ told Pilate that he had no power against him but of God, yet he died under the same Pilate; and yet, said I, I hope you will not say that either Paul or Christ did deny magistracy, and so sinned against God in slighting the ordinance. Sir, said I, the law hath provided two ways of obeying; the one to do that which in my conscience I do believe that I am bound to do actively, and the other where I cannot obey actively, then I am willing to lie down, and to suffer what they shall do unto me. At this he sat still, and said no more; which when he had done, I did thank him for his civil and meek discoursing with me; and so we parted. Oh, that we might meet in heaven!"

RELATIVE CLAIMS AND CHARACTER.

(From the Spirit and Manners of the Age.)

"Every man, in religion," says Philip Henry, "is *really* what he is RELATIVELY:"—that is, what he is as a son to his parats—as a husband to his wife—as a father to his children—as a master to his servants,—*that* is his real character. What he is in the world may be the mere virtue of necessity; and what he is in the church, the mere virtue of policy; but what he is at home, that he is in *heart*. The world can thrust him back into his own place whenever he becomes troublesome, and the church can disown him whenever he becomes unworthy of her holy fellowship; but his family can neither control his actions, nor retire from his company. Whoever else is independent of him, they are wholly dependent upon him

for all their domestic happiness. His *principles* must be their bliss or bane; for there is no civil or ecclesiastical power which can enforce upon the head of a family, the family laws of heaven. The magistrate can bind over the outrageous man to keep the peace, and force him back if he desert his family; but he cannot soften his temper, nor bridle his tongue, nor regulate his private habits. He may be compelled to provide for his own house, but no part nor parcel of the laws of the land can compel him to *love* his household. All their peace and enjoyment must spring from his principles.

At first sight, it would seem as if the happiness of a family depended more upon the *natural disposition* of its head, than upon his religious principles. And, certainly, a good natural temper, when industrious and regular habits are united with it, will, even without any religion, prevent many domestic evils, and produce no small sum of comparative good. But whatever be the beneficial influence of an amiable disposition, it is, and must be, precarious, without religious principle; because it is not a security against temptation, nor an antidote under calamity. Mere temper, however good, may be soured, even to bitterness, by the trials of life. They often shake, and almost upset, for a time, holy principle itself, when they are severe and protracted. And as domestic life is never free from trials of some kind, it ought never to be dependent on mere temper for their alleviation. When, however, believers see how much domestic enjoyment may be created and kept up in families, the heads of which make no pretensions to piety, they ought to feel, with all the keenness of sensation, the necessity of not being *outdone* by unbelievers. Religious principle is more efficient than the finest natural temper, and therefore the possessors of it ought to be superior, in all their relative character, to natural men.

Relative character must be judged of by relative *claims*;—they form the true standard of it. Now, our PARENTS, if alive, have unalienable and unalterable claims upon our affection and reverence. They felt and did for us very much of what we feel and do for our own children. If we watch and water our "olive plants," we were watched and watered by our parents. Our children are, in fact, *mirrors*, in which we may see the history of our own childhood reflected; and whatever we

expect from them, of love or gratitude, that we may be sure is expected from us, and due by us. Are we then to our parents all that we expect our children to be to us? Would we be satisfied with the same attention and tenderness from them, that we show to our own parents in their old age? Weigh the matter. We know exactly the degree of notice and respect we pay to our fathers and mothers; they know exactly how far we come up to their expectations; and the expectation of aged parents are hardly ever unreasonable; they are more easily pleased than any other class of relatives; they will bear, without upbraiding, almost anything but utter neglect. Such being the facts of the case, would it satisfy us to be treated by our children as we treat our parents?

If this view of the matter suggest any improvements in our conduct towards them, it will tend to enforce these improvements, if we realize to ourselves the solemn period when we must be the *chief mourners* at the grave of our aged parents. Conscience will then call upon memory, and memory will obey the call, to bring up and bring out every instance of neglect and ingratitude, until the feelings of that dread moment, and the agonizing remorse of the *dark* night which follows it, will avenge the injured. Yes; those who bring down the gray hairs of their parents to the grave with sorrow, will not stand at that grave with impunity or ease. Compared with this parting interview, how enviable to be able to look forward to the solemn scene of a parent's death and burial—conscious of no cause for remorse or shame! David felt, in prospect of the death of his parents, that the event would bring to him an unusual degree of the divine presence and blessing. Hence he said, "When my father and mother forsake me, then the Lord will take me up." The son who could thus calculate upon the light of the divine countenance, and the support of the everlasting arms, at the grave of his parents, must have been more than a dutiful son;—he must have been grateful and affectionate. Can we expect any signal manifestation of sustaining or soothing grace at the family grave? On "the evening" of the funeral, will it "*be light* in our souls?"

But *examples* sometimes weigh more than precepts or warnings. When Sir Thomas More was Lord Chancellor of England, and his father Judge of the King's Bench, he was wont to wait in Westminster Hall for the coming

in of his venerable parent, and then to implore his blessing, kneeling. Even heathens have excelled in this relative duty. Eneas bearing away his aged father on his shoulders from the flames of Troy, is well known. When Pomponius Atticus pronounced his mother's funeral oration, he summed up her virtues in the fact, that during sixty-seven years his harmony with her had never been once interrupted. Even the savages, amongst whom Mungo Park travelled, could bear anything better than to hear their mothers spoken ill of. It is, therefore, both by the law of God and nature, an essential part of a believer's relative character to venerate and comfort his parents, especially in their old age. This is our first relative duty; and those who neglect it are not much to be depended on for the conscientious discharge of any other relative duty. An ungrateful son is not likely to make a kind husband or a good father. He may behave better to his wife and children, than to his father or mother; but he who can be inattentive or untender to his parents, is certainly not to be calculated upon for uniform or lasting kindness to his family.

But whilst our parents have an unalienable and unalterable claim upon our affection and tenderness, our PARTNERS have still higher and stronger claims. The duty of loving them is actually illustrated and enforced by that which is the noon-tide of eternal love—the Saviour's love to the Church,—"*Husbands love your wives, even as Christ also loved the church, and gave himself for it.*" It is Christianity alone that reasons in this lofty and lovely strain. Heathenism gave high sounding titles to wives of high rank, but left all ordinary mothers almost in slavery, and provided for none, high or low, any permanent security against divorce. A solitary instance, like that of *Tiberius Gracchus.*, who died to save his wife, may be found here and there in the annals of heathenism; but they are hardly discernible amidst the dastardly crowd of *Catos* who resigned, and *Ciceros* who repudiated, their wives. Even Judaism made no such provision for the happiness of wives as Christianity does. Its highest appeal on their behalf was to mere law, or to the lovely examples of Abraham and Sarah, Jacob and Rachel; but Christianity, whilst it employs divine law and human example to enforce the claims of a wife, takes higher ground than either; and, placing

itself in the midst of the eternal throne, by the side of the Lamb slain, cries down to every family, "Husbands love your wives, even as Christ also loved the church, and gave himself for it." The husband who can hear this heart-touching appeal, which issues, as it were, from the wounds of the Saviour, and yet be unkind or harsh to his wife, how dwelleth the love of God in him? He that loveth not his wife whom he hath seen, how can he love God whom he hath not seen? If a man say, I love God, and hateth his wife, he is a liar.

It is only fair to add here, that the wife who can hear her cause thus pleaded by all that is solemn and saving in the love of Christ, and yet not love the Saviour, must be awfully lost both to gratitude and shame. And she who does not feel bound to love and obey a husband who feels himself bound to feed his own love to her at the high altar of Christ's love to himself, is unworthy of her privileges.

Conjugal love and duty is a subject too often treated with jocular levity in conversation. It is, however, a high, and holy, and delightful subject, as it is treated by the sacred writers. They do not jest nor laugh when they announce the mutual duties of husband and wife; but, as if they knew our tendency to levity on the point, they lead us at once to the Cross on Calvary, and there associate and enshrine our conjugal duties with all the solemnities and glories of the great ATONEMENT. If, therefore, any minds are so perverted as to play with these blood-consecrated duties, I say—

"Off, ye profane!"

or, take off the shoes from your feet, for the ground on which we stand is *holy*. Our relative character, as husbands and wives, has its grand example in the Saviour's relative character—as the Mediator of the Covenant and the Head of the Church. If, therefore, any believer has not sufficiently marked this sweet and solemn fact, but has, hitherto, trusted his conjugal character to general principles of propriety, or left it to be regulated by circumstances, he is now bound, from this moment, to bring all his domestic habits direct to the Cross of Christ, and to submit them to whatever improvement is suggested and enforced by the glories of redeeming love. And, bear in mind, that it is our own

domestic happiness which is thus consulted in this high example. The glory of God is, indeed, the final end of all the means employed for making husbands and wives live "as heirs together of the grace of life;" but, then, such living will be our own glory too, and its own reward, by the peace and harmony which it will create and confirm. And without domestic peace and harmony, what are any of, or all, the other blessings of this life?—Splendid misery, however many. But where love unites hearts, and gracious principle is the guardian of conjugal love, how many of the comforts of life may be wanting, without being much missed; and, how many of the trials of life borne without being much felt!

Besides, relative character, when well sustained at home, is the grand security for the maintenance of *moral* and *holy* character. The man who cannot make himself happy at home, is of all men in the greatest danger of sinking into irregular and bad habits: he is not to be *calculated* upon, whatever be his principles. Men may talk about being influenced by the love of Christ, and fortified by grace, and thus likely to pass unspotted through the world, however much they are in the world; and certainly, *apart* from the constraining love of Christ, no love of wife, or children, or home, is an absolute security against all temptation. But it is equally true that, apart from the love of home, we are not warranted to expect that the Holy Ghost will so shed abroad, or maintain, the love of Christ in our hearts, as to make us conquerors in the hour of temptation; for his influences being chiefly intended to promote piety at home, it is not likely that he will countenance, abroad, the man who grieves him by absence from home. Accordingly it is found, that those who take little pleasure in their own families, are not very distinguished in any virtue of the christian character.

It is, however, of great importance, to enforce here the absolute necessity of making and keeping that house really a HOME, which it is thus a husbands's duty to be fond of, and constant to. No man can love a Bedlam of clamour, filth, or disorder. Relative duties are reciprocal; and it is as much, and as solemnly, the duty of a wife to endear home by temper, order, and cleanliness, as of a husband to be devoted to home: mutual effort can alone make the house a home,—and

effort *can* do it. Any well-disposed female can render the domestic fireside of a godly man more magnetic in its attractions than any other social circle whatever. Only let there be room at that fireside for a family altar, and a hearty welcome to a godly man's favourite books, and occasionally to his religious friends; let him only feel that his comfort and taste are consulted, and that care is taken not to hinder his piety;—and a hold is obtained on his heart and habits almost omnipotent. But, if he be often disconcerted, and no effort made to accommodate him, and no smiles thrown around his meals or his evening, it is morally impossible to secure domestic happiness. His principles may maintain the routine of his domestic duties; but ill-temper, or inattention, on the part of a wife, will assuredly wither his domestic feelings and affections. But how easily is all this avoided? It never can be any woman's interest to cross even the foibles of her husband, when they are harmless.

Our CHILDREN also, have unalienable and unutterable claims upon our affection and watchfulness; they have the first and chief claim upon our prayers and zeal. No father or mother is at liberty to seek even the salvation of them who are ready to perish at the expense of neglecting the souls of his children. The claims of our ignorant neighbours, and of the idolatrous heathen, are not, indeed, rival nor incompatible claims with those of home; both may be combined and attended to by prudent parents. The business of a religious or benevolent Committee, and even the work of such a Society, may be carried on without injury to the families of those who can work in the cause of God and souls. Many Christians who do *most* for their neighbours do *best* for their own families. And no wonder: they obtain lessons, in thus trying to win souls, which may well keep them watchful over their own vineyard. In going about doing good, they see such awful and affecting illustrations of the dire consequences of neglecting the religious education of children, that they are kept on the alert for their own offspring. It must, however, be confessed and deplored, that the good cause of doing good to the poor and the wretched, is sometimes evil spoken of, owing to the neglect of *home* which it sometimes has led to. There are in the churches, individuals who will talk

and pray with any one, rather than with their own family. They will even preach and exhort at a distance, and not open their lips at home. And some, who will adopt every winning method to endear the religion of the Cross to strangers, will render it repulsive to their household, by harsh censures and bitter taunts. I shall never forget the cutting answer given to one of these imprudent men. He was insinuating to me the *indecision* of his wife, and, by side thrusts, upbraiding her unbelief; when she replied, "I am not likely to love religion, whilst you give me such an unlovely specimen of the spirit of *your* religion." Their children said nothing, but their looks showed that the retort pleased them. And such will always be the effect of neglecting home, and of indulging harshness. Indeed, so far as regards endearing religion to our children, nothing can be done by bare *authority*; it may enforce the stated number of lessons, and compel attendance on family prayer and public worship, but it cannot reach the heart: nay, the heart will just resist in the same proportion as the body is compelled. In regard, however, to good morals, there ought to be *compulsion*, whenever better means fail to secure them; for *forced* virtue is better than vice, and obedience, on any principle, better than disobedience. That father forgets his relative character who allows himself to be disobeyed: he is able, and therefore he is bound, to enforce the laws of his house.

Some dispositions are, I am aware, so stubborn and perverse, that it seems impossible to manage or master them, or dangerous to try the measures which would do so; but in general, the measures which are supposed necessary in cases of this kind, are as unsuitable as they are unseemly. The only safe resource, in the case of extreme obstinacy, is solemn and affectionate private remonstrance; for if that fail to subdue, nothing will succeed. I say *private* remonstrance, because however wisely we may expostulate with such a child before the family, it may defeat itself by its very publicity: but when the child is taken aside, and into the presence of God, and all the heart and soul thrown intensely and tenderly into the parental appeal; and when such appeals are repeated, followed up by firmness, united with kindness and by prayer,—there is every human, every *divine*, reason to hope that they will eventually prevail.

THE BARAPUTSA MISSION.

(Communicated.)

A letter from the Rev. J. Cameron, dated Oct. 28, 1846, contains the following distressing information concerning the disturbances in the Baraputsa country, where the Wesleyan Missionaries have recently formed a station.

"I have just had letters from Mr. Allison containing intelligence of a most delightful and a most appalling kind. The work of God was going on cheeringly at Mount Mahamba; some thirty of the Baraputsa had embraced the gospel and felt its saving power. The Sabbath congregations amounted to thirteen or fourteen hundred. Everything in fact wore a promising aspect, and argued such a measure of success as in so short a time has rarely crowned missionary effort in South Africa. But the great enemy of God and man was not idle. He set every engine to work to check, if not wholly to arrest, the progress of the gospel. Some subordinate chieftains who were tired of Mosuase's government, and unwilling to bear the yoke of despotism any longer, left the great place with their people and came to reside in the neighbourhood of Mount Mahamba. Mosuase sent several messages to Mr. Allison, requesting him to deliver up these people as his enemies, that he might punish them as their treasonable proceedings deserved. All Mr. Allison could do was to refuse any interference, except as a mediator, in order to effect a reconciliation between the parties, and so preserve the peace of the land. All his efforts of this kind, however, proved abortive. The petty captains were obstinate in their insubordination, and Mosuase with his councillors was resolute in his determination to furnish them. A commando from the great place, led on by a party of African Boers, was the consequence. This Commando made its appearance on a Sabbath morning just as the bell rang for divine worship. All the people in the surrounding country, on the first news of danger, flew to the mission station, pressed around the walls of the mission house and chapel, and then no less than fifty of them were murdered, while Mr. Allison stood, a helpless spectator of the horrid tragedy. The mission-house was so full of women and children that they nearly trod on one another,—so much was it crowded that

a child was crushed to death on its mother's back. I cannot give more particulars at present, except that for a time at least, Mr. Allison has thought proper to leave Mount Mahamba; but he does not appear to have the most distant thought of abandoning the mission. He has merely fallen back on one of the sub-stations, where he will wait the openings of providence. You must understand that neither he nor the people who were viewed as his immediate charge, were the objects of Mosuase's exterminating hatred, with the exception of one young woman who had been heard to assert that 'God was greater than Mosuase.' Her the leaders of the commando were eager to secure, but they failed in finding her, though she was in the mission-house at the time of its being searched with that view."

Religious Intelligence.

Wesleyan Missionary Society.—Within the last few weeks the anniversary services of the respective auxiliaries to this Society have been held in Cape Town, Simon's Town, Wynberg, and Rondebosch. In each of these places preparatory sermons were preached on the Sabbath, and a public meeting was held on Monday evening. The meetings were, without exception, of a deeply interesting character, and, judging by the numerous attendance on each occasion, attracted the attention of those who desire to see the extension of the Redeemer's kingdom, by means of mission operations. Without enumerating all who delivered addresses at one or other of these places, we may mention A. J. Cherry, Esq. as having occupied the chair at Wynberg, when he spoke feelingly of his approaching departure from the colony, and gratefully of privileges enjoyed in communion with christians in this neighbourhood. The meeting could not withhold the expression of an earnest desire that one who leaves us with the respect and love of all who have known him, might have a prosperous voyage, and ever enjoy the blessing of the God of Peace. The agent of the Bible Society, T. J. Bourne, Esq. advocated the cause of this kindred institution in his usual animated and effective manner. The addresses of the Rev. Thornley Smith afforded much satisfaction as showing the position and

conduct of the converted Kafirs during the distressing occurrences on our Eastern frontier. From the statement made by this speaker, it is to be hoped that very few, if any, christian Kafirs have engaged in the war against the colony. It is known that several who have been urgently solicited to do so, and warned of the consequences of a refusal, have steadily avoided taking part in any offensive operations againgst those to whom they are indebted for the gospel. Should it be found that any have joined the hostile party, let not the circumstances under which they have been induced to do so, be lost sight of. The command of a despotic chief,—the persuasions or threats of friends and countrymen,—the feeling which the civilized call patriotism,—these form powerful motives to influence a mind only partially imbued with the peaceful spirit of the gospel. Should we not rather pity and pray for such as may have yielded to them, than harshly censure and condemn, or rashly conclude that the Gospel has accomplished nothing among these savage tribes.

The Rev. R. Haddy gave much valuable information concerning the tribes of Namaquas and Damaras inhabiting the western side of the continent. He has spent the last three years in travelling through the extensive plains of Great Namaqualand, and has had intercourse with many tribes who are exceedingly anxious to obtain missionaries. At the request of a powerful Namaqua chief, he has occupied a station, situated within the tropics, where he has access to various tribes, for whom he is preparing elementary works in the languages spoken by them. In this department of the missionary's duty, the Rev. gentleman spoke in strong terms of commendation of the labours of the Rhenish missionaries, who occupy stations in the same distant regions.

From the report, it appears that the funds of the Society are in a cheering state. The income of the year 1845 amounted to no less than £112,823, being an advance upon the preceding year of £7136. The Society employs 397 missionaries and 847 subordinate paid agents, at 284 principal stations, in connexion with which are 2522 chapels and other preaching places. The number of accredited church members is 103,150, and that of the scholars, deducting for those who attend both the day and Sabbath schools, is 71,625. Eight printing-presses are likewise in constant operation.—(*Communicated.*)

NOTICE BY THE EDITORS.

Two years ago *the Cape of Good Hope Christian Magazine* originated in the desire of a few persons to promote the religious welfare of their fellow-coolonists, by means of periodical publication. Feeling it to be their standing duty, as members of the church of Christ, to endeavour to do good unto men by all the means within their reach, they esteemed this mode of addressing them to be worth a trial, and resolved to make the experiment. One undertook to bear the expense of the scheme, as proprietor of the work. The management of it lay between himself and two or three of his friends, who, somewhat unequally and irregularly, gave to it what time could be spared from other employments, and such help as their abilities and opportunities permitted. The regular contributors to its contents, on whose aid reliance could be placed, have never numbered many more. The design was that it should be connnected with no party, but be as catholic as the designation of *Christian*.

To say that pecuniary profit was not sought would be almost worse than superfluous; for it could hardly fail here to raise a smile at the simplicity which could think it needful gravely to disconnect the idea of gain from a religious unsectarian magazine at the Cape under its present circumstances. Nor is it much short of superfluous to add, that the managers of the work were not moved to labour for it by any hope of literary reputation;—for they were nameless; their support of it was bye-work; they made no pretensions; they were backed by no party; their pages were left to make their own way, and to be taken for what they were worth. If neither a return for his outlay of money was expected by the proprietor, nor credit for their work sought by the managers, it is not to the absence of either that the discontinuance of the Magazine, which is now announced, is to be attributed.

The experience of two years has brought the conductors of the publication to the opinion, that in the existing state of society at the Cape, and with the lately increased difficulty of circulating a pamphlet in the country, a religious periodical, such at least as it has been in their power to furnish, cannot obtain sufficient interest, nor find its way into enough hands, to produce a benefit commensurate, according to human calculation, with the outlay on it of money and labour. The same outlay directed into other channels appears likely at present to be more profitable:—from this channel therefore it is withdrawn. Those who took for their motto, "Sow beside all waters," do not withhold their hand, because they change their mode of scattering. Their work,—the labour of christian charity,—is the same always; they would only vary the implements of performing it, that the most effectual may be used.

The conductors terminate the publication with these few words. Of their many real faults,—not always such as have been attributed to them,—no one is probably more sensible than they themselves are; and while they acknowledge them to man, they supplicate forgiveness for them from their Master in Heaven. For the tokens of the usefulness of their labours, which they have been permitted to receive, they are devoutly thankful; and for whatever good has been done, they unfeignedly desire to repeat their *Non nobis*. To those who have assisted and supported them, they offer their thanks; and can only wish that they had been less unworthy of their kindness. To all who have perused, or shall hereafter peruse, their pages, they commend the knowledge of God as the knowledge in which standeth eternal life, and the way of holiness as the way of peace and salvation. And so they bid their friends and readers most heartily—Farewell!

SAUL SOLOMON & Co. "GAZETTE" OFFICE, CAPE TOWN.

Contents (Missions)

p.
55 Death of Ernst Schaltz (Berlin Mission)
56 Report Wesleyan Missy Soc. (with statistics)
253 Extract of Letter from Morija
364 The Kafir War
558 Frontier Affairs
605 The Barapintsa Mission (James Allison)
752 do.
753 Wesleyan Missy Soc.

R. Wesleyan M. 691

221 - Zeal for diffusion of Chr. Lit. (Dutch farmer)
"Perils of the Deep" (Castaways, Elephant's R.)

American Bp.

187 R.C. Bp.

179 Last [illegible]